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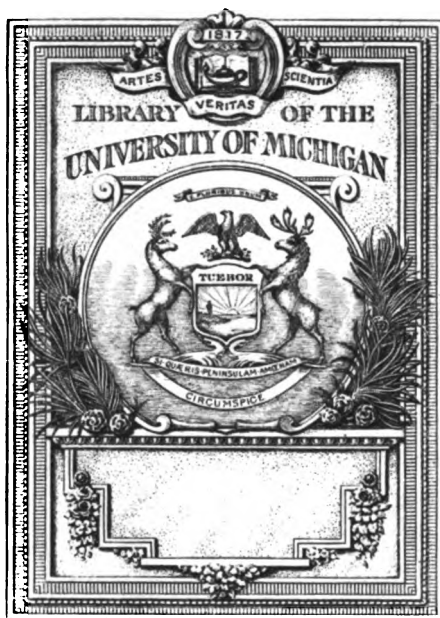
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THE ILIAD



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THE ILIAD

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**EDITED, WITH APPARATUS CRITICUS, PROLEGOMENA
NOTES, AND APPENDICES**

BY

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PREFACE

THIS volume requires little preface beyond that which introduced its predecessor. But attention may be called here to certain systematic changes made in order to bring the accentuation into closer harmony with the rules of the ancient prosodists. Arbitrary though these rules seem, and freely as they are neglected by modern editors, they are after all our final authority. In obedience to them $\acute{\omega}\varsigma$ is now written in place of $\acute{\omega}\sigma$, except in the phrases $\kappa\alpha\iota\ \acute{\omega}\sigma$, $\omicron\upsilon\delta'\ \acute{\omega}\sigma$, while $\eta\tau\omicron\iota$ is preferred to $\eta\ \tau\omicron\iota$, and $\epsilon\gamma\omega\gamma\epsilon$ has supplanted $\epsilon\gamma\acute{\omega}\ \gamma\epsilon$. For similar reasons I have returned to the vulgate $\nu\eta\delta\upsilon\mu\omicron\varsigma$ in place of $\eta\delta\upsilon\mu\omicron\varsigma$.

In addition to Mr. Bayfield, whose help has been unfailing, I have also to thank Mr. A. Pallis, who has kindly placed at my disposal MS. notes on N-II, prepared for the forthcoming part of his most interesting translation of the *Iliad* into modern vernacular Greek. The commentary will show the free use which I have made of his kindness.

Oct. 4, 1902.

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PROLEGOMENA

I.—ANALYSIS OF THE *ILIAD*

THE reader will find in the Introductions to the several books a detailed analysis of the *Iliad*, with the grounds for the conclusions arrived at. It is proposed here to summarise these conclusions in a form which will give a general idea of the growth of the poem as conceived by the editor, while avoiding such a minute partition of different epochs as would convey a false impression of confidence in the power of critical analysis to assign every line to its own definite epoch. It is enough if we can indicate the stages at which new episodes, or imitations of older ones, were introduced into the ever-growing epos, without concerning ourselves about the transitional passages composed only to adapt them to a narrative whose continuity was often only the result of a conscious literary recension.

Some of these episodes, early as well as late, remained sterile, and have reached us much as they were first composed; others, like the *Iliad* as a whole, have given birth to a fresh progeny, till the entire poem assumes something of the aspect of a genealogical tree. But in this important respect it differs; that all generations were alive together, and subject to mutual reactions like the parts of a living organism. The ancestors must have been modified by their descendants in a manner which may defy our powers of analysis; and until the final literary redaction had come we cannot feel sure that any details even of the oldest work were secure from the touch of the latest poet.

If we confine ourselves too rigidly to details, such a consideration will seem fatal to any critical analysis. It has in

fact wrecked every attempt to find a certain solvent that shall automatically separate the old from the new, whether the test is linguistic or historical. Many a method has been proposed, which up to a certain point seemed irresistible; but there has always been a residuum which returned to plague the inventor. All points to the long period of time through which the poetic growth continued; and it is only in reference to the poems themselves, not as marking any stage in the history of Greek culture, that we can speak of the "Homeric Age." The poems began when the digamma was a living sound, they lasted till it had become for Ionia a dead convention. Vowels which were open for the older poets had become diphthongs for the new. The first rhapsodies were born in the bronze age, in the day of the ponderous Mykenaeen shield—the last in the iron age, when men armed themselves with breastplate and light round buckler. The whole view of life and death, of divine and human polity had changed. We meet with so many inconsistencies so closely interwoven that the tangle may well seem beyond our powers to unravel.

But when we regard the Epos in large masses we see that we can roughly range the inconsistent elements towards one end or the other of a line of development both linguistic and historical. The main division, that of *Iliad* and *Odyssey*, shows a distinct advance along this line; and the distinction is still more marked if we group with the *Odyssey* four books of the *Iliad* whose Odyssean physiognomy is well marked. Taking as our main guide the dissection of the motives of the plot as shown in its episodes, we find that the marks of lateness, though nowhere entirely absent, group themselves more numerous in the later additions; and with this we must be content. The growth of the *Iliad* has been vital, not mechanical; and to a vital organism we must be satisfied to apply an approximate method, recognising that the subtlety of the phenomena evades any mechanical criticism.

For all these reasons I no longer give a tabular analysis of the *Iliad*, feeling that it offers a false appearance of rigidity and accuracy. It seems better only to group together the principal motives and episodes in the order which may be roughly assigned for their entrance into the Epic community. They may best be classified in four main divisions:—

I.—*Menis*. The Quarrel and the Dream ; A and B 1-50.

The Aristeia of Agamemnon and Defeat of the Greeks—

Λ. This episode received accretions down to the latest period, Λ 670-761 being distinctly Odyssean.

The Fight at the Ships and the Patrokleia—O 592-746 and Π. This portion has been particularly fertile in growth through all periods (Sarpedon, Euphorbos, Change of Armour, Catalogue of the Myrmidons).

The Arming of Achilles, T 357-424.

[The Slaying of Polydoros and Lykaon? T 381-end, Φ 34-135.]

The Slaying of Hector ; [Φ 540-end ?], X 1-404 with but slight additions.

II.—First Expansions—

The Assembly in B 87-483—violently adapted and expanded at a late period.

The review of the army and opening of the battle, Δ 220-544, introducing

The Aristeia of Diomedes, E-Z. The original nucleus is no doubt old, but has given birth to a long lineage, of which much is late—Sarpedon and Tlepolemos, the Wounding of Aphrodite, the Wounding of Ares, and the story of Lykurgos. The visit of Hector to Troy shews affinity with the Ransoming of Hector.

The Duel of Aias and Hector, H 1-312.

The Aristeia of Idomeneus, N 136-672. This knows nothing of the Wall, but we may admit that it is possibly as late as M, only representing the development of the battle on the older lines.

The Fight over Patroklos in P probably contains old material, but has been so worked over and expanded that it belongs substantially to later stages.

III.—Second Expansions—

The Battle at the Wall in M. This new conception marks the third stage. It was probably at this point that Sarpedon and his Lykians were first introduced. The episodes in E and Π where he reappears will therefore belong to the later part of this period.

The Deceiving of Zeus, N 1-125, 795-837, Ξ,

O 1-366. For the opening of Ξ see Introduction to that book.

The Making of the Arms, Σ , T 1-39.

The Fight with the River, Φ 136-304.

The Funeral of Patroklos, Ψ 1-256.

The Duel of Menelaos and Paris, Γ , Δ 1-219, may possibly belong to the previous stage, but is later than the Duel of Aias and Hector, and is therefore probably to be placed here.

The Theomachy, T 1-74, Φ 305-513, is hard to date, but is later than the Fight with the River, and if we attribute it to this stage, it must come at the end of it.

IV.—Latest Expansions—

The Embassy to Achilles, I. This itself has been considerably expanded by the introduction of Phoinix, and brought into the *Iliad* by its prologue, the $\kappa\acute{o}\lambda o s \mu\acute{\alpha}\chi\eta$ in Θ .

The Doloneia, K.

The Aeneid, T 79-352.

The Funeral Games, Ψ 257-897, including the later expansion in 798-883.

The Ransoming of Hector, Ω .

(The Reconciliation, T 40-356, may belong to the preceding stage; if so, it has been later adapted to the Embassy.)

I. The *Menis* has already been outlined and characterised in vol. i.; but one noteworthy fact must be added to what is there said. The interest of the story from beginning to end is almost purely human. The gods provide a background or under-plot, but their interference is such as becomes the rulers of the world, not partisans in the battles. They nowhere take any part in the fighting; indeed, they seldom appear at all on the earthly stage. The intervention of Athene in the first book is expressly confined to Achilles alone—"Of the rest no man beheld her"—as though to let us know that this is the way in which the gods speak to the mind of man. Apollo invisible stuns Patroklos, and Athene appears for a moment in order to bring Hector to a stand before Achilles. In other words, the

gods show themselves just so much as to let us know what are the powers which control mankind from heaven ; but none the less it is purely human motive and human action which guide the plot.

In this the *Menis* is markedly different from the later portions of the *Iliad*. Even in the *Odyssey* Athene is always at hand, or Ino or Kirke, to give supernatural aid to Odysseus. But in the *Menis* we are always among real men, and not in fairyland.

II.—Of the earlier expansions the most remarkable is unquestionably the *Aristeia* of Diomedes. The addition of this, if it is really as early as it seems, made the first rift in the unity of the plot of the *Iliad*. The feats of Achilles were overshadowed by those of Diomedes, and the perfect balance of the story was gravely impaired. But it must not be forgotten that we suffer far more from this than did the original hearers. To them the *Menis* as a whole was perfectly familiar ; it had not to be sought out under the mass of material by which it is now overlain. The *Aristeia* of *Diomedes* was a new poem, and though it was incorporated with the *Menis*, it was not liable to be confused with it, as it is by us. The *Menis* itself could still be demanded intact from the bard. Thus the addition of Diomedes, though it had the obvious intention of exalting him at the expense of Achilles, was far less damaging to the unity of the *Menis* than it now appears. And in its earlier stages it contained none of the miraculous exploits which so far outbid Achilles—those where Diomedes encounters and conquers the great powers of heaven, Aphrodite and Ares. These enter the story only at a later period, and can certainly not be earlier than the second expansions, when the gods of Olympus were treated with far scantier respect than in older days.

If the *Aristeia* of *Idomeneus* is rightly referred to this early period, it must mark a period of languor and decadence in poetical power. But even if the groundwork of it is so early, there must be a great deal of later work in it.

III.—The second expansions shew us a great renaissance of Epic poetry, combined with an entirely new attitude towards the original story. The chief marks of this period are two—the introduction of the gods as essential actors in the story ; and of the wall round the camp as a means of diversifying the battle scenes. Both these conceptions are worked out with extraordinary vigour and richness of imagination. The two great

poems of the Deceiving of Zeus and the Making of the Arms are second to none, whether in conception or execution. It is probable that we have them in something very like their original form. They are clearly not so much expansions of the *Menis* as new and splendid poems only superficially added to it, compositions due solely to the joy of beautiful creation.

The Duel of Paris and Menelaos bears the same stamp of individual conception, and must I think be classed with them. The reasons for regarding it as later than its doublet, the Duel of Aias and Hector, are given in the introduction to H; we can now add the treatment of Aphrodite at the end of Γ, which is entirely in the spirit of the Ἀπάτη. Whether we can place the Theomachy (Φ) in the same class is a matter for individual judgment; the free handling of things divine is there pushed into the region of burlesque. But the Fight with the River in the same book shews us, in the grandeur of its super-human elements, the heights to which the conception of gods mingling with men could raise heroic poetry.

IV.—The latest expansions are thoroughly in the spirit of those which precede, and are only separated from them on account of linguistic evidence, which definitely classes them with the *Odyssey* rather than the rest of the *Iliad*. They contain alike the height of rhetoric in the ninth book, and of pathos in the twenty-fourth. They are a standing and eloquent reminder that we must not regard lateness as any indication of inferiority. On the other hand we may very often take inferiority as a sign of lateness. For the combination of all these diverse elements into a continuous whole involved the constant additions of transitional passages which, from the very nature of the conditions that called them into existence, could hardly be inspired by the Muse. They were rather the work of the editor inspired by the statesman, and honestly shew their origin. It is needless to discuss them as a class—they deserve consideration only in detail and in their proper places.

II.—THE SCHOLIA

The scholia on the *Iliad* form a very large and heterogeneous collection of comments, critical, explanatory, and illustrative. Like the poems themselves they are the work of

many generations of students, and received additions certainly from the first till the twelfth century A.D. The unwieldy collection of Eustathios (about 1160 A.D.) may perhaps be taken as closing the scholiastic period—there is no evidence of fresh material added since his day.

Two main sources of the scholia can easily be discerned. There is first an epitome of the works of four scholars, Didymos, Aristonikos, Nikanor and Herodianos. Secondly there are large extracts from the *Ὀμηρικὰ Ζητήματα* compiled by Porphyrios the neo-Platonist¹ about 260 A.D. But after making allowance for these, there remains a large mass of anonymous notes, dealing with grammar, exegesis, mythology, and literary questions, and lying beyond our powers of investigation.

The *ζητήματα* of Porphyrios may be briefly dismissed. They are the last representatives of the "problems" which were a favourite exercise for critical ingenuity, at least as far back as the time of Aristotle, among whose lost works was a book called *ἀπορήματα Ὀμηρικά*. The idea of the *ἀπόρημα* was that a critic stated some objection or difficulty in the poems; and his objection (*ἐνστάσις*) called forth an explanation (*λύσις*). But this debate gradually passed into a mere exercise of wits, and pedants were accustomed to invent the flimsiest objections in order to shew their ingenuity in refuting them. A specimen of this futile exercise will be found in the note on Γ 313; and of the results to which it led, in that on Τ 269–72. Porphyrios gives us a selection of his predecessors' work from Aristotle down; his work is of interest as an important contribution to the history of the earlier criticism, but is of little value for the elucidation of the text.

The scholia of the "quartet," Didymos, Aristonikos, Nikanor, and Herodianos, are, however, of a very different order; it is to them almost solely that we owe our knowledge of Aristarchos, and indeed of sound Greek criticism. Fragments of them are scattered through various collections of scholia. Of these Schol. A, Schol. B, and Schol. T have been published by the Clarendon Press. Schol. B is a primary authority for Porphyrios only—it contains little else but what appears in a better form in A and T. The remains of the Quartet are found mainly in these two;

¹ This identification has been doubted, but without sufficient grounds. See Schrader *Porph.* pp. 339–350.

and far more abundantly in A. T has a certain amount of independent extracts from the same source, and though it is on the whole less accurate, it often serves to correct A, and is invaluable in those portions of the *Iliad* which A has lost. But A still remains by far the most important authority for all these critical notes.

Some important side-lights have recently been thrown upon the question by the Genevese scholia, published by Prof. Nicole (Schol. U), and the papyrus fragment bearing the name of Ammonios, discovered by Messrs. Grenfell and Hunt. These prove the existence of a much larger collection of Alexandrine doctrine than that which we had learnt to know from Schol. A. This was also based upon Aristarchos through Didymos and Aristonikos; but whether it came from the same epitome of their works as A or was independently extracted by Ammonios or another we cannot tell. It seems, however, that this collection was the source of the statements as to Aristarchos and his doctrine which are contained in Schol. T, Schol. U, and Eustathios, but are not found in A. We have evidence of the full collection only for one book, Φ, nor can we say that it ever included the rest of the *Iliad*.¹

There can be no question as to the source of the critical scholia, for the scribe of A has fortunately told us in similar words at the end of every book of the *Iliad*. The following note at the end of Γ may serve as a specimen:—*παράκειται τὰ Ἀριστονίκου σημεία, καὶ τὰ Διδύμου περὶ τῆς Ἀρισταρχείου διορθώσεως, τινὰ δὲ καὶ ἐκ τῆς Ἰλιακῆς προσωιδίας Ἡρωδιανοῦ καὶ Νικάνορος περὶ στιγμῆς*. Of the four authors named, Nikanor and Herodianos are the latest; they lived under Hadrian and Marcus Aurelius. Both were followers of Aristarchos, though not always well-informed. Nikanor's studies on punctuation earned him the uncomplimentary nickname of *Στιγματίας*. They often have an important bearing on interpretation. The notes of Herodianos on prosody—which in the Greek sense included accentuation—are naturally of less critical value, but contain much valuable information.

It is, however, in the excerpts from Aristonikos and Didymos, who were contemporaries under Augustus, that the chief value

¹ See Allen in *C. R.* xiv. (1900) 14 ff., and Introduction to Φ.

of the scholia is found; for these profess to give us the direct teaching of Aristarchos himself.

The great critic marked the lines of Homer upon which he commented with various signs, of which only four are of importance—the ὀβελός (—), the διπλή ({—), the διπλή περιεστιγμένη ({÷), and the ἀστερίσκος (✱). Of these the first marked lines which were “athetized” or condemned as spurious; the second was a general mark of reference to notes on grammar, Homeric usage, etc.; the διπλή περιεστιγμένη was affixed to passages where Aristarchos differed from Zenodotos; the ἀστερίσκος to those which recurred elsewhere in Homer. Where Aristarchos regarded the repetition as faulty he also added the ὀβελός (ἀστερίσκος σὺν ὀβελῶι). The work of Aristonikos *περὶ τῶν σημείων* gave the notes of Aristarchos to which these marks referred.

Didymos “on the recension of Aristarchos” addressed himself, with the colossal industry which earned him the name of χαλκέντερος, to Aristarchos’ textual criticism as exhibited in the readings of his recension of Homer. He naturally often touches on the same matters as Aristonikos; where they differ, there can be little doubt that Didymos is the safer guide. Differences are neither few nor unimportant; for it seems that by the end of the first century B.C. the tradition as to the teaching of Aristarchos was already dying out. From the way in which Didymos speaks it is clear that he had no trustworthy copies of the two editions of the recension, often though he refers to them. Indeed tradition must have soon grown unsafe, for Ammonios, who succeeded Aristarchos, found it necessary to write a special treatise to prove that there were not more (than two) editions of the recension.¹ Hence Didymos often enough has to leave the reading of Aristarchos uncertain.

The works of the four are presented in the most condensed form, in abstracts so brief as sometimes to be unintelligible, and with no names attached. But in a large majority of cases the contents are sufficient to enable us to assign the extracts without hesitation. If they deal with punctuation, they belong to Nikanor; if to prosody or accentuation, to Heriodanos. The

¹ See note on K 398. There is little doubt that this is the meaning of the expression *μη γεγονέναι πλείονας ἐκδόσεις*

τῆς Ἀρισταρχείου διορθώσεως, sc. *τῶν δύο*.
Lehrs *Ar.* p. 23.

excerpts from Aristonikos deal with some critical sign and generally begin with the word *ὅτι*, before which we must understand *ἡ διπλῇ* (or *ὁ ὀβελός*, *ἀστερίσκος*, or whatever is the sign affixed in the text to the line in question) *παράκειται*, the mark is affixed *because*, and the reason follows.¹

The scholia of Didymos cannot always be recognised with the same certainty, and the attribution of some of them has been disputed. But most doubtful points have been cleared up by Ludwig's masterly discussion in the first volume of his *Aristarchs Homerische Textkritik aus den Fragmenten des Didymos hergestellt und beurtheilt*.² This is itself based on Lehrs' great work *de Aristarchi studiis Homericis*, which first sifted and explained the mass of material.³ It may be noted as a curious fact that many of the most important scholia of Didymos seem to have been added by a happy afterthought on the part of the scribe of A; they are there written in very minute letters, and squeezed into the narrow space left between the text and the main scholia which fill the greater part of the margin of the MS.

As an illustration of the manner in which the scholia are analysed, we may take those on B 160-7, which contain excerpts from all the chief authorities except Porphyrios.

To 160-1-2 in the text are prefixed the *ἀστερίσκος* and *ὀβελός*. Schol.: *ἀπὸ τούτου ἕως τοῦ "ἐν Τροίῃ ἀπόλοντο,"* (162) *ἀθετοῦνται στίχοι τρεῖς, καὶ ἀστερίσκοι παράκεινται, ὅτι οἰκειότερον ἐν τῷ τῆς Ἀθηνᾶς λόγῳ ἐξῆς εἰσὶ τεταγμένοι* (sc. 176), *νῦν δὲ κυμκώτερον (κοινώτερον Dind., ἀνοικειότερον Lehrs) λέγονται*. This is of course by Aristonikos.

161 has the *διπλῇ* (it should be the *διπλῇ περιεστιγμένη*) as well as the *ἀστερίσκος* *σὺν ὀβελῷ*. Schol.: *Ἀργεῖνν Ἑλένν· ὅτι Ζηνόδοτος γράφει "Ἀργεῖνν θ' Ἑλένν" σὺν τῷ συνδέσμῳ, ὥστε εἶναι χωρὶς καύχημα, καὶ σὺν τούτῳ τὴν Ἑλένν. οὐ λέγει δὲ οὕτως, ἀλλ' αὐτὴν τὴν Ἑλένν καύχημα*. Aristonikos again, *ὅτι* explaining the *διπλῇ περιεστιγμένη*. Notice the characteristically flat contradiction with which Zenodotos is disposed of.

¹ It is not quite safe to assume that every scholion beginning with *ὅτι* is by Aristonikos, for the later scholiasts sometimes used the word as a compendium for *σημειωτέον ὅτι*, "note that," a general introduction to any remark they may have to make.—The fragments of Aristonikos

have been collected and discussed by Friedländer (Göttingen, 1853).

² Leipzig, vol. i., 1884; vol. ii. (which is controversial and of less importance), 1885.

³ 1st edition, 1833; 2nd, 1865; 3rd, 1882.

* [Ἀργείην·] ἡ Λακωνικὴ πέμπτον τῆς ὅλης Πελοποννήσου. This is a specimen of the poorer sort of exegetic scholia. The * prefixed in Dindorf's edition indicates that the scholion is "intermarginal"—not one of the main scholia but squeezed into the narrow margin beside the text. The lemma Ἀργείην is added by Dindorf without comment.

162 φίλης ἀπὸ πατρίδος αἵης· οὐκ ἀναστρεπτέον τὴν πρόθεσιν (i.e. we are not to write ἄπο) ὥς Τυραννίων καὶ Πτολεμαῖος· ὁπότε γὰρ γενικῇ συντάττεται ἡ ἀπό, τηρεῖ τὸν τόνον· "καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο" (292). This deals with accentuation and is therefore from Herodianos. It is, however, imperfectly extracted, as it omits part of the doctrine of the anastrophe of prepositions. Hence Lehrs adds from the completer schol. on Σ 64, after the words ἡ ἀπό, μὴ μεταξὺ πιπτουσῶν λέξεων, καὶ σημαίνει τὸ ἄπωθεν. Tyrannio and Ptolemy of Askalon held that when ἀπο meant "far from," ἄπωθεν, it should always be accented ἄπο. Herodianos controverts this view.¹

163 *οὕτω "κατὰ λαὸν" συμφώνως εἶχον ἅπασαι—Didymos, another intermarginal addition. "All the editions," ἅπασαι sc. ἐκδόσεις, had κατὰ: the variant implied is μετά, which still survives in a good many mss. It was probably found in mss. generally in Aristarchos' time, but he preferred the reading adopted by those of his predecessors who had published more or less critical editions. Note the characteristically Didymean οὕτω, which shews that his notes were adapted to the Aristarchean text. The text of A, though largely brought into harmony with Aristarchos, often differs, so that οὕτω frequently indicates a reading which is not that of the text to which it is appended.

164 has ἀστερίσκος σὺν ὀβελῶι. Schol.: σοῖς δ' ἀγανοῖς· χωρὶς τοῦ δ' εἶχον αἱ χαριέσταται, σοῖς ἀγανοῖς· καὶ ἡ Ἀριστοφάνους οὕτως εἶχεν. ἀγανοῖς δέ, ἄγαν προσηνέσι, πρῶοις, ὑπάγεσθαι δυναμένοις· οὕτω γὰρ ἔδει μαλάσσειν τὸν θυμὸν ζέοντα. ἀθετεῖται δὲ καὶ ἀστερίσκος παράκειται, ὅτι καὶ οὗτος πρὸς Ἀθηνᾶς οἰκείως πρὸς Ὀδυσσεᾶ λέγεται (sc. 180), καὶ ψεῦδος περιέχει νῦν. οὐ γὰρ ἡ Ἀθηνᾶ παρίσταται ἐκάστωι, ἀλλ' ὁ Ὀδυσσεύς. Here there are three hands. The

¹ His doctrine is, however, far from clear; see Lehrs *Qu. Epicae*, 94 ff.

first part, to οὕτως εἶχεν, is of course by Didymos; the third, from ἀθετεῖται, by Aristonikos. The explanation of ἀγανοῖς belongs to the exegetic class, and as we should expect, appears in B in similar words. The same is the case with the inter-marginal note which follows, *φιλωτέον τὸ ἀγανός· τοιοῦτο γὰρ τὸ α̣ πρὸ τοῦ γ : i.e. as we see from the fuller form in B, we must not read, as some did, ἀγανός, for α̣ never has the rough breathing before γ, except in ἀγνός. This may come from Herodianos.

167 has the διπλῇ. Schol. *τελεία (a full stop) ἐπὶ τὸ ἀτξασα· ἀσύνδετον γὰρ τὸ ἐξῆς πρὸς τὸ ἐπάνω—Nikanor. *ὅτι ὄρος ὁ Ὀλυμπος—Aristonikos. The διπλῇ here marks a Homeric usage, namely that Ὀλυμπος means the earthly mountain, not as in later Greek a celestial abode of the gods.

III.—THE MANUSCRIPTS

Since the appearance of the previous volume Mr. T. W. Allen has published in the *Classical Review* (vol. xiii. 110, 334, 429; xiv. 290, 384; xv. 4, 241) a series of important papers, which, among other valuable contributions to the history of the text of the *Iliad*, exhibit a general view of the large number of MSS. of the *Iliad* examined by him.¹ The main result is this—that though we can see traces of different archetypes in prae-Byzantine days, yet for many centuries a process of assimilation has been going on, due mainly, no doubt, to copying in the text of variants added in the margin; so that by the tenth or eleventh century almost all copies had been reduced to an approximately uniform aspect, and it is now impossible to reconstruct the genealogies of existing MSS. There is only one well-marked family—that which in Mr. Allen's list is called *h*, and in the present edition is represented by the MSS. P, Q, R, L, and *Lips*.

There are, however, several other groups, hardly distinct enough to be called families, yet clearly descending from different archetypes—archetypes written, that is, when the process of

¹ Messrs. Monro and Allen's text with Apparatus Criticus appeared too late to give me the advantage of consulting it for this edition. I have, however, quoted in inverted commas ("Vat. 1") a few interesting readings from Allen's paper in *C. R.* xiii. 113 f. The first volume of

Ludwich's large critical edition came into my hands only when these pages were already in the press. It will of course take a long time before this large mass of new material can be adequately analysed.

assimilation had already proceeded far. Several of these have been mentioned in vol. i., pp. 26 ff. Of these G Mor Bar has a certain importance, because G appears to have been taken as the foundation of the *editio princeps*, and so became the progenitor of the printed vulgate. It is curious that whereas the first Aldine edition follows the *princeps* very closely, the second often returns to the readings of G even when the first editor, Demetrius Chalcondylas, had rightly abandoned them.

H Vrat. d are so closely connected that in all probability the latter has been copied from the former. H stands alone in showing decided affinity with one of the earliest texts, Pap. ι.

D and U are closely related, especially in the earlier books, but show no very marked individuality. The same may be said of S Cant, which, however, give a rather larger number of peculiar readings.

A is unique, as showing a text which has apparently been altered under the influence of Aristarchos. It is generally an average vulgate; but here and there we find readings which in all probability have been introduced in order to bring the text into harmony with the scholia. Such a phenomenon is quite isolated—but then the scholia too, in their fulness and learning, are also an isolated phenomenon. It is noteworthy that T seems to be next of kin to A, though at a considerable distance, in the text as well as the scholia.

C calls for no special notice; it is the least distinguished representative of the vulgate. But J has a strong claim to regard as standing for a fairly distinct line of tradition. It is the only member of its family as yet collated—it is young and most carelessly written. But it has a considerable number of remarkable variants; and it is further noteworthy because an ancestor, lineal or collateral, was before Eustathios, who continually gives variants known from no other MS. It is desirable that other relations of J should be found and examined; in the meantime we can only say that with a distinct individuality the MS. shews some distant connexion with the next family.¹

¹ See Neumann, *Eustathios als kritische Quelle für den Iliastext* in *Jahrb. für class. Philologie* 146 ff. He knows of course nothing of J, but concludes that "Eust. benutzte eine Iliashandschrift, welche trotz mancher

Besonderheiten unsern noch heute vorhandenen Handschriften mit Ausnahme des Venetus A, namentlich aber den codd. L G, im Wesentlichen gleich." But Eust. clearly had more than one MS. before him.

It seems, however, that the J stock contains few members; Allen appears to have found only two which are related to it (*C. R.* xiii. p. 110 (*n*). I suspect, however, that his "N 4" must be added).

But the main interest of the mss. of the *Iliad* centres in Allen's 'h' family. Of the representatives which I have collated, P evidently best preserves the pure tradition. R is largely contaminated with the vulgate, and in parts seems to be more nearly related to D U than to P; but it contains some good peculiar readings which probably come from the family ancestor. Q is so corrupt and so ignorantly written that it is often difficult to say if an apparent variant is not merely a wild blunder of the transcriber; but this cannot always be the case, and it preserves no doubt many family readings which have been lost by its relations. Probably the oldest extant member of the group is Ven. 458, which I designate by X. This is known to me only through Ludwich, who gives a number of scholia and variants in *Homerica* (Programm, Königsberg, 1893).¹

The family is remarkable not only for the very large number of independent readings which it presents, but for the large proportion of them which are recognized in the Aristarchean scholia. Allen in *C. R.* xiv. 290 gives the following figures, which are compiled from eight Italian mss., but probably do not greatly differ from those of P Q R—

| | |
|--------------------------------|-----|
| Peculiar readings | 221 |
| of which there were adopted by | |
| Aristarchos | 44 |
| Aristophanes | 7 |
| Zenodotos | 1 |
| Ancient but not Aristarchean | 19 |
| No ancient authority | 150 |

It is quite clear, as Allen points out, that figures such as these do not result from any deliberate recension of the text; "the ancient readings vary in number from book to book, belong to different and contrary sources, and in all cases are merely a tithe of what we know from other authorities to have existed."

¹ See also Allen in *C. R.* xiv. 244.

The obvious explanation of the phenomena is that the family descends from an ancient archetype, and has by some means been kept free for a certain period from the levelling influences of contamination. We know that Aristarchos formed an eclectic text by comparison of various ancient MSS. and "editions." If by some chance one of his MSS., or a copy of it, had lain hidden for a few hundred years, and then suddenly been brought into the bookselling trade as an archetype, say between the fifth and the tenth cent. A.D., we should have precisely the phenomena presented by the 'h' family. There is nothing improbable in such a supposition. *Habent sua fata libelli*. An enterprising publisher at the sale of an antiquarian library in Byzantium would solve the whole problem; and so would a hundred similar possibilities. Mr. Allen correctly points out that the papyri shew no trace of the existence of the family for the post-Aristarchean period, and says that such a "disappearance and emergence would be an unparalleled literary katavothra." But it is no more wonderful than the disappearance and emergence, say, of Tischendorf's α , which has had such deep influence on N.T. criticism. Of course the fact would be incredible, if we supposed that a whole family existed throughout, but when all turns on the existence of a single archetype, there is little cause for surprise.

Mr. Allen tentatively suggests as an alternative explanation, "the adscription and absorption of marginal readings . . . I suppose the ancestor of h, a MS. of some not very ancient period, certainly Byzantine, to have exhibited a vulgate text with a copious selection of variants in the margin, variants not chosen as preceding from one or another critic, but as alternatives to the text." This seems to me to explain nothing, for it raises the obvious question, whence came these variants? They are obviously not conjectural; they do not belong to the common stock of variants which we find in the text or margin of the vulgate copies. Therefore they must have come from some peculiar MS. or MSS., and we have again to ask as before how this MS. or MSS. disappeared and emerged, having left no trace on the papyri of the intermediate age.

CORRIGENDA ET ADDENDA

VOL. I

- Page 11, note on A 97, line 11, for 'φ 548' read 'Φ 548,' and modify the whole note in accordance with the view taken on the latter passage.
- „ 13, note on A 117. The emendation 'έν παρεθέσει' is certainly wrong. The Greek for 'in parenthesis' is διὰ μέσου; the Lexica give no better authority for παρένθεσις in this sense than Quintilian and Eust., and I doubt if the word ever occurs in the scholia. Certainly it is not common enough to be expressed by a contraction such as έν πθει. Generally έν ήθει is used by the scholiasts to express any assumed or artificial tone, including both what we call 'purely rhetorical' and ironical phrases. Here the words point out the sarcasm conveyed by the statement of the obvious fact, 'Of course I would rather see my folk safe than lost.'
- „ 35, App. Crit. on A 453, ήμην δὴ is 'Spitzner's' conj., not 'Bekker's.'
- „ 69, note on B 278, line 4 from end, for 'frequently' read 'four times'; see note on Φ 550.
- „ 114, App. Crit. on B 848; this note requires expansion; see note on Φ 154.
- „ 114, App. Crit. on B 850, for 'Schol. A 239' read 'Porph. in Schol. B on Φ 158, Schol. Q on λ 239.'
- „ 202, App. Crit. on E 118, the scholion referred to as 'corrupt' appears to be sound; see Allen in *C. R.* xiv. p. 361. The variant actually occurs in Pap. π. see App. F.
- „ 227, note on E 484, the statement as to 'the effect of the bucolic diaeresis' must be corrected by reference to App. N, 20.
- „ 301, note on H 36, first line, for 'indic.' read 'infin.'
- „ 311, note on H 171, for 'S. F. i. 41' read 'Gr. v. p. 301.'
- „ 365, App. Crit. on Θ 493-6, 'om. Zen.' should according to Ludwich (*Phil. Woch.* 1901, col. 297) be 'δθ. Zen.,' on the ground that περιγράφει, the word here used, implies only athetesis, not omission. But the phrase καθόλου περιγράφειν (Aristonikos on B 156, II 432) seems decisive in favour of the latter.
- „ 369. The latter part of the note on Θ 557-8 must be corrected by reference to App. H.
- „ 373, App. Crit., last line, for 'προσέφη' read 'μετέφη.'
- „ 417. The note on λέξο (I 617) must be corrected by reference to that on T 10.
- „ 520, App. Crit. on A 794-5, 'om. Zen.' The word is again περιγράφει, see above.

VOL. II

- Page 117, App. Crit. on O 192, for 'Schol. L' read 'Schol. A.'
- „ 209, note on II 779, for '779=258' read '779=ι 58.'
- „ 516, note on Ψ 639-40. It is of course possible that the author of the couplet intended πλῆθει πρόσθε βαλόντε to mean *winning by numerical superiority*, i.e. by taking advantage of the division of labour explained in the following lines. All the artificial explanations given in the note are based on the assumption, which appears to be justified, that πλῆθος means *multitude*, not *majority*, and therefore cannot be applied to two persons.

N

INTRODUCTION

WITH this book begins a great retardation in the story of the *Iliad*. From the beginning of N till we return to the Μῆνις near the end of O, the action does not advance; every step gained by either side is exactly counter-balanced by a corresponding success on the other, so that things are brought back to the point at which we start. From time to time the story becomes confused and then again flows on clearly for a while. In order to disentangle the original elements we must be guided by these passages of clear narrative, regarding the intervals of confusion as the joints by which they have been patched together.

Looking at the three books N Ξ O together, we see that they contain two main stories—the *Aristeia of Idomeneus*, and the *Deceiving of Zeus*. The former occupies the bulk of N, while the latter includes the main part of Ξ and the first 366 lines of O.

The *Aristeia of Idomeneus* seems to be a work of the same class as the *Aristeia of Diomedes* in E, and is composed for the special honour of Cretan heroes. That it does not belong to the later strata of the *Iliad* is clear from the fact that it altogether ignores the wall. Not only is there no mention of any fortification between 124 and 679, but in 385, and perhaps in 326, chariots are introduced exactly as if the battle were in the open plain. The episode was, in fact, designed for insertion into the retreat of the Greeks as we left it at the end of Λ. Aias was there left covering the retirement; a poet, wishing to do honour to Idomeneus, conceived the idea of making him sally forth from the camp and for a time stem the advance of the Trojans. The *Aristeia* at one time joined the end of Λ to O 592, where we suppose the Μῆνις to begin again.

Subsequently, when the idea of the Greek wall had been introduced with the Teichomachy in M, an alternative poem was composed to fill the same place. Here it was Poseidon who took the leading part in staying the advance of Hector, and it was by the wiles of Hera that he was enabled to escape the notice of Zeus in doing so. The two episodes could not stand together, as they occupied the same space of time. When the final redaction of the *Iliad* took place, the editor set to work to weld the two into a continuous narrative. This he did by breaking up the Ἀπάρη into several parts, among which the *Aristeia* was inserted almost whole, by the aid of several transitional passages. Details will come most conveniently in the Introduction to Ξ; we shall here assume that to the Ἀπάρη belong N 1-125 and 795-837.

Turning now to the intervening portion, we note first that 206-239 is clearly an added passage designed to bring the Aristeia and the 'Απάτη into connexion. It contains as we should expect many difficulties and obscurities; see notes on 207, 211, 237. After this meeting Poseidon disappears from the scene except for the short recapitulation in 345-360, which is an equally obvious addition; he has nothing to do with the Aristeia. Doubts have also been thrown on 266-294, but they cannot be regarded as fundamental; and till we reach 672 the narrative flows smoothly. The battle-scenes are vigorous and varied, though they shew a marked peculiarity in the repeated taunts of the victors and a fondness for the description of ghastly wounds.

But from 673 to 794 all is confusion. The account of the forces arrayed in the centre is clearly post-Homeric, and shews marked signs of Attic influence; the effect produced by the Lokrian bowmen is not epic; and the scene between Hector and Polydamas is weak and inconsequent in the last degree. The wall is again introduced in order to lead back to the 'Απάτη, and it is likely that we have here a specimen of the work of the final diaskeuast of the *Iliad*.

It is not easy, or indeed necessary, to speak with confidence of the position occupied by 126-205. But it may be noted that when 206-239 has been cut out, the general effect is rather that of the opening of a new battle; the words used have clearly no relation to the critical position described at the end of M. It is probable, however, that the original opening of the Aristeia has been suppressed in favour of the interview between Poseidon and Idomeneus, and that some explanation was there given of the reason why Idomeneus is unarmed and out of the battle.

In 1-125, regarded as part of the 'Απάτη, the only critical difficulty is in the speech of Poseidon (95-124), with its strong evidence of double recension. The gorgeous imagery of the opening is entirely in the spirit of the 'Απάτη, and shews a clear tendency towards the 'romanticism' from which the epic poets are as a rule notably averse.

ΙΛΙΑΔΟΣ Ν

Μάχη ἐπὶ ταῖς ναυσίν.

Ζεὺς δ' ἐπεὶ οὖν Τρώας τε καὶ Ἴκτορα νηυσὶ πέλασσε,
τοὺς μὲν ἔα παρὰ τῆσι πόνον τ' ἐχέμεν καὶ οἷζύν
νωλεμέως, αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῶ,
νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορώμενος αἶαν
Μυσῶν τ' ἀγχεμάχων καὶ ἀγανῶν Ἰππημολγῶν
γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.

5

2. παρὰ: περί Zen. Aph. (Ar. διχῶς?): τινὲς πρὸς Sch. T. || ἐχέμεν: ὀχέμεν (!)
Zen. 3. τρέπεν Q. 5. ἀγχεμάχων H² Vr. A. 6. τ' ἀβίων τε D. ||
δικαιοτάτων τ' "Vat. 16" and ar. Did.

2. τοὺς μὲν, both Greeks and Trojans.
3. πάλιν, away (cf. Γ 427, Φ 415, Aisch. Ag. 777 παλιντρόποις δμῶσι etc.), though the general direction remains the same (N.W.). Zeus is still on Ida, see A 182, M 252; but it does not follow, as Porphyrios argues, that the Thracians meant were the Asiatic branch of the Thracian stock, the Bithynians. Similarly the Μυσοὶ are evidently not the Asiatic tribe S. of the Propontis (B 858), but the parent stock who had remained in the old home, and were afterwards called Μοισοί: οἱ Μυσοί, Θράκες ὄντες καὶ αὐτοί, καὶ οὗτοι νῦν Μοισοὺς καλοῦσιν· ἀφ' ὧν ὠμῆθησαν καὶ οἱ νῦν μεταξὺ Λυδῶν καὶ Φρυγῶν καὶ Τρώων οἰκοῦντες Μυσοί. . . καὶ Ὅμηρον δὲ ὁρῶνς εἰκάζειν μοι δοκεῖ Ποσειδῶνιος τοὺς ἐν τῇ Εὐρώπῃ Μυσοὺς κατονομάζειν, Strabo vii. p. 295. For a similar tribal separation compare the Λέκαιο, note on E 105.

4. ἵπποπόλων, only here and Ξ 427; for the second part of the compound see note on A 63. The epithet ἀγχεμάχων seems to have caused trouble to the ancients, as all these tribes were famed for their peaceful habits; Strabo explains διὰ ἀπὸρρήτοι κατὰ καὶ οἱ ἀγαθοὶ πολεμισταί. The Ἰππημολγοὶ are evident-

ly the nomad Scythian tribes north of the Danube, living on mares' milk like the modern Tartars on their koumiss. So the Massagetai are γλακτοπόται, Herod. i. 216. Information of these distant tribes no doubt reached Greece in the earliest times along the primeval trade-route by which the amber of the Baltic came to the Mediterranean. The Ἀβιοί, 'most just of men,' are perhaps connected with the legend of the Ἀργεππαῖοι in Herodotos (iv. 23), who τοῖσι περικουμένσι εἰσι οἱ τὰς διαφορὰς διαιρόντες, abstaining from all war and enjoying a sort of sanctity. (Similarly of the Getai, iv. 93.) They may be the same as the Γάβιοι mentioned by Aischylos in the *Prom. Sol.* fr. 184 (Dind.): ἔπειτα δ' ἤξει δῆμον ἐνδικώτατον [βροτῶν] ἀπάντων καὶ φιλοξενώτατον, Γαβίους. This makes it probable that Ἀβιοί is really a proper name, not an epithet 'having no fixed subsistence,' i.e. nomads, as Nauck and others have taken it, adding τ' after δικαιοτάτων, a variant alluded to by Nikanor and Did., but not approved by Ar. Similarly some of the old critics regarded Ἀγανῶν as a proper name, and Ἰππημολγῶν as an epithet.

ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῶ·
οὐ γὰρ ὃ γ' ἀθανάτων τιν' ἐέλλπετο, δν κατὰ θυμὸν
ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

οὐδ' ἀλασκοπιὴν εἶχε κρείων ἐνοσίχθων. 10
καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
ἠψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης
Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν·
ἐνθ' ἄρ' ὃ γ' ἐξ ἁλὸς ἔζετ' ἰὼν, ἐλέαιρε δ' Ἀχαιοὺς 15
Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
αὐτίκα δ' ἐξ ὄρεος κατεβήσето παιπαλόεντος
κραπνὰ ποσὶ προβιβιάς· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη
ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.
τρὶς μὲν ὀρέξατ' ἰὼν, τὸ δὲ τέτρατον ἵκετο τέκμων, 20
Αἰγῆας· ἔνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης

7. τράπεν G. 8. ὃ γ': ἔτ' Aph. || τιν' ἔλλπετο Bar. Eust.: τιν' ἔλλπετο R.
9. ἀρηξέμεν CDPQRST Pap. o, Harl. b, Par. a c d e f g: γρ. καὶ ἀρήξαι A. 10.
ἀλασκοπιὴν A (the first c added subsequently): ἀλασθ σκοπιὴν Zen. ? see on
K 515. || ἀγαμέμνων Q^t (ἐνοσίχθων Q^m). 11. ἦστο J. || πόλεμόν GJPQRT.
12. ἀκροτάτη(i) κορυφῇ(i) PRT Ven. B: ἀκροτάτης κορυφῆς Aph. || σάμου:
others σάου (Did.). 13. γὰρ: μὲν G. || φαίνετο PR. 17. κατεβήσατο (A
supr.) GJQ. || παιπαλόεντος L. 18. After this Long. *de subll.* 9. 8 adds καὶ
κορυφαὶ Τρώων τε πόλις καὶ νῆες Ἀχαιῶν (= T 60). 20. τέταρτον C'DGJQTU
Vr. A. || τέκμων Lips.

8. ἐέλλπετο, *expected*, see on K 355.
It is not clear that this assumes the pro-
hibition of interference given in the
opening of Θ, and we can hardly base
on it any theory of the comparative date
of Θ-I on the one hand, and the Διὸς
ἀπάγη on the other.

12. Σάμου Θρηϊκίης, Samothrace,
(Ω 78), an island with a lofty central
peak, from which the Trojan plain is in
fact visible over the top of the inter-
vening island of Imbros. This unique
mark of personal knowledge of the dis-
trict is probably a sign of the compara-
tively late origin of the passage. This
view is confirmed by the tradition, if it
is to be believed, that Samothrace was
so called because colonized by Ionians
from Samos, as Schol. A relates on the
authority of Apollodoros. It is possible,
however, that Samos is a Semitic (Phoe-
nician) word, from the root *samā*, "to
be high," in which case it would be
probable that the identity of name has
nothing to do with Greek colonization.
So also Strabo x p. 457 ἀπὸ τοῦ

σάμου καλεῖσθαι τὰ ὄρη. The variant
Σάου mentioned by Didymos was ex-
plained to mean the mountain Σάωκη
in the island. Compare the (Thracian?)
Σάϊον against whom Archilochos fought
(fr. 6) (Strabo *ibid.*). Samos itself is
not named in Homer.

20. For the superhuman strides of
Poseidon compare E 770-2 of the divine
horses; Pindar *P.* iii. 43. τέκμων, v.
H 30.

21. Αἰγῆς may be either the town in
Achaia or that in Euboea, both of which
were noted for the worship of Poseidon
(Θ 203). Others have supposed that it
is a small island of that name between
Chios and Tenos, the existence of which
is by no means certain (cf. *Hymn. Ap.* 32).
In any case the difficulty which has
puzzled all critics remains the same;
why does Poseidon go thither to get his
chariot? Whichever site we assume
to be meant, it will be farther from
Samothrace than Troy, his ultimate
goal. Hence most edd. have doubted the
authenticity of this passage, whose

χρύσεα μαρμαίροντα τετεύχεται, ἄφθιτα αἰεῖ.
 ἔνθ' ἔλθων ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω
 ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἰμάσθλην 25
 χρυσεῖην ἐτύκτον, ἐοῦ δ' ἐπεβήσετο δίφρου.
 βῆ δ' ἐλάαν ἐπὶ κύματ'· ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
 πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνόησεν ἄνακτα·
 γηθοσύνη δὲ θάλασσα δίστατο· τοὶ δὲ πέτοντο
 ῥίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων. 30
 τὸν δ' ἐς Ἀχαιῶν νῆας ἐύσκαρθμοι φέρον ἵπποι.
 ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
 μασσηγὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης·
 ἔνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων
 λύσας ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ 35

22. τετεύχαιο Q Vr. b². 25. ἐδυνε HU Vr. A. 26. ἐπεβήσαιο GJ.
 27. αὐτῶι Harl. b (surpr. οἰ), ἐν ἄλλωι A, τινὲς γρ. ὑπ' αὐτῶι, τῶι δίφρῳ, Did.
 (ap. Schol. T). 28. πάντων ἐκ κευθαμῶνων Q. || κευθαμῶνος PR. || ἠγνόησαν
 Ar. (A surpr.) GR Par. d e. 29. χωρὶς τοῦ ι γραπτέον τὸ ΓΗΘΟΣΥΝΗ Ar.:
 ΓΗΘΟΣΥΝΗ Aph. Herod.: ΓΗΘΟΣΥΝ(α), ἡ δὲ Herodikos.

gorgeous but somewhat florid imagery (27-29) is not like the oldest Epic style, though it has a strong resemblance to that of the Διὸς ἀπάτη: compare Z 347 ff. for the essentially 'romantic' sympathy of nature with its lords. So far as the difficulty of Aigai is concerned, it evidently might be removed by the excision of 11-16. In that case *δρεος* (17) would mean Olympos, where Poseidon was when we last heard of him (Θ 440), and his descent to Aigai for his chariot wherewith to cross the sea will be quite in order. The name *Aigai* is evidently connected with *Aigaῖos* and *Aigaῖων* as a name of Poseidon; see A 404. *ἔνεα δέ*, so mss.; G. Hermann *ἐνθα τε* (with Strabo only), followed by most edd., but needlessly; see Z 245, 249, Θ 48, etc.

22. *ἄφθιτα αἰεῖ*, on account of the hiatus Bentley conj. *ἄφθιτον* as an adverb, cf. *νυκτεμεῖς αἰεῖ*, Payne-Knight *ἄφθιτά τ'*, but then the omission of the *τ'* is left unaccounted for. See Σ 4. Nauck adopts the variant *τετεύχαιο*, as explained by the tendency to abolish hiatus in the bucolic diaeresis. But the pres. is evidently the tense for the immortal gods and their possessions.

23-26 = Θ 41-44. The repetition of the description has caused some offence; in view of the general character of Θ it

would seem more probable that this is the original passage, and has been borrowed from.

27. *ἄταλλε*, gambolled, as Hes. *Opp.* 181 (with *ἀ*), and *Hymn. Merc.* 400 (†); later poets use it occasionally in the sense *foster, rear* (Homeric *ἀτεράλλω*), e.g. Soph. *Ajax* 559. *ὑπ' αὐτοῦ*, the gen. is causal, *by reason of his coming*, as 140, Z 285, τ 114 etc. The weakly-attested variant *αὐτῶι* would be merely local.

28. *κευθαμῶν*, here only, the cases being elsewhere always formed from a nom. *κευθμῶν*. Ar. compared *αὐλός-αὐλῶν*. *ἠγνόησαν*, Ar. *ἠγνόησαν*: he held that H. preferred the plural verb with neuter plurals and evidently carried through his theory in spite of the best tradition, in ignorance of the *F* of *Ἐνάκτα*. Cf. A 724.

29. *ΓΗΘΟΣΥΝΗ* may be an adj. (82, H 122, ε 269) or a substantive (Φ 390); so that here, as in λ 540, a decision between nom. and dat. is not easy. The ascription to nature of a distinctly human emotion is unique in Homer, though similar ideas may be found in Z 392, T 362, Φ 387, and in phrases like *λυταίμενα χροῖς ἄσαι* of spears. For the sea making way compare Σ 66, Ω 96. The passage is imitated by Moschos, i. 115.

ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας
ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὖθι μένοιεν
νοστήσαντα ἄνακτα· ὁ δ' ἐς στρατὸν ὤιχεν' Ἀχαιῶν.

Τρῶες δὲ φλογὶ ἴσοι ἀολλέες ἡὲ θυέλλῃ
"Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἔποντο,
ἄβρομοι αὐίαχοι· ἔλποντο δὲ νῆας Ἀχαιῶν
αἰρήσειν, κτενέειν δὲ παρ' αὐτόθι πάντας ἀρίστους.
ἀλλὰ Ποσειδάων γαίηοχος ἐννοσίγαιος
Ἀργείους ὤτρυνε, βαθείης ἐξ ἀλὸς ἐλθών,
εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν.
Αἶαντε πρῶτῳ προσέφη, μεμαῶτε καὶ αὐτῷ·

40

45

39. ἡὲ : ἡδὲ GJPQ Pap. θ, Vr. b d. 41. ἀνίαχοι QR Mor. : ἀνίχοι Pap. θ.
42. κτανέειν J. || παρ' αὐτόθι (παραυτόθι) CP¹TU Pap. θ, Harl. a, Lips. Vr. b d
A : παρ' αὐτόθι (παραυτόθι) Ω. || ἀρίστους : Ἀχαιοὺς A (γρ. ἀρίστους) DPRT
Pap. o. 44. ὤτρυνε R. 46 om. Pap. o. || πρῶτον J.

36. πέδας, perhaps 'hobbles,' fastening the forefeet together in such a way as to prevent straying without entirely stopping all movement.

37 = θ 275—borrowed of course in that very late episode, as is shewn by αὖθι, which in θ has no reference.

41. ἄβρομοι αὐίαχοι would at first sight appear to mean *without noise or shouting* (αὐίαχ. = ἀν-*FiFaχ.*, *δFFiFaχ.*? See Schulze *Q. E.* p. 65). But in Homer the noise of the Trojans is always contrasted with the silence of the Greeks; and if on entering into battle (B 810, Γ 2, Δ 433-8) the Trojans were so clamorous, it is impossible to suppose that they became quiet when they were forcing the wall in their career of victory. Human nature too, to say nothing of the comparison of the storms, seems to insist that the words here must mean *noisy*. And so Ar. took them, ἀπὶ τοῦ ἄγαν βρομοῦντες καὶ ἄγαν λαχοῦντες. The δ- should rather be copulative, *joining in noise and shout*, as the existence of an 'δ- intensivum' is very doubtful. Etymologically this explanation (from *sem.*, *sm.*) seems unassailable; for similar cases see Schulze *Q. E.* p. 495 ff., and note on ἄξυλος, A 155. But it is hard to believe that such words were not ambiguous to the Greeks themselves when the negative δ- had driven competitors out of the field. We can only suppose that ἄβρομος and αὐίαχος were in common enough use to overcome the

feeling that they were negative compounds.—It will be noticed that the variant ἀνίαχοι has good support; it is used also by Quintus (xiii. 70) but it is impossible to say whether he took it to mean *silent* or *noisy* (of sheep following their shepherd from the pasture).

42. For αὐτόθι as against αὐτόθι see note on M 302.

46. When we last heard of the Telamonian Aias he was separated from his Oilean namesake (M 366). Hence Wackernagel has proposed to take Αἶαντες here in the sense of *Aias and his brother Teukros*, on the analogy of a well-established Sanskrit use, by which two ideas belonging to one another, though having different names, can be expressed by the name of one only in the dual (see Delbrück *Gr.* iii. p. 137); for instance, *pitrāu*, 'two fathers' means 'father and mother,' *dhani*, 'two days' means 'day and night.' Wackernagel appeals especially to H 164, where it is said that the Αἶαντες cast lots, whereas in the sequel Αἶας is spoken of as though there were no ambiguity of name; hence he argues that Αἶαντες must there also mean Aias and Teukros. But this is of course very uncertain. In many ways the position of the leading heroes in this book cannot be made to tally with the statements of M, so that no great stress can be laid upon the discrepancy. πρῶτος is here as often used in a clause added *asyndetically*, as 91, T 215, Ω 710, γ 36 etc.

"Αἶαντε, σφῶν μὲν τε σαώσετε λαὸν Ἀχαιῶν
 ἄλκης μνησαμένω, μὴ δὲ κρυεροῖο φόβοιο.
 ἄλλη μὲν γὰρ ἔγωγ' οὐ δεῖδια χεῖρας ἀπτόους
 Τρώων, οἳ μέγα τείχος ὑπερκατέβησαν ὀμίλῳ. 50
 ἔξουσιν γὰρ πάντα ἐκνήμιδες Ἀχαιοί.
 τῇ δὲ δὴ αἰνότατος περιδείδια μὴ τι πάθωμεν,
 ἦ ῥ' ὃ γ' ὁ λυσσώδης φλογὶ εἵκελος ἡγεμονεύει
 "Ἐκτωρ, δς Διὸς εὐχετ' ἐρισθενέος πάϊς εἶναι.
 σφῶν δ' ὧδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν, 55
 αὐτῷ θ' ἐστάμεναι κρατερῶς καὶ ἄνωγέμεν ἄλλους.
 τῷ κε καὶ ἐσσύμενόν περ ἔρωήσαιτ' ἀπὸ νηῶν
 ὠκτόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει."
 ἦ καὶ σκηπανίῳ γαιήοχος ἐννοσίγαιος
 ἀμφοτέρω κεκοπῶς πλῆσεν μένεος κρατεροῖο, 60

47. τε om. Q: κε DHJRT (περισσὸς ὁ κε T^m) Pap. θ. || σαώσατε R Lips.: σαώ-
 σετον DQ. 51. ἔξουσιν: σχήουσιν Aph. || πάντες DPST: ἅπαντας Q Eust.
 53. ὁ γ': 83' (A *supr.*) PQ. || ἀσάντοισι T (*supr.* ἀγεμονεύσει). 58. εἴ κε
 (A *supr.*) C Vr. b¹ d. || ἐπάρησι C (AT *supr.*). 60. κεκοπῶς SU (γρ. κεκοπῶς)
 Par. j (*supr.* n) (PR apparently have κεκοπῶς, the ligatured σ being derived from
 φ: π R¹ *supr.*): κεκοπῶς and κεκοπῶς Ar. διχῶς: κεκοπῶν Antim. and Chia.

47. σαώσετε, imper. of the sigmatic
 aor. with thematic vowel, as is clearly
 shewn by the following μῆ. For the
 form σφῶ see on Λ 782; σφῶ γε
 Brandreth for σφῶ μὲν τε.

48. μὴ δέ is the reading of the best
 mss. for the vulg. μηδέ, and seems to
 have been the traditional form wherever
 a negative command follows a positive.

51. ἔξουσιν, *will hold at bay*. In this
 sense σχήουσιν is the more usual form,
 and so Aph. read here, comparing N 151.
 But see T 27.

53. λυσσώδης, the favourite descrip-
 tion of Hector; see on Θ 299. The
 form however, if from λυσσοφείδης, is
 not Homeric; Menrad conj. λυσσητήρ.
 Wackernagel refers it to root δδ-,
reking of madness. The use of the
 article with the adjective seems to give
 'a hostile or contemptuous tone' ('*that*
madman'); H. G. § 261. 2, where other
 instances are given.

54. This is of course a merely hyper-
 bolic expression; Hector never actually
 lays claim to descent from Zeus, but he
 is accused of acting as presumptuously
 as though he would.

57. ἐρωήσατε, here only transitive.
 For the sense *refrain* see note on B 179,

and compare ἐμῶν μενῶν ἀπερωεύς, Θ 361.
 Von Christ conj. ἐσσύμενός περ ἐρωήσεται (ε).

59. σκηπανίῳ, the staff is the usual
 symbol of magical powers, as with
 Hermes (Ω 343), Kirke (κ 238), Athene
 (ν 429, π 172), to say nothing of Moses,
 or even the modern conjuror. It has
 been observed, however, that the use of
 a material tool by the gods to effect their
 purposes is elsewhere characteristic of
 the later poems (Ω and Od.); in E 122,
 for instance, Athene produces the same
 effect as Poseidon here without material
 contact, but merely by the divine will.

60. κεκοπῶς is formed direct from the
 noun-stem, like πεφυγῶτες: H. G. § 26. 5.
 The perfect form should denote a violent
 stroke, as βεβλήκει is always used of
 effective hitting; and this suits σ 335,
 the only other use of the word in H., as
 well as the action of Kirke in κ 238,
 ῥάβδῳ πεπληγυῖα, where her stroke is
 hostile, but is less adapted to the present
 passage, where the two heroes do not
 seem to notice the blow at all. Perhaps
 therefore the aor. κεκοπῶν, though not
 found elsewhere, is to be preferred here.
 (Monro, H. G. § 27, accents this form
 κεκόπων, taking it for a thematic perf.,
 cf. κεκλήγοντες. The accent is said to

γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.
 αὐτὸς δ', ὥς τ' ἱρήξ ὠκύπτερος ὤρτο πέτεσθαι,
 ὃς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἄρβεις
 ὀρμήσῃ πεδίῳ διώκειν ὄρνεον ἄλλο,
 ὥς ἀπὸ τῶν ἦϊξε Ποσειδάων ἐνοσίχθων. 65
 τοῖν δ' ἔγνω πρόσθεν Ὀϊλῆος ταχὺς Αἴας,
 αἰψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν·
 "Αἶαν, ἐπεὶ τις νῶϊ θεῶν οἱ Ὀλυμπον ἔχουσι
 μάντι εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι—
 οὐδ' ὃ γε Κάλχας ἐστί, θεοπρόπος οἰωνιστής· 70
 ἵχνια γὰρ μετόπισθε ποδῶν ἡδὲ κνημάτων
 ρεῖ' ἔγνων ἀπιόντος· ἀρίγνωτοι δὲ θεοὶ περ.

64. ὀρμήσῃ(ι) AHP*TU Lips. Vr. b d: ὀρμάσῃ Ω. 69. κέλεται: καλέσῃ Q.
 71. ἵχνια Ar. Ω: γρ. καὶ ἴσματα, Ζηνόδοτος δὲ καὶ Ἀριστοφάνης ἵχματα Did.

be Aiolic.) The other variant *κεκοφώς* is to be rejected, as aspiration in the act. is entirely unknown to H. (H. G. § 24. 2). See also Delbrück *Gr.* iv. p. 227. 61 = E 122, Ψ 772.

62. For the use of the aor. in similes compare I 33-5; H. G. § 78. 2. For *αἰγίλιος* see I 15. *ἀρβεις*, *poising himself aloft*. The contracted form is doubtful; it recurs only ε 393, and P 724 (*αἰροντας*), q.v. Here Menrad proposes *περίμηκες ἀφερθείς*, which is possibly right.

64. *ὀρμήσῃ*, *rushes*, as Δ 335, X 194, Φ 265. *Ἀγάρ's ὀμήσῃ*, *swoops*, is however more vigorous and appropriate; see X 139, 308 (J. P. xxv. 32). *πεδίῳ διώκειν* go together, *to chase across the plain*. ἄλλο, *of other sort*, cf. Φ 22 *ἵχθους ἄλλοι*.

66. Wackernagel, having taken *Αἴαντε* in 46 to mean Aias and Teukros, has of course to assume that this passage is interpolated, or rather belongs to another recension.

68. Nikanor, followed by some modern edd., regards καὶ δ' εἰσὶ (73) as the apodosis to ἐπεί, the intervening lines being parenthetical. This, however, does not suit the use of καὶ δέ. Others put a comma after *κέλεται*, and took *μάχεσθαι* as an imper. But it is better to regard the apodosis as suppressed. This is very common after *ἐπεὶ*: see notes on Z 333, P 658.

69. *μάντι* representing *μάντι*, is the form most in accordance with analogy (cf. *κνήστι* Δ 640, *μήτι* Ψ 315 etc.), and

it seems right to adopt it in place of the *μάντε* or *μάντει* of the vulg. mss. are of no authority on the point.

70. *θεοπρόπος*, see on A 85.

71. *ἵχνια*, only in this form; in ρ 317 we have *ἵχνησι*, from which van L. would read *ἵχνηα* in all places, though no other case of *ἵχνης* is found, save as a variant in τ 436, earlier than *Hymn. Merc.* 76. The word evidently cannot have its ordinary sense of *footprints* unless *κνημάτων* is added by a very violent zeugma. Hence no doubt, the variants *ἵχματα* (mentioned also by Hesych. and explained *ἵχνια*) and *ἴσματα*. For this see E 778; the sense *movements* is satisfactory enough. It has been proposed to find the same primitive meaning in *ἵχνια* (as from *ἰκ-νεῖσθαι*) but this is very doubtful. Compare Virgil's *Et vera incessu patuit dea*. Mr. Lang calls attention to the curious superstition that when spirits assume human form they may be detected by their feet and knees being turned backwards (Gaidoz, in *Mélusine* vi. 8, 172).

72. *ρεῖα* may perhaps go with *ἀπιόντος*, of the easy movement of a god: cf. *ρεῖα μετείσταμενος*, 90. But the order of the words, and the following *ἀρίγνωτοι*, are in favour of joining it with *ἔγνω*. As to the ease with which gods are discerned, we must understand it to mean that they can easily make themselves known when they wish; throughout *Iliad* and *Odyssey* a god can always preserve his incognito when he so desires.

καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισι
μᾶλλον ἐφορμᾶται πολεμίζειν ἢ δὲ μάχεσθαι,
μαιμῶσιν δ' ἔνερθε πόδες καὶ χεῖρες ὑπερθε." 75
τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
"οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι
μαιμῶσιν, καὶ μοι μένος ὥρορε, νέρθε δὲ ποσσὶν
ἔσσυμαι ἀμφοτέροισι· μενοινῶ δὲ καὶ οἶος
"Ἐκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι." 80
ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
χάρμῃ γηθόσυνον τὴν σφιν θεὸς ἔμβαλε θυμῷ·
τόφρα δὲ τοὺς ὅπιθεν γαιήοχος ὥρσεν Ἀχαιοὺς,
οἱ παρὰ νηυσὶ θοῇσιν ἀνέψυχον φίλον ἦτορ.
τῶν ῥ' ἅμα τ' ἀργαλέωι καμάτῳ φίλα γυῖα λέλυντο, 85
καὶ σφιν ἄχος κατὰ θυμὸν ἐγένετο δερκομένοισι
Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν ὀμίλῳ·
τοὺς οἳ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβον·
οὐ γὰρ ἔφαν φεύξεσθαι ὑπὲκ κακοῦ. ἀλλ' ἐνοσίχθων
ῥεῖα μετεισάμενος κρατερὰς ὥτρυνε φάλαγγας. 90
Τεῦκρον ἐπὶ πρῶτον καὶ Ληϊτόν ἦλθε κελεύων
Πηνέλεών θ' ἥρωα Θόαντά τε Δηϊπυρόν τε
Μηριόνην τε καὶ Ἀντίλοχον, μῆστωρας ἀντῆς·
τοὺς δ' γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

77. ΝΥΝ: διη Par. o. || μοι Par. o. 78. μαιμῶσιν ἐμοὶ G. || μοι: τοι J. ||
νέρες πόδεσσιν Δ (νέρες δὲ ποσσὶν A^m). 79. μενοινῶ V. b². || οἶος: αὐτός
PQR (καὶ οἶος R^m), γρ. V. b. 80 om. J. 86. ἐγένετο L. 89. φεύξεσθαι
GH V. b. 90. κρατερῶς H. 92. Πηνέλεων Aph. Par. e. || Δηϊπυλόν T¹:
Δηϊπυτον V. d.

73. καὶ δέ evidently adds another reason in confirmation of the conclusion at which the son of Oileus has arrived.

78. The contracted form μαιμῶσιν is suspicious: hence Fick conj. μαιμῶσιν, μένος δέ μοι. The reading of G, μαιμῶσιν, ἐμοὶ, is better, though the asyndeton is harsh. ὥρορε, intrans. aor. as θ 539, τ 201; it is generally trans., as B 146, etc. So ἥραον is always trans. except in II 214, δ 777.

82. On χάρμιν see Δ 222. It is better to suppose that the word is used here incidentally with an allusion to its resemblance to χαίρω, than to attempt to force the meaning of joy into all the passages where it occurs. So Schol. T χάρμη, τῇ μάχῃ· τὴν γὰρ χαρὰν χάρμα

φῆσιν· καὶ οὐκ ἂν ἐπήγαγε "γηθόσυνον" εἰ τὴν χαρὰν ἐδήλου.

83. ὅπιθεν is to be taken with the verb rather than with the article, as the combination τοὺς ὅπιθεν would be a late one. The sense of course comes to the same.

84. ἀνέψυχον, were refreshing, cf. K 575.

90. ῥεῖα, see on 72; ῥεῖα μάλ', ὥς τε θεός, Γ 381, etc. Compare, however, P 285 (with note) which is rather in favour of joining ῥεῖα with ὥτρυνε, as Heyne and others have done. μετεισάμενος, the F is neglected, see Δ 138; ῥεῖ' ἐπι-φισάμενος van L. But it looks as though confusion with root *l-* go had already taken place. So also P 285, Ω 462.

91. For Leitos and Peneleos, the leaders of the Boiotians, see B 494.

“ αἰδώς, Ἀργεῖοι, κούροι νέοι· ὕμμιν ἔγωγε
 μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς·
 εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,
 νῦν δὴ εἶδεται ἡμῶν ὑπὸ Τρώεσσι δαμῆναι.
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι,
 δεινόν, δ' οὐ ποτ' ἔγωγε τελευτήσεσθαι ἔφασκον,
 Τρώας ἐφ' ἡμετέρας ἵεναι νέας, οἳ τὸ πάρος περ
 φυζακινήεις ἐλάφοισιν ἐοίκεσαν, αἳ τε καθ' ὕλην
 θῶων παρδαλίων τε λύκων τ' ἦια πέλονται

96. σωσόμεναι J. 102. φυζακινήεις PQR^m. 103. παρδαλίων Ar. Ω: πορδαλίων A^t (παρδα marg. ed.) DH¹¹. (Note: H¹¹, La R.'s H¹, indicates a repetition of lines 89-154, which appear after 549 in H as well as in their proper place. See Benicken *Studien und Forschungen* . . . NEO . . . p. 895 note.)

95-124. The composition of the following speech of Poseidon has given rise to considerable debate. Friedländer was the first to point out the strong evidence of a double recension which it shews. In the first place it is clearly not a mere coincidence that the phrase ὦ πόποι (99) occurs at the beginning of a speech forty-seven times out of fifty-one, the only other cases where it holds a later position being Z 49, ν 209, and perhaps P 171 (q.v.). Here the tone of indignant surprise which belongs to the words is so greatly emphasized by the rest of the line (which recurs also in O 286, T 344, Φ 54, τ 36) that a position anywhere but in the first place quite spoils the rhetorical effect. The same may be said of the opening words of 95. Again ἡγεμόνος κακότητι in 108, 'by the fault of our leader,' follows very awkwardly after μάχοντα in 107, 'the Trojans are fighting.' Hence Köchly supposed with much plausibility that 108 originally followed immediately after 98. Again 114 seems to be addressed to men who are actually fighting, 116 to those who have given up all effort as in 84. Generally too it may be said that the whole speech is so long and so tautological as to be ill suited for its position. 115 is clearly one of the passages which ignore the ninth book, for it directly contradicts the attitude there assumed by Achilles. Various attempts of different degrees of plausibility have been made to reconstruct two or more speeches which have been confused; perhaps as reasonable a solution as any may be found by assuming that one original form consisted of 95-98, 108-115, and another of 99-107, 116-124. Of these the former will then

evidently be the oldest, the latter an alternative added after the interpolation of the Presbeia, in order to avoid the too glaring inconsistency with that book; and the present form is an unfortunate result of an attempt to combine the two.

95. κούροι νέοι is by some regarded as an expression of honour, 'young men of valour.' But the analogy of E 787 clearly shews that it must be a term of contempt, 'young boys,' like παῖδες νεοῖοι in B 289. κούρος does not imply noble birth or valour, and is used of infants, e.g. Z 59.

96. σωσόμεναι, aorist, 'for saving'; to take it as a future weakens the tone of contempt.

98. εἶδεται, νῦν ἀνεφάνη ἡ ἡμέρα, Schol. A. For this use of the verb cf. Θ 559 εἶδεται ἄστρον, and Ω 319 εἶσατο δὲ σφιν δεξιὸς ἀέρας. In all other cases it has the secondary sense to seem, or to resemble.

100. On account of the hiatus P. Knight and Heyne conj. μή for οὐ (the statement, however, 'adscriptum hoc erat in Townl.' has no foundation in fact). But οὐ is the regular particle in relative clauses with the indic. in H., B 302 being the only exception (*H. G.* § 359 b). Brandreth conj. δ κ' οὐ. On the form ἔφασκον as an exception to the rule that iteratives in -σκω do not take the augment see *H. G.* §§ 69, 49. The only other instance of it in the *Iliad* is T 297, but it occurs eleven times in *Od.* (The rule is denied by van L. *Ench.* p. 362: but εἰλασκεν (-ου) which he quotes as an exception is probably for ἐέσκεν.)

102. φυζακινήεις, a curious form found here only. φύζα implies terrified flight, panic, see I 2.

103. Cf. Horace's *Cervi luporum praeda*

αὐτως ἡλάσκουσαι ἀνάλκιδες, οὐδ' ἐπὶ χάρμῃ·
 ὥς Τρῶες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν 105
 μῖμνεν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἡβαιόν.
 νῦν δὲ ἐκάς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται
 ἡγεμόνος κακότητι μεθημοσύνησιν τε λαῶν,
 οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσι
 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς. 110
 ἀλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτιὸς ἔστιν
 ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
 οὔνεκ' ἀπητίμησε ποδώκεα Πηλεΐωνα,
 ἡμέας γ' οὐ πως ἔστι μεθιέμεναι πολέμοιο.
 ἀλλ' ἀκεώμεθα θᾶσσον· ἀκεσταὶ τοι φρένες ἐσθλῶν. 115

104. χάρμῃ ACTU: χάρμῃ H: χάρμῃ Bar. 107. δὲ ἐκάς Zen. Aph.:
 δ' ἔκασθι Ar. Ω. 113. οὔνεκα ἡτίμῃς G. 114. ὑμέας R. || οὐπω G. ||
 μεσεύμεναι T¹ (supr. Y over αἰ and αἰ over η T²): μεσύναι P: μεσύνεμεναι Q Vr. A.
 115. ὀπτον GQ. || τοι: τε Ar. (ἐν τισὶ τῶν ὑπομνημάτων) H.

paracium. ἦτα is elsewhere peculiar to Od., where, however, it seems always to mean *provision for a journey* (except in ε 368 where it means *chaff*). See M. and R. on β 289. The word occurs with three scansion: — ∪ (ῥα ε 266, 368, ι 212), — ∪ ∪ ῥα δ 363, — — ∪ here, β 289, 410. The origin of the word and its variations of quantity are unexplained (cf. Schulze Q. E. p. 289 note). *παρδαλίω*, the panther is mentioned again in P 20, Φ 573, δ 457; its skin Γ 17, K 29. In all places mss. vary between *παρδ-* and *πορδ-*. Acc. to some the latter was Epic, the former Attic: others say *πόρδαλον ἐπὶ τοῦ ζώου, παρδαλον ἐπὶ τῆς δορᾶς*: others again (Apio) *πόρδαλις μὲν ὁ ἄρρην, παρδαλις δὲ ἡ θήλεια*. But these are evidently mere grammarians' figments.

104. οὐδ' ἐπὶ χάρμῃ, *there is no fight in them*; cf. οὐδ' ἐπὶ φειδῷ ξ 92, π 315. Van L. objects that in the latter passages the sense is *there is no modesty to stop them* (as in *ἐνὶ δέος* A 515), which does not suit here. Hence he reads *ἐν* for *ἐπ*. There is another alternative, *ἐπὶ χάρμῃ*, explained *not with a view to fight*: but this is unsatisfactory.

107 = E 791, where see note.

108. *ἡγεμόνος* must mean Agamemnon; though certainly, as the context stands, we should expect *ἡγεμόνων*. *κακότητι* may perhaps mean *rather incompetence than wickedness*; see B 368. *λαῶν* is so general a word that it must imply the host at large, not, as some

have understood, the Myrmidons alone. It is perhaps by a politic stroke that Poseidon pretends that the remissness of the army is due only to their resentment at the conduct of Agamemnon. This attitude of the army agrees with that portrayed in B, but we have had no sign of it in the interval.

110. For the gen. after *ἀμύνειν* cf. O 731 *Τρῶας ἀμυνε νεῶν*, which clearly shews the ablative sense of the case: so too Δ 11, M 408. See also on II 522, Σ 171. We also find *ἀμύνειν περὶ τινος*, P 182, but the dat. is the usual case with the act., as the gen. is with the middle.

113. *ἀπητίμῃς*, this compound is found here only; Nauck reads *ἀπῆ-τιμασσε* as usual (see on A 11), after *ἀπηγίμασμένη*, Aisch. *Eum.* 95. The composition with *ἀπο-* perhaps implies *extreme insult*: see on *ἀπομνησάντος*, B 772, and cf. *ἀπημελημένον*, Herod. iii. 129. Brandreth's conj. *ἀπ' ἡτλησε* is not needed.

115. The obvious reference of this line is to Achilles; *let us alone with speed; the hearts of good men admit alonement*. *ἀκεώμεθα* means *let us heal the wound we have inflicted*, and so *ἀκεσταὶ* obtains its proper force. But this is so inconsistent with the tenor of the *Presbeia* that those who do not admit the late origin of that book will have us translate *let us make good our blunder* (sc. *μεθημοσύνη*); *the hearts of brave men can be made good (or can make*

ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς
 πάντες ἄριστοι ἔοντες ἀνὰ στρατόν· οὐδ' ἂν ἔγωγε
 ἀνδρὶ μαχεσσαίμην, ὅς τις πολέμοιο μεθείη
 λυγρὸς ἑών· ὑμῖν δὲ νεμεσώμαι περὶ κῆρι.
 ὦ πέπονες, τάχα δὴ τι κακὸν ποιήσετε μείζον 120
 τῆϊδε μεθημοσύνη· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νείκος ὄρωρεν.
 "Ἐκτῶρ δὴ παρὰ νηυσὶ βοῆν ἀγαθὸς πολεμίζει
 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχηα."
 ὥς ῥα κελευτιῶν γαιήοχος ὤρσεν Ἀχαιοῦς. 125
 ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἴσταντο φάλαγγες
 καρτεραί, ἃς οὐτ' ἂν κεν Ἄρης ὀνόσαιτο μετελθὼν
 οὔτε κ' Ἀθηναίη λαοσσόος· οἱ γὰρ ἄριστοι

118. μεσείη H¹¹ (*supr.* ια) [DS ?]: μεσείη ACT (*supr.* Ὑ over first α) U: μεσείη
 GHJPQR Cant. Harl. a, Vr. b¹ A. 119 om. C^t. 121. τίςασι GL. 123. δὴ: δὲ Cant.
 124. ἔρρηκεν δὲ: ὡς ἔρρηκε Bar. 125. τῶς κελευτιῶν, Sch. T. || ὡσαν Mor. 126. αἴαντε PR. 127. οὐτ' ἂν κεν: οὔτε κεν S: οὔδε
 κεν G.

good?). It is true that this sense of ἀκείσθαι may be defended; e.g. in κ 69 Odysseus says to Aiolos, ἀλλ' ἀκείσασθε, φίλοι, *geraîr my blunder* (ἀτη,) and so Herod. i. 167 ἀκείσασθαι τὴν ἀμαρτάν. But the difficulty of the adj. ἀκεσταί is then glaring. Its real meaning is sufficiently proved by the analogous phrases, στρεπταὶ μὲν τε φρένες ἐσθλῶν O 203, στρεπτοὶ δὲ τε καὶ θεοὶ αὐτοί, I 497; cf. I 514 νόον ἐσθλῶν, 526 δωρητοὶ τ' ἐπέλοντο. Bekker, Christ, Füssi and others simply regard the line as spurious, for which there is no ground.

118. μαχεσσαίμην, *quarrel with*; B 377, Z 329, I 32. μεσείη is clearly the right reading, the ms. variations being merely itacistic. The opt. is the regular mood in a relative clause after another opt.; *H. G.* § 305 b. It was introduced first by H. Étienne.

119. λυγρός, *a poor creature*, 'sorry wight'; so 237, σ 107.

120. νέμονες, see note on B 235. Friedländer regards 120-5 as a separate speech. There is not much reason for separating these lines from the preceding, except the rather tautological harping on μεθημοσύνη.

122. For the force of αἰδῶ καὶ νέμεσιν compare νέμεσιν τε καὶ αἰσχεα πολλὰ ἀνθρώπων, Z 351. So O 561 αἰδῶ θέσθ' ἐνὶ θυμῷ. The force of νέμεσις is shewn

by β 136 νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται, and χ 40. The word is 'objective,' expressing the indignation felt by other men. αἰδῶς, on the other hand, is subjective, the shame felt by the offender. This is clear from the participle αἰδομένων following αἰδῶ in O 563. The whole phrase thus, unlike Z 351, expresses both sides of the consequences of cowardice. Cf. Schol. B τὴν τε κοινὴν αἰσχύνην καὶ τὴν ἐξ ἄλλων προσγινομένην μέμψιν.

124. μακρὸν ὄχηα, see M 121, 455-60. The slight discrepancy with the latter passage, where there are two ὄχηες, has been made much of by the school of Lachmann, but is not worth notice.

125. κελευτιῶν, see M 265.

127. The use of the two particles ἂν κεν in immediate sequence is found also in ι 334; in the four other cases where they occur in the same clause they are separated at least by μὲν (see on A 187). Hence Brandreth suggested οὐτ' ἄρ κεν here. The variant οὐδέ (οὐτε) κεν passes the limits of permissible lengthening. ὀνόσαιτο μετελθὼν, Δ 539.

128. λαοσσόος (from συ-, root of σείω, see on A 549), *urger of armies*, is used also of Apollo, T 79, Amphiaraios, ο 244, and Ares, P 398. For the form cf. δορυσσόος, Hes. *Scut.* 54, etc., and ἱπποσάα of Artemis, Pind. O. iii. 26, ἱπποσάας Ἰόλαος I. v. (iv.) 32. In οἱ

κρινθέντες Τρῳάς τε καὶ Ἑκτορα δῖον ἔμμνον
φράξαντες δόρυ δουρί, σάκος σάκει προβελύμνῳ· 130
ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ·
ψαῦον δ' ἵπποκομοὶ κόρυθες λαμπροῖσι φάλοισι
νεύοντων· ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
ἔγχεα δὲ πτύσσοντο θρασειᾶν ἀπὸ χειρῶν
σειόμεν'· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135

130. φράξαντες H. || προβελύμνῳ Vg. A. 131. ἄρ' : δ' ἄρ' R : δ' Plut. Mor.
761 c. 134. δὲ πτύσσοντο : δ' ἐπτήσσοντο L (P?). 135. τινὲς σεσάμενοι δ'
Ιεύς, Sch. T. || φόρεον R.

ἄρ ἄριστοι we seem to have a case of the developed article; but we may perhaps take it in a weak deictic sense, 'there stood the best picked men,' or read with Monro ὁ γὰρ ἄριστοι (sc. ἦσαν).

130. προβελύμνῳ, acc. to the scholia = ἀλλεπαλλήλῳ, τοῦ ὑποὶ τοῦ. This explanation is most easily reconciled with the use of the word in I 541, but it is not entirely satisfactory, as we should certainly expect σάκεσι for σάκει. In K 15 the word clearly seems = πρόρριζος, so that no explanation suits all three passages, and we may look for another here. One alternative is to take it (with Reichel *H. W.* p. 39) as a general description of the shield, *with layer* (of hide) *over layer* (πολυπύχῳ Schol. Harl. a). This suits the use of τετραθέλυμος in O 479; but the context seems to call for a special rather than a general epithet. Such may be found in the sense *with base set forward*, which describes the characteristic attitude of the Mykenian warrior crouched under his long shield resting on the ground in front of him. The close formation here indicated is rare in H., but is found again in M 105, Π 214 ff., whence 131-83 seem to be borrowed in order to bridge the gap between the opening of the Διὸς ἀνὰ γῆ and the Aristeia of Idomeneus.

132. ψαῦον, *touched* with the projecting φάλοι (see App. B, vii. 2), those in front when the men bent their heads.

134. πτύσσοντο, *were folded*; how such an expression can be used of spears commentators have not been able to explain. The word and its derivatives in H. have a very narrow range of meanings, being used in the literal sense of folding clothes, except πτύγες, which is used of the layers of the shield, and the 'folds' of a furrowed hillside. From this source commentators have en-

deavoured to deduce such meanings as 'bent with the brandishing,' or 'were interlaced,' or 'were a confused mass'; but no satisfactory explanation has been given. The use of θρασειᾶν ἀπὸ χαρῶν in A 571 would seem to imply that the verb here has something to do with the flight in the air of the spears when actually hurled, and it is possible that such a sense may be found in the variant ἐπτήσσοντο. The root πτα- (πτάμενος) may perhaps have developed a secondary πτηκ- in the sense *fly* as we know to have happened in the sense *crouch* (πτήσσ-ειν by ἐ-πτή-την), whether the two words are originally identical (as Buttmann held) or no. Compare also ἰλῆκοι beside ἰληθί, and other cases quoted in *H. G.* § 22. 9 note. On the other hand, this explanation does not suit σεύμενα, which is used of spears brandished in preparation for a cast: we can hardly put the stop at the end of 134 and read σεύμενοι δ' ἰθὺς with Schol. T, for this again does not suit the use of σελεσθαι (cf. Θ 199); ἐσσύμενοι would be required. For δὲ πτύσσοντο Naber conj. δ' ἐσσεύοντο, Pallis δὲ σφ' ἐσαντο.

135. Ιεύς φρόνεον, cf. M 124 τῇ ρ' ἰθὺς φρονέων ἱπποῦς ἔχε, and the phrase ἰθὺς μεμαῶς. The preceding passage was, according to the pseudo-Plutarchean *Life of Homer*, chosen by the poet for recitation in the contest in which he defeated Hesiod; which of course only means that the ancients justly admired it. This is clear enough from imitations in later poets, e.g. Tyrtaios fr. 11. 31 καὶ πόδα παρ ποδὶ θεῖς καὶ ἐκ' ἀσπίδος ἀσπίδ' ἐπέλας, Eur. *Her.* 836 ποδὶς ἐπαλαχθεῖς ποδὶ, ἀνὴρ δ' ἐκ' ἀνδρὶ στάς, Virgil *Aen.* x. 361 haeret pede pes, densusque viro vir, Furius Antias apud Macrobian. *Sat.* vi. 3. 5 pressatur pede pes, mucro mucrone, viro vir.

Τρῶες δὲ προύτνυφιν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτωρ
 ἀντικρὺ μεμαῶς, ὀλοοίτροχος ὡς ἀπὸ πέτρης,
 ὃν τε κατὰ στεφάνης ποταμὸς χειμάρρους ὥσπιν,
 ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·
 ὕψι δ' ἀναθρόισκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ 140
 ὕλη· ὁ δ' ἀσφαλῆως θέει ἔμπροσθεν, ὅφρ' ἂν ἵκηται
 ἰσόπεδον· τότε δ' οὐ τι κυλίνδεται ἐσσύμενός περ·
 ὡς Ἐκτωρ εἴως μὲν ἀπείλει μέχρι θαλάσσης
 ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν
 κτείνων· ἄλλ' ὅτε δὴ πυκινηῆς ἐνέκυρσε φάλαγξιν, 145
 στή ῥα μάλ' ἐγχριμφθείς· οἱ δ' ἀντίοι νῆες Ἀχαιῶν
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφυγύοισιν
 ὥσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ἦυσεν δὲ διαπρύσιον Τρῶεσσι γεγωνῶς·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται, 150

137. ὀλοοίτροχος CGH¹¹: ὀλοοίτροχος Bar. Mor. 138. χειμάρρος Syr.:
 χείμαρρος GLQT Vr. A: χείμαρος P. || ὥσπιν CJ (L *supr.*) Vr. b (*supr.* m).
 139. ἀσπέτῳ QU (*supr.* ἀσπέτω). || αἶχματα PQ: ὄχματα R. 140. ὕψι τ'
 CLSU: ὕψιν τ' P. || αὐτῷ P. 141. ὅφρ' ἂν: ὅφρα R: ἕως AP: εἴως C:
 ἕως ἂν Lips. (γρ. ὅφρ' ἂν) γρ. Harl. a. || εἰσέκειν ἔλεον Porphyg. on A 269.
 142. ἐσσύμενός P. 144. ῥέα διελεύσεσθαι Ar.: ῥεῖα διελεύσεσθαι T: ῥεῖα
 ἐλεύσεσθαι Par. j: ῥεῖα δ' ἐλεύσεσθαι Ω. 145. πυκινὰς P. || ἐνέκυρσε H.
 146. ἐγχριμφθείς H¹¹QR Vr. B d A. || τοί R. 148. πολέμῳ GH¹¹J (R' *supr.*)
 Par e. || ὁ δὲ χασσάτο πολλῶν ὀπίσσω Zen. 149. τρώεσσι: δαίνασσι Par. θ.
 150. ἀμφιμαχῆται Pap. θ.

136. προύτνυφιν, intrans. of violent forward motion; cf. προκρούειν, προκόπτειν, προβάλλειν. So also ω 319 δριμύ μένος προύτνυφιν.

137. ὀλοοίτροχος recurs in an oracle in Herod. v. 92. 2, and Theokr. 22. 49; and in the form ὀλοοίτροχος, Herod. viii. 52, Xen. *Anab.* iv. 2. 3. The word is no doubt for *φολοφ-οίτροχος*, from *φελ-ν*, to roll, Lat. *vol-v.* The -οι-, however, is not explained; we can hardly compare ὀδοπῆρος, where it is clearly the locative termination (*H. G.* § 124 f). Perhaps we ought to prefer the variant ὀλοοίτροχος. The scholia generally refer the word to ὀλοός, as though = *running destructively*.

138. στεφάνης occurs only here of the brow of a hill. For the simile cf. *Scut. Her.* 437-42.

139. ἀναιδέος, of the reckless wilful course, see Δ 521; ἔχματα, M 260, Φ 259.

141. ἀσφαλῆως, without a check.

144. ῥέα monosyllable, see note on P 462. The vulg. ῥεῖα δ' ἐλεύσεσθαι is

hopeless. Brandreth's *Freia F'* is not Homeric. Pallis conj. ῥεῖ' ἐπελεύσεσθαι, comparing I 651 ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι κτείνοντα.

147. ἀμφιγύοισιν, generally supposed to mean 'having a γυῖον at each end,' i.e. the head at one end and the spike (σανρωτήρ) at the other. But it is not explained how γυῖον, which is properly used of the flexible extremities, hands and feet, can be used of the point of a spear, nor how the adjective can be formed from it by dropping the ι. Others have explained it of the spear-head only, as 'having a curve on both sides,' i.e. being of what is known as the 'leaf-shape'; others again as *two-handed* (wielded with both hands). But it is quite possible that the word may mean *elastic*, literally 'bending to either side.' The existence of the root γυ-, to bend, is abundantly proved; cf. γυρός, γυάλον, γύγης, etc. For the use of the word in Soph. *Trach.* 505 see Jebb, ad loc.

148 = Δ 535.

παρμένετ' οὐ τοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί,
καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες,
ἀλλ', ὅτω, χάσσονται ὑπ' ἔγχεος, εἰ ἑτεόν με
ᾤρσε θεῶν ὄριστος, ἐρίγδουπος πόσις Ἡρῆς."

ὧς εἰπὼν ᾧτρυνε μένος καὶ θυμὸν ἐκάστου.

155

Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' ἔσσην,
κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.

Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῶι,
καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' ἔσσην 160
ταυρεῖν· τῆς δ' οὐ τι διήλασεν, ἀλλὰ πολὺ πρὶν
ἐν καυλῶι ἐάγη δολιχὸν δόρυ· Δηΐφοβος δὲ
ἀσπίδα ταυρεῖν σχέθ' ἀπὸ ἔο, δεῖσε δὲ θυμῶι

151. οὐτὶ CGR. 153. με: περ H^u Vr. d. 154. ἕριστος H. 157 om.
Dt. || ἔχων GQ. 158-60 om. H. 158. ὑπ' ἀσπίδα GJPQR Lips.: υποσπίδια
Pap. θ. 159. αὐτοῖο: ἐν τοῖσι Ap. Lex. 153. 10. 161. δ' om. Vr. A.
163. σχέτ' AJPQR Harl. a: σχέτο G. || ἀπαι L *supr*.

152. πυργηδόν, see on Δ 334, M 43.
153. ὅτω, Schol. BT prefer οἷω, i.e.
ἐμοὶ μόνω.

154. ὄριστος, see on Z 260, A 288.
Here also Brandreth conj. ὅς ἄριστος.

158. ὑπασπίδια = ὑπὸ τῇ ἀσπίδι, and
so 807, II 609. The word expresses the
characteristic Mykenaian attitude of
guard against attack. For the formation
cf. ὑπέρμορα, and the other instances of
adjectives equivalent to a preposition
governing a noun in *H. G.* § 127. 2.
The later ὑπασπίζειν and ὑπασπιστής
have a different meaning, and so has
the tragic use of the adj., as will be
seen on reference to the Lex. Notice
the marked alliteration of π in 157-8,
as usual a mere accident. κοῦφα seems to
indicate the trained hero who can move
with ease even beneath his ponderous
shield.

159. αὐτοῖο, in the weak sense: αὐ
τοῖο Düntzer, ἀρα τοῖο Hoogvliet.

162. ἐν καυλῶι, P 607; for the use of
ἐν cf. Z 40 ἐν πρώτῳ ῥυμίωι. καυλός is
explained by Schol. B as τὸ καθήμενον
εἰς τὸ κοῖλον τοῦ δόρατος μέρος. This
may mean either a tongue of metal form-
ing part of the head and let into the
wood of the spear, or the end of the
wooden spear-shaft fixed into a hollow
base of the point. There is no reason
why both these modes of attachment
may not have been in use simultaneously
in spears of different makes. The former

seems to be implied by the use of a
ferrule or *πόρκης* in Z 320, the latter
by the αὐλός of P 297 (see note there).
Here the former is probably intended.
So also the καυλός of a sword (II 338) is
the metal tongue running from the blade
between the wooden pieces which form
the handle; see Helbig *H. E.* 2 335-8.

163. σχέσε is may be counted among the
forms which vary in sense between aor.
and imperf. The imperf. sense is evi-
dently required here, for the holding out
of the shield at arm's length is sub-
ordinate to the previous action βάλειν,
and this relation is in the Epic language
expressed by the imperf. (*H. G.* § 71).
On the other hand the aor. sense seems
best suited to A 219, and σχεθεῖν Ψ 466,
ἀνσχεθεῖν ε 320 look like aorist forms,
though even this is rendered doubtful
when we consider such stem-formations
as γηθῶ by γηθόμενος, and δρέχθων Ψ
80. Apart from these forms there is
little to decide the question, whether
in H., Pindar (e.g. *P.* vi. 19), or Trag.,
except the accent, and here, of course,
we cannot trust to tradition. We must
therefore conclude that this is a really
indeterminate form, in which the usual
differentiation, whether into a definite
aor. or a definite imperf. was never
carried out (see particularly Curtius, *Vb.*
ii. 345-46). On the whole, however,
the tendency of classical writers was
to use it as aor. See Jebb on Soph.

ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὃ γ' ἦρως
 ἄψ' ἐτάρων εἰς ἔθνος ἐχάζετο, χῶσατο δ' αἰνῶς 165
 ἀμφότερον, νίκης τε καὶ ἔγχεος δ' ξυνέαξε.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 οἰσόμενος δόρυ μακρὸν ὃ οἱ κλισίῃφι λέλειπτο.
 οἱ δ' ἄλλοι μάρναντο, βοή δ' ἄσβεστος ὀρώρει.
 Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170
 Ἴμβριον αἰχμητήν, πολυῖππου Μέντορος υἱόν.
 ναῖε δὲ Πηδαιον πρὶν ἐλθεῖν υἱας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδেসικάστην·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 175
 ναῖε δὲ παρ Πριάμῳ· ὃ δέ μιν τίεν ἴσα τέκεσσι.
 τὸν ῥ' υἱὸς Τελαμώνος ὑπ' οὐατος ἔγχει μακρῶι
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὐτ' ἔπεσεν μελή ὥς,
 ἥ τ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο 180
 χαλκῶι ταμνομένη τέρενα χθονὶ φύλλα πελάσσει·
 ὥς πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶι.
 Τεῦκρος δ' ὠρμήθη μεμαῶς ἀπὸ τεύχεα δῦσαι·
 "Ἐκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῶι.

165. ἀψ' ὁ Syr., 166. **πυθέεικε** Zen.: **πυθηεικε** Pap. o. 168. **δ**: **τινὲς δ**.
 ὡς "κῆτος δ' μυρία βόσκει" (μ 97) Sch. T. 172. **ναῖε δὲ**: **δε ναῖε** C: **δε νάε**
 Zen. || **υἱας**: **νήας** J. 173. **μηδেসικάστην** P: **μηδেসικάτην** Q Lips. 175. **ε** Q.
 177. **τὸν δ'** Syr. Vr. A. 178. **αὐτ'**: **ἐν ἄλλω αἰψ'** A. 179. **κορυφῇ** Ar.
 ACPQ: **κορυφῇ(ι)ς** Ω. 180. **τεμνομένη** LQ Syr.: **περιτεμνομένη** P. ||
πελάσσει C: **πελάσσει** J: **πετάσσει** Vr. A'.

O. T. 651. ἀπὸ **ξο**, the short syllable before δ(F)εῖσε is very rare. Heyne and Ahrens suggest **εῦ**, but the contracted form is probably not Epic. The internal F had apparently so far disappeared that δF does not lengthen a preceding short syll. in thesis: cf. 278 and H. G. § 394.
 166. **νίκης**, *res pro rei defectu*, as A 65, etc.

172. **ναῖε δὲ**, ἡ διπλῇ (sc. περιεστυγμένη) **δτι** Ζηρόδοτος γράφει **δε** νάε Πηδαιον . . ἀγνοεῖ δὲ **δτι** "Ὀμηρος διακόπτει τὰς φράσεις, ἵνα μὴ μακροπερίοδος γένηται. ἄλλως τε καὶ κακόμετρον τὸ ἔπος ποιεῖ, An. See note on Z 34. On Πηδαιον Schol. T says ὑπὸ τὴν Ἴδην πόλιν πρὸς Θήβην, οἱ δὲ πρὸς Καρίαν. **τινὲς** δὲ τὴν αὐτὴν τῶι Πηδάσει.

173. Medesikaste was represented by Polygnotos in the Capture of Troy, which he painted at Delphi (Paus. x. 25. 9).

176. **παρ Πριάμῳ**, no doubt in one of the **θάλαμοι τέγχοι** of Z 248, q. v.

177. **ἐγχεῖ μακρῶι**. Teukros is therefore represented here as a heavy-armed warrior, whereas elsewhere he is an archer, M 372, O 440, cf. 472, Θ 266, etc.; while he is praised in both capacities in 314. For a somewhat similar difficulty see note on B 528. These small inconsistencies, which affect only the picture which the poet has before his eyes, are not sufficient to form a ground for wide-reaching dissection of the poems.

179. **ἔκαθεν περιφαινομένοιο** go together; 'visible all round from far.' Cf. ε 476 **ἐν περιφαινομένῳ**, in a conspicuous place. Nitzsch has remarked how the favourite simile of a falling tree is used with continual freshness of detail; e.g. Δ 482-7.

183. **ὀρμηθέντος**, the usual gen. after verbs of aiming. H. G. § 151 c.

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν, ὁ δ' Ἀμφίμαχον Κτεάτου υἱ' Ἀκτορίωνος 185
 νισσόμενον πόλεμόνδε κατὰ στήθος βάλε δουρί.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἔκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ 190
 Ἔκτορος· ἀλλ' οὐ πηι χρώς εἶσατο, πᾶς δ' ἄρα χαλκῷ
 σμερδαλέωι κεκάλυφθ'. ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὔτα,
 ὥσε δέ μιν σθένει μεγάλῳ· ὁ δὲ χάσσαι' ὀπίσω
 νεκρῶν ἀμφοτέρων, τοὺς δ' ἐξείρυσσαν Ἀχαιοί·

185. υἱὸν T. 186. νισσόμενον ACJPTU Vr. d.: νεισόμενον D Syr.:
 νισσόμενον (H surr.) Q. 187. ἀράβησε: τινὲς ἀράβησε Sch. T. 190.
 ὀρέξατο: ἀκόντισε JPQS Harl. b, Par. a b c d f g h j, γρ. Harl. a, Lips., and τινὲς
 Sch. T. 191. οὐπω C. || χρώς Zen.: χρώς or χροός Ar.: χροός Ω. 192.
 κεκάλυπτο DT: κακαλυπτῖ P ap. o.

185. For Amphimachos and his par-
 entage see notes on B 621, Δ 709.

186. Of the various forms given by
 the mss. νισσόμενον was regarded as a
 future (Eust. ad loc.). νισσεσθαι is
 doubtless right, for νι-νσ-εσθαι, root
 νε, though νισ-εσθαι may be defended
 as = νι-νσ-εσθαι, cf. πῖ-πτ-ω.

190. ὀρέξατο: the variant ἀκόντισε,
 though well supported, would not suit
 the canon of Ar. that οὔτα (192) is
 used only of a weapon held in the
 hand.

191. διὲ διήρκε χροός ἀντὶ τοῦ χρώς·
 διὲ βαρυτονήτων. καὶ διὲ τὸ εἶσατο νῦν
 ἀντὶ τοῦ ἐφάνη, An. So also οὕτως αἱ
 Ἀριστάρχου χροός ὡς λόγος· βούλεται δὲ
 διηρῆσθαι τὴν εὐθείαν. Ζηνόδοτος δὲ
 γράφει χρώς εἶσατο, Did. ὁ δὲ Ἡρωδιανὸς
 καὶ εὐθείαν καὶ γενικὴν δέχεται (regards
 as possible) τὴν χροός, προκρίνει δὲ
 τὴν γενικὴν, Schol. T. A nom. χροός is
 entirely without analogy, and we are
 reduced to a choice between χρώς and
 χροός. In favour of the latter is not
 only the consensus of mss., but the
 evident fact that Ar.'s authorities were
 so strongly in the same direction that
 he preferred the supposition of an un-
 known form of the nom. to the easy
 adoption of Zen.'s reading. On the
 other hand arises the question whether
 his authorities were competent witnesses
 as to a primitive distinction between
 οὐ and ω. In the oldest alphabet both
 would be given by O, and the distinction

can only go back to the transliteration
 of the poems. The choice therefore
 lies open to us. If we read χροός we
 may take the gen. as dependent upon
 εἶσατο, on the analogy of τυχεῖν and
 other verbs of attaining. In χ 89 we
 have Ὀδυσῆος εἶσατο, which is rather
 different, coming under the category
 of verbs of aiming. ἀλλήλων ἐφίκοντο,
 N 613, and θεοὶ κατεῖσατο γαίης, Δ 358,
 are nearer. We should then have a
 'vague local' gen., 'reached not the
 region of the flesh.' It might seem
 possible to join χροός as a partitive gen.
 with πηι, but this use, though common
 enough in later Greek, is hardly Homeric;
 see on Γ 400 and Δ 358 (cf., however,
 α 425, β 131, δ 639). It must further
 be remembered that εἶσατο in the sense
 reached had an initial F (see on Δ 138
 and Ahrens Beitr. p. 95). These
 difficulties and doubts are at once re-
 moved if we adopt the Zenodotean χρώς,
 and take εἶσατο, with Ar., in the sense
 of ἐφάνη. La R. objects that we should
 need an imperf., not an aor., as X 324
 φαίνεται. But the difference between the
 two is merely that the aor. means 'the
 flesh never shewed itself,' the imperf.
 'was not visible.'

192. La R. suggests that the variant
 of DT may represent an original
 κεκάλυπτο, ὁ δ' ἀσπίδος, ἄρ' being inserted
 to remove the hiatus. But writing
 ἐκ πλῆρους is not so rare in the mss. as to
 justify this conclusion.

Ἀμφίμαχον μὲν ἄρα Στιχίος δῖός τε Μενεσθεύς, 195
 ἄρχοι Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν,
 Ἴμβριον αὐτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
 ὥς τε δὺ αἶγα λέοντων ὑπο καρχαροδόκτων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,
 ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλήσιν ἔχοντε, 200
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δῶο Αἴαντε κορυστὰ
 τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο,
 ἦκε δέ μιν σφαιρηδὸν ἐλιξάμενος δι' ὀμίλου·
 Ἔκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίεσι. 205
 καὶ τότε δὴ περὶ κῆρι Ποσειδάων ἐχολώθη
 υἱωνοῖο πεσόντος ἐν αἰνῇ δηϊοτήτι,
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 ὀτρυνέων Δαναούς, Τρώεσσι δὲ κῆδε' ἔτευχεν.
 Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
 ἐρχόμενος παρ' ἐταίρου, ὃ οἱ νέον ἐκ πολέμοιο

195. **στιχίος** : τινὲς **σχεδῖος** Sch. T. 196. **λαὸν** : ἐν ἄλλῳ μετὰ **ἔθνος** A.
 198. **αἶγε** Zen., Par. b *supr.* 200. **ἔχοντες** PQR Syr. Cant. 201. **ἀρα** Syr. ||
ἔχοντο A. || **κορυστὰ** PR. 202. **δ'** om. Q. || **ἀπὸ** : **ὀπὸ** Vr. b². 203. **κόψεν**
ἀρ' Ἰλιάδης Zen. 204. **ἐλιξάμενος** L. 207. **ἐν** κρατερῇ ὕσμινι Syr. 209.
κ[η]δεα τευχῆν Par. o.

197. **μεμαότε ἀλκῆς**, cf. P 181 **ἀλκῆς** μάλα περ μεμαῶτα (v. note), and E 732 **μεμαῖ** ἔριδος καὶ ἀντῆς. ἀλκή in this connexion means *deeds of prowess*, cf. Pind. N. vii. 12 *ταὶ μεγάλα γὰρ ἀλκαὶ σκότον πολλὸν ὕμνων ἔχοντι δεόμεναι*.

198. The idea may be either that two lions come upon a goat which has just been run down by hounds, and snatch it away from them, as in Γ 23; or that they seize the goat from a herd protected by the goatherd's dogs. Schol. B objects οὐ *συμμαχοῦσιν ἀλλήλοις λέοντες*, ἀλλὰ τοῦ ἐνὸς ἀρπάσαντος *συναρπάξει ὑπαντῶν* ὁ ἕτερος *ἐκατέρου τὴν ἄγραν εἰς ἑαυτὸν κατὰγοντος*. It was apparently for this reason that Zen. read *αἶγε*, giving one goat to each lion, but spoiling the appropriateness of the simile. The scholia quote from Aischylos (fr. 30) *εἴλκον δ' ἄνω λυκηδόν, ὥστε διπλοὶ λύκοι νεβρὸν φέρονσιν ἀμφὶ μασχάλαις*.

202. This savage practice is rare in H.; see E 496, Σ 176.

204. **ἐλιξάμενος**, 'with a swing of his body,' whirling himself round to throw the more violently. Others take it to mean 'swinging the head' in a circle;

cf. *ἐπιδιήσας*, Γ 378. On account of the F of *ἑλίσσειν* Heyne reads *σφαιρηδὸν δέ μιν ἦκε*, comparing for the place of the adv. *βοτρυδὸν δὲ πέτονται*, B 89. Bentley conj. *σφαιρίνδα*, Bekker *σφαιρηδά* (suggested also by Heyne) on the insufficient analogy of *ἀποσταδά*, ζ 143, and other adverbs in -δά, which are all derived from verbs, not from nouns.

207. **υἱωνοῖο**, Amphimachos, son of Kteatos, son of Poseidon; see on A 709. The allusion is unusually obscure, as Poseidon was not named above (185). Small difficulties of this sort abound in this passage, which is no doubt a work of the final redaction (see Introduction).

211. The mention of 'a comrade' in general terms is unusual; from the regular Homeric practice we should have expected to hear his name. It is surprising too to find Idomeneus, who in A 501 was among the fore-fighters, and in M 117 was defending the wall, now unarmed; even if he were justified at such a moment in withdrawing from the fight to help a wounded friend, it is hardly to be supposed that he would lay aside his armour.

ἦλθε κατ' ἰγνύην βεβλημένος ὀξεί χαλκῶι.

τὸν μὲν ἑταῖροι ἔνεικαν, ὁ δ' ἱητροῖς ἐπιτείλας

ἦεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοῖνα

ἀντιάαν. τὸν δὲ προσέφη κρείων ἐνοσίχθων,

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εἰσάμενος φθογγὴν Ἀνδραίμονος υἱὶ Θόαντι,

δς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι

Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμωι·

“Ἴδομενεῦ Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ

οἴχονται, τὰς Τρωσὶν ἀπείλεον υἱες Ἀχαιῶν;”

220

τὸν δ' αὖτ' Ἴδομενεὺς Κρητῶν ἀγὸς ἀντίον ἤδα·

“ὦ Θόαν, οὐ τις ἀνὴρ νῦν αἴτιος, ὅσσον ἔγωγε

γινώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν.

οὔτε τινα δέος ἴσχει ἀκήριον οὔτε τις ὀκνοῖ

εἶκων ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὗτω

225

μέλλει δὴ φίλον εἶναι ὑπερμενεῖ Κρονίωνι,

νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς.

ἀλλὰ Θόαν, καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,

ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·

τῷ νῦν μῆτ' ἀπόληγε κέλευε τε φωτὶ ἐκάστωι.”

230

213. ἐνῆικαν Q (*supr.* over ε and α over Α): ἐνῆικαν P. 214. ἦεν: οἱ δὲ Ἀν Ἰον Sch. T. || ἐκ κλισίης DJQRS¹, γρ. P. 216. φθογγὴν: φωνήν GL. 218. After this line *add.* τῶι μιν εἰσάμενος προσέφη κρείων ἐνοσίχθων D³HT Cant. Lips.^m: τῶι μιν εἰσάμενος ἔπεα πτερόεντα προσηύδα PR. 222. Θόαν: πέπον D. || μῶν r' Ar. [G]PR Par. x²: μῶν δ' Aph. ? (Schol. T; see Ludw.). 223. γινώσκω GLT. || πολεμίζειν CDPUR Vr. A. 224. οὔδ' τινα Par. a: ἐν τισι τῶν ἀντιγράφων διὰ τοῦ δ, οὔδ', Did. 225. ἀναδύεται DR Lips. Par. j: ἐνδύεται P: οὔτω διὰ τοῦ ν ἀνδύεται αἱ Ἀριστάρχου (Sch. A): τινὲς δὲ γράφουσιν ἀδδύεται (Sch. T). (The reading of P confirms Lehrs's conj. διὰ τοῦ α for διὰ τοῦ ν). || πτόλεμον G. || που: πω S. 227. νωνύμνους AHT Syr. Pap. o: νωνύμους Ω. || ἐνεάδ' ἀχαιοῦς: υἱας ἀχαιῶν A (γρ. ἐνεάδ' ἀχ.) R, γρ. Harl. a. 229. ἐτρύνοις T. || δει: δ οἱ T (γρ. ὅτι): ὅτε A (γρ. δει) CJPQR Vr. A King's Harl. d, Par. c d¹ e¹ g (*supr.* ei): δει τε Lips.: γρ. ὅταν Par. f. || ὅτις μεθιέντα πόνοιο Zen. || ἴδοιο T. 230. τῶν R. || κέλευε δὲ H Syr. Pap. o.

214. It is indifferent whether Idomeneus is described as going to his own hut, as in the text, or coming from that of another, as in the variant. From the strange idea that the ἑταῖρος must be Meriones—who is not wounded—Döderlein and others have got into hopeless difficulties over a perfectly simple passage.

216. For Thoas see B 638, Δ 527. Αἰτωλοῖσιν and δῆμωι in 218, as well as the place-names which precede, seem to be locative datives, 'was king among the Aitolians in all the country of Pleuron and Kalydon.' *H. G.* § 145. 7a.

219. ποῦ . . . οἴχονται, like Θ 229 πῇ ἔβαν εὐχολαί, and cf. T 83. The taunt is general and not directed specially at Idomeneus, except by implication.

225. ἀνδύεται, *withdrews from*, as H 217 ἀλλ' οὐ πως ἐτι εἶχεν ὑποπρέσαι οὐδ' ἀναδύναι, and ι 377. For the use with acc. cf. A 496 ἀνεδύσετο κύμα θαλάσσης. So also in Attic, *to back out of*: Plato *Theat.* 145 c, Dem. 102. 12, Ar. *Ran.* 860 etc.

227 = M 70.

228. ἄσσα, Bentley *έσσι*, which suits the usual idiom (e.g. M 347) and the following ὀτρύνεις.

τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 "Ἰδομενεύ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
 ὅς τις ἐπ' ἡματι τῷδε ἐκὼν μεθήισι μάχεσθαι.
 ἀλλ' ἄγε τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἅμα χρῆ 235
 σπεύδειν, αἳ κ' ὄφελός τι γενώμεθα καὶ δὴ ἔοντε.
 συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
 νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι."
 ὥς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἀμ πόνον ἀνδρῶν·
 Ἰδομενεὺς δ' ὅτε δὴ κλισίην εὐτυκτον ἴκανε, 240
 δύσετο τεύχεα καλὰ περὶ χροῦ, γέντο δὲ δούρε,
 βῆ δ' ἔμην ἀστεροπῇ ἐναλγίκιος, ἦν τε Κρονίω
 χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δὲ οἱ αὐγαί·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος. 245

232. ἔτι: ἐκ G. 234. ὅς κεν Q Pap. o. || μεσσησι Syr. || Ἀρίσταρχος μεσσησι πόνοιο Sch. T. 236. ὅντες G. || δούδετε R. 237. συμφερτὴ T. || συμφερτὴ δὲ βίη Zen. Aph. 238. ἐπιστάμεσθα Syr.: ἐπιστάμεσθα H: ἐπιστάμεσθα A (γρ. ἐπιστάμεσθα) DLTU Lips. Vr. A: ἐπιστάμεσθα GPRS Harl. a: ἐπαγώμεσθα Q. || ἐπιστάμεσθα πτολεμαῖον J (supr. ai over á and csa over ea). 239. αὖτις C. || αὖ: ἀν P Pap. o, Lips. Vr. b: ἐκ R. 241. δούετο P. 242. βῆ δ' Vr. d. || ἐναλγίτιος GR. 244. ἀρίζηλοι δὲ οἱ αὐτὴ Q. 245. ἔλαμπε ἐνὶ Zen. Aph. Pap. o. || στήθεσσι G Vr. b².

233. μέλπηθρα, sport, only in this connexion (P 255, Σ 179). Cf. ἐλώρια A 4. Nauck conj. ἔλκηθρα, needlessly.

234. ἐπ' ἡματι, K 48. μεσσησι, the only instance in H. of the pres. subj. of ἵημι (see H. G. § 81: προῖη Hymn. Ven. 152). Hence some write μεθήισι (indic.). Van L. adopts μεθήισι from Syr. The pres. subj. is rarely found in any non-thematic verb in H.; there appears not to be a single instance from ἵστημι, τίθημι or δίδωμι.

236. ὄφελος, a word which both in H. and Attic can almost always be translated by our idiomatic 'good,' and is almost invariably found in combination with a neuter pronoun, rarely with a neuter adj. (see Lexx.). Here ὄφελός τι—if perchance we may be *any* good, X 513 οὐδὲν σοὶ γ' ὄφελος, *no good* to thee. But from P 152 ὅς τοι πόλλ' ὄφελος γένοιτο we see that the appended adj. or pronoun was originally an acc. of relation, though in later Greek it evidently came to be regarded as agreeing with the noun. Cf. Θ 282 ἀλέν τι φῶς Δαναοῖσι

γένηται, where τι is probably an acc., 'in any way.'

237. Literally *there is a united process* (a process due to union) *even of very sorry warriors*. For this pregnant use of μέλα compare Γ 287 with note. It might be thought possible to make ἀνδρῶν part of the predicate in a quasi-ablatival sense, 'a valour of union arises from, is produced by, even sorry men,' on the analogy of αἱματός εἰς ἀγαθοῖο δ 611, cf. also Z 211, π 300; but this use is rare in H. (see H. G. § 148), and the assumption is unnecessary. Ar. (ap. Nikanor) apparently explained συμφερτὴ τις ἀνδρῶν ἀρετὴ καὶ τῶν ἀσθενεστάτων, ὅσον οὐ μόνον κατὰ ἕνα, ἀλλὰ καὶ κατὰ πλῆθος ἐστὶ τις ἀρετὴ νοουμένη, κἂν εἰς ἑκαστος ἀσθενὴς ᾖ καὶ αὐτόν, which is the same as that given above. But acc. to Ar. Lexx. he explained σφόδρα καὶ κακῶν ἀνδρῶν ἐς ταῦτόν συνελθόντων γίνεται τις ἀρετὴ. This seems to indicate a reading συμπερτῶν, which would certainly make the construction easier.

Μηριόνης δ' ἄρα οἱ θεράπων ἐὺς ἀντεβόλησεν
ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦιεν
οἰσόμενος· τὸν δὲ προσέφη σθένης Ἰδομενῆος·

“Μηριόνη Μόλου υἱὲ πόδας ταχύ, φίλταθ' ἑταίρων,
τίπτ' ἦλθες πόλεμόν τε λιπὼν καὶ δῆϊοτῆτα; 250
ἦέ τι βέβληται, βέλεος δέ σε τείρει ἄκωκή,
ἦέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες; οὐδέ τοι αὐτὸς
ῆσθαι ἐνὶ κλισίῃσι λιλαιόμαι, ἀλλὰ μάχεσθαι.”

τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦῤα· 254
“ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται, 256
οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,
ἀσπίδα Δηϊφόβοιο βαλὼν ὑπερηνορέοντος.”

τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦῤα·
“δούρατα δ', αἷ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δῆεις 260

246. θεράπων ἐὺς Ar. Ω: δουρὶ κλυτὸς Zen. Aph.: θεραπωνεύς others. ||
ἐὺς: ἐὺς Par. e *supr.* (glossed ὁ Ἴδιος). 252. τοι: τι GR: τω Pap. o. 253.
ἐν LR Lips. || κλισίῃ G. 254. πεπνυμένος: δουρικλυτὸς PR, γρ. δουρυ-
κλυτὸς J. 254. After this *add.* C^mD^mGHJPRST^m (Rhoson) Harl. a, ἐν τισι T,
Ἰδομενεῦ, Κρητῶν βουλῆφορῃ χαλκοχιτώνων 255
(The paraphrast of P omits the line.) 256. κλισίῃ PR. 257. κατεάξαμεν Zen.:
κατεάξαμεν Par. b. 259. αὖτ': αὖ J. 260. δούρατα γ' Syr.: δούρατά γ'
C: δούρατα Vr. A (*om.* δ').

249. According to the legend Molos was a son of Deukalion, so that Idomeneus was the uncle of Meriones. Of this relationship there is, however, no trace in H. Molos is mentioned again only in K 269.

252. ἀγγελίῃς, for the question whether this is a nom. or genitive see note on Γ 206. Schol. A here is corrupt, and we do not know whether Zen. took ἀγγελίης as a causal gen., or, which is perhaps more probable, read ἀγγελίην as in O 640. There is no doubt that Bentley's τιν' ἀγγελίην gives the simplest sense, if only there were support for it. τευ ἀγγελίην (Buttmann) is equally good—here τευ may be either masc. or neut., *about any one or anything*. The same choice is given if we read ἀγγελίης and take it as nom. masc.; if we make it gen. fem. we have the third possibility of making τευ agree with it. But no sufficient analogy for ἀγγελίης ἐλθεῖν=*to come about a message* has ever been given.

253. ἄσπε, *sic idle*, as A 134 etc.

256. τοι clearly means that Meriones is going to the hut of Idomeneus, not to his own, as would appear from 168; and

with this the answer of I. and the words of 268 harmonize, as well as the use of *ei*. This change of purpose, though a small detail, is not quite like the usual Epic style.

257. The sudden change from plur. to sing. has given much offence. Schol. A quotes Eur. *Ion* 391 καλυόμεσθα μὴ μαθεῖν ἃ βούλομαι (and so 1250–51, *Tro.* 904, etc.). He adds that some read κατέαξα μὲν, but the μὲν is clearly out of place. Bentley conj. κατέαξά μοι, which is hardly more satisfactory, Naber κατέαξ' ἐμὸν. Schol. A also says πληθυντικῶς ἐνικὸν ἐπήγαγεν Αἰολικῶς. In explanation of this strange statement Thiersch would read κατεαξάμεν, as a supposed Aiolie form of the 1st sing. κατεαξάμην, but he has found no followers (see Curtius, *Vd.* i. 87). It is therefore necessary to accept the text, though the instances in H. of the 1st plur. for sing. are not common (cf. O 224, κ 99, ν 358, π 442).

260. δ' seems here to stand for δῆ rather than δέ; cf. *H. G.* § 350 and note on A 340. But it is a question if we should not rather read γ': the particle would be quite in place. καὶ . . καὶ are found again in correspondence only

- έσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανώνοντα,
 Τρώϊα, τὰ κταμένων ἀποαίνυμαι. οὐ γὰρ δὶ' ὧ
 ἀνδρῶν δυσμενέων ἐκὰς ἰστάμενος πολεμίζειν·
 τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανώνντες." 265
- τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἦδ' α·
 "καὶ τοι ἐμοὶ παρά τε κλισίῃ καὶ νηϊ μελαινῇ
 πόλλ' ἔναρα Τρώων· ἄλλ' οὐ σχεδὸν ἔστιν ἐλέσθαι.
 οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 ἀλλὰ μετὰ πρῶτοισι μάχην ἀνὰ κυδιάνειραν 270
 ἴσταμαι, ὅππότε νεῖκος ὀρώρηται πολέμοιο.
 ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
 λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν ὅτω."
 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦδ' α·
 "οἶδ' ἀρετὴν οἷός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι; 275

261. κλισίῃ Harl. a. 262. ἀποαίνυται Vr. b. 263. ἰστάμενος L Pap. o. ||
 πολέμοιο J Pap. o. 266. After this D^m adds Ἰδομενεὺς Κρητῶν βουλῆφόρε
 χαλκοχιτώνων. 267. ἔμοι: ἔμοι P.

in 636 and Ω 641 in H. The meaning evidently is 'not only one,' as you say (τῷ, 256), 'but twenty.' For εἴκοσι as a hyperbolic expression for a large number cf. X 349, μ 78, ι 241.

261. ἐνώπια, see on Θ 435. The huts in the Greek camp are as usual spoken of in the same terms as permanent houses.

262. ἀποαίνυμαι, *I am wont to take*. The verb varies between this form (also in μ 419, ξ 309, ρ 322) and ἀπαίνυμαι (A 582, O 595, P 85) like ἀποαίρεο A 275 by the commoner ἀφαιρέσθαι. There is no ground for assuming an initial F. οὐ γὰρ δὶ' ὧ may be taken as a modest expression, 'I do not think that I stand far off when I fight'; and this is to some extent supported by Meriones' use of the word φημί below (269). But it is more Homeric to understand 'I have no mind, I do not care to stand far off'; as in A 170, 296, θ 180 ἐν πρῶτοις ἐν δὴ ἔμμεναι.

265. See App. B. iii. 3 c.

266-94 is a passage which has aroused general suspicion, so inappropriate does this verbose vaingloriousness seem at so critical a moment. Beyond this general 'subjective' difficulty, however, there is no serious cause of offence, if we except 268, which is very strange, as we should have supposed that Meriones and Idomeneus, so closely connected in every way, must have had huts near together.

There are a few linguistic difficulties, see notes on 278, 285, to which Fick adds the scansion of οἷός 275, πολεμίζων an Ionic form 288, and λέγεσθαι, λεγόμεθα in the sense of 'talk,' which recurs only in passages which he regards as late. νηπιός (292) too has late associations. There is, however, no strong reason for athetizing it, unless we cut out the whole scene between Meriones and Idomeneus; the more so as the very vivid and vigorous passage 276-87 does not look like the work of an interpolator.

267. The use of παρά is curious; hence Döb. conj. πάρα τ' ἐν, van L. better πάρ' ἐνί. We might simply write πάρα and take κλισίῃ by itself as a locative dat.; but the position of τε seems to require that παρά should be taken closely with the following substantive, as A 329. It is possible that the common phrase παρά νηϊ has attracted κλισίῃ by a sort of hendiadys, meaning 'in my hut beside my ship.'

269. οὐδὲ γὰρ οὐδέ, E 22; for the periphrastic perf. λελασμένον ἔμμεναι cf. on Z 488.

271. ὀρώρηται, a subj. of the thematic perf. ὀρώρεται τ 377, 524 (H. G. § 27 fin.). Brandreth and van L. read ὀρώρησι πολλέμοιο, the active form being the more usual.

275. The scansion of οἷός as υ υ recurs in Σ 105, η 312, υ 89; cf. ἐμπαιός as a

εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διααίδεται ἀνδρῶν,—
 ἐνθ' ὃ τε δειλὸς ἀνὴρ, ὃς τ' ἄλκιμος, ἐξεφάσθη·
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλῃ,
 οὐδέ οἱ ἀτρέμας ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός,
 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει,
 ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει
 κήρας οἰομένωι, πάταγος δέ τε γίνετ' ὀδόντων·
 τοῦ δ' ὠγαθοῦ οὔτ' ἄρ τρέπεται χρῶς οὔτε τι λίην
 ταρβεῖ, ἐπειδὰν πρῶτον ἐσίζηται λόχον ἀνδρῶν,
 ἀρᾶται δὲ τάχιστα μυγήμεναι ἐν δατ' λυγρῇ—
 οὐδέ κεν ἔνθα τεύον γε μένος καὶ χεῖρας ὄνοιτο.
 εἶ περ γάρ κε βλεῖο πονεύμενος ἡὲ τυπείης,

276. εἰ γὰρ δὴ H: εἰ δὴ γὰρ Vr. d. 278. ὅς τ' ὃ τ' G: ὅ τε *Ex. Mag.*
 261. 32: ὅς τ' Ap. *Lex.* 56. 31: ἔνε' Lips. 279. ἄλλῃ: ἄλλως G. 283.
 ὀνομένου H *surp.* || δέ τε: δέ PT. || γίνετ' L. 284. λίαν R. 285. ἐπεί
 ἔν T. 286. τάχιστα: μάλιστα U. 287. τεύον γε Ar. G: τεύον γε PQR Harl.
 b, Par. ο' (?) d g. 288. γὰρ καὶ H (*surp.* e) L (P¹? e app. *in ras.*) Pap. α, Vr. b. ||
 βλεῖο C Harl. a.

dactyl; v 379, and note on I 408 (*H. G.* § 384, van L. *Ench.* § 17). *ἀτρέμας*, *to tell over*, talk about, as 292, B 435. In the next line it is of course passive, 'if we were being *told off*.' The apodosis to 276 is postponed till 287 by the unusually long parenthesis, 279–86.

278. This verse has all the appearance of a gloss on the preceding—a correct one, but terribly flat. Ahrens took offence at *τε* remaining short before *δειλός* (*δ'φειλός*) and proposed *ἐνθα δειλός*, Christ *ἐνθ' ὃς δειλός*, Monro *ἐνθ' ὃς τε δειλός* (omitting *ἀνὴρ*). This is, however, unnecessary in so suspicious a verse; see also note on 163. Elsewhere in H. *δειλός* always means *miserable* (Att. *δελαιος*), not *cowardly* as here.

279. *χρῶς*, the outward appearance of the flesh, complexion; cf. *Ξ* 164, P 733, φ 412, π 182 *καὶ τοι χρῶς οὐκέθ' ὁμοῖος*, λ 529 *ὠχρήσαντα χροῖα κάλλιμον*. *ἄλλυδις ἄλλῃ*, 'all sorts of colours.' Pallis suggests *ἄλλυδις ἄλλου*, 'each man a different colour.' But *ἄλλυδις ἄλλῃ* is a fixed phrase, not to be too closely pushed; cf. ε 369, ι 458, λ 385.

281. *μετοκλάζει*: *μετακαθίζει ἐπ' ἀμφοτέρους πόδας*. *ὀκλάξ γάρ ἐστι τὸ ἐπὶ γόνα*, Sch. A. *ἀμφοτέρους* evidently means 'first one and then the other.'

283. *ὀνομένου*, *boāing*, dwelling on thoughts of death in all its forms (*κῆρα*

plur.). This is the only case in *Il.* of a direct acc. after *ὀνομα*, though it is often found in *Od.* (e.g. v 224, 349).

285. The simultaneous contraction and shortening of *ταρβεῖ* is intolerable, and *ἐπειδὴν* is a late (Attic) form, found nowhere else in H. All edd. correct it: *ἐπειθὲ* Brandreth, *ἐπεὶ κεν* Bekker (Thiersch's *ἐπὴν δὴ* is as bad as *ἐπειδὴν*) set one error right; while *ταρβέει*, *εἰ κε* Menrad (*ὀππότε* Agar) corrects both. *πρῶτον*, elsewhere always *πρῶτα* or *τὰ πρῶτα* after *ἐπεὶ*, in the sense 'when once'; see on A 235. For the whole situation compare Odysseus' description of Neoptolemos in the *λόχος* of the wooden horses, λ 523 ff. Monro points out that in place of the pres. *ἐσίνονται* we ought to have the aor. *ἐσέζηται*, *when he has once taken his seat*. (*ἐξόμεν*, *ἐξόμενος* are always aorist, from the reduplicated stem *σε-σδ-*; no present stem *ἐξ-* exists, *ἔξαι* κ 378 should be *ἔξαι*. See, however, Delbrück *Gr.* iv. p. 96 and Veitch *Gr. Verbs*, s.v. *καθέζομαι*.)

287. *ὄνοτο*, sc. *τις*, but the omission of the word is curious; hence Bentley conj. *οὐδέ τις ἐνθα*, to which Art has added *τεόν κε*. This, however, is hardly necessary. Cf. X 199. *ὃς κε τις ἐνθα* van L.

288. *βλεῖο*, opt. of the aor. *ἐ-βλη-μην*: Cobet's *βλήο* is wrong. *βλε-* is the weak

οὐ κεν ἐν αὐχέν' ὀπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,
 ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειε 290
 πρόσσω ἰεμένοιο μετὰ προμάχων ὀαριστύν.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς
 ἔσταότες, μή πού τις ὑπερφιάλως νεμεσῇσι·
 ἀλλὰ σύ γε κλισίηνδε κιὼν ἔλεν ὄβριμον ἔγχος." 295
 ὥς φάτο, Μηριόνης δὲ θοῶι ἀτάλαντος Ἄρηϊ
 καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,
 βῆ δὲ μετ' Ἴδομενῆα μέγα πτολέμοιο μεμηλώς.
 οἶος δὲ βροτολογιγὸς Ἄρης πόλεμόνδε μέτεισι,
 τῷ δὲ Φόβος φίλος υἱὸς ἅμα κρατερός καὶ ὑταρβὴς
 ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστὴν· 300
 τῷ μὲν ἄρ' ἐκ Θρήικης Ἐφύρους μέτα θωρήσσεσθον
 ἦε μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τῷ γε
 ἔκλυον ἀμφοτέρων, ἐτέροισι δὲ κύδος ἔδωκαν·

289. Οὐ ΚΕΝ H and αἱ κοιναί (Did.): οὐκ ἔν Ar. Ω. || πέσει G. || ἐν . . ἐπὶ : ἐπ' . . ἐπὶ Stob. Flor. 7. 14. 290. στέρνοιο G Cant. 294. ὄβριμον CHP. 297. πολέμοιο G Lips. 298. μέτεισι Ar. Ω: others κάτωσι? 299. ἔμει R. 300. ὥς τ' R. 301. ἐκ θρήικης ἐφύρους: ἐκ ἐφύρους πόλεμον Paus. ix. 36. 2. 308. ἀμφοτέροισι L: ἀμφοτέροισιν P: ἀμφοτέρω QR.

form of βλη-, but the opt. is here formed with -ι- instead of the regular -ιη- of the sing. (βληῖς is quoted from Epicharmos). The subj. is βλήεται, p 472. ΠΟΝΕΥΜΕΝΟΣ, in stress of war, O 447, etc. εἴ περ κε with opt. here has been doubted, and Thiersch proposed καὶ for κε. But Lange has shewn (Ei p.503) that κε alone is right.

291. ὀαριστύν, probably an oxymoron (A 502), but see on X 126.

292 = T 244; and see on B 435. The word νηπύτιοι is elsewhere peculiar to T and Φ; see on T 200.

293. ὑπερφιάλως, excessively: the adv. seems not to convey the idea of proud or overbearing, see Σ 300.

297. μεμηλώς, like πλοῦτοιο μεμηλώς E 708 (see note there).

299. For the personification of Φόβος cf. Δ 440, O 119.

300. ταλάφρονα, here only for the usual ταλασίφρων.

301. The transition from the simile to this descriptive passage, which has nothing to do with the comparison, produces a somewhat harsh effect, especially as the pres. Θωρήσσεσθον again gives way to the aor. of simile in 303. (In any case Θωρήσσεσθον cannot be an imperf., as some have thought, for that

tense has no place in a simile, though the form alone is not decisive, H. G. § 5, note 1.) There seems therefore not to be any reference to a particular mythological event, as we should suppose; the idea must be that in the perpetual wars of two neighbouring tribes on the Thracian borders, Ares often goes to battle, taking now one side, now the other. μετὰ does not appear to imply hostility, but means only to join; but it may of course be taken in the sense *go in pursuit of*. In that case Ares will be conceived as accompanying his own Thracians in raids on their southern neighbours. According to Strabo ix. 442 the Ephryoi inhabited the later Krannon in Thessaly; while the Phlegyes (or Phlegyai) came from Gyrtone. The latter were a race of brigands who captured Thebes, and were ultimately destroyed by Apollo for sacrilegiously assaulting Delphi (Pherekydes in Schol. A. See also Hymn. Ap. 278, Pausanias ix. 36, and Schol. Pind. P. x. 55.) The Thracian connexions of Ares (*Gradivum patrem, Geticis qui praesidet arvis* Virg. Aen. iii. 35) reappear in H. only in the late passage θ 361, and are possibly taken from post-Homeric mythology.

τοιοι Μηριόνης τε καὶ Ἴδομενεὺς ἀγοὶ ἀνδρῶν
 ἦσαν ἐς πόλεμον κεκορυθμένοι αἶθοπι χαλκῶι. 305
 τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπε·
 “Δευκαλίδη, πῆι τ’ ἄρ μέμονας καταδύναι ὄμιλον ;
 ἢ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἢ ἀνὰ μέσσους,
 ἢ ἐπ’ ἀριστερόφιν ; ἐπεὶ οὐ ποθι ἔλπομαι οὕτω
 δεύεσθαι πολέμοιο κάρη κομώνοντας Ἀχαιοῦς.” 310
 τὸν δ’ αὖτ’ Ἴδομενεὺς Κρητῶν ἀγὸς ἀντίον ἤυδα·
 “νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
 Αἰαντὲς τε δῶυ Τεϋκρὸς θ’, ὃς ἄριστος Ἀχαιῶν
 τοξοσύνηι, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·
 οἷ μιν ἄδην ἐλώωσι καὶ ἐσσύμενον πολέμοιο, 315

306. πρότερον S. 309. οὐ ποῖ: τινὲς οὐ πού τε (sic) Sch. T. || οὕτως
 [CS] Pap. o. 315. ἐλώουσι Par. g²: ἐάουσι, ἐάωσι, see below. || πολέμειον
 Zen.

307. Δευκαλίδη, son of Deukalion ;
 see note on M 117.

308. ἐπὶ goes with the locative, as
 elsewhere, *at the right* ; the later ἐπὶ
 δεξιᾶς.

309. ἔλπομαι, *I suppose*, K 355. It
 is possible, but less Ἑπὶ, to translate
 ‘*I hope* they are nowhere else as hard
 pressed as I know them to be on the
 left.’ οὕτω naturally means *so much as*
on the left. Monro prefers to take it
 with a vague reference: ‘I do not think
 the Greeks are anywhere so weak as to
 be especially in need of help’ (as in our
 colloquial “are nowhere so very much in
 need of help”). But this would be a
 reason not for going to the left, but for
 keeping out of the fight altogether. The
 (Greek) left is always represented as the
 scene of hot conflict ; see A 498, etc.
 There is no case in the *Iliad* where
 fighting on the right is mentioned.

310. δεύεσθαι πολέμοιο, *to fall short*
of the war, is exactly our “to be un-
 equal to the contest.” For this use of
 δεύεσθαι compare P 142 μάχης ἄρα
 πολλὸν ἐδέετο, Ψ 670 ἢ οὐχ ἄλις ὅτι
 μάχης ἐπιδεύομαι ; φ 185 πολλὸν δὲ βίης
 ἐπιδεύεες ἦσαν. But Ω 385 οὐ μὲν γάρ τι
 μάχης ἐπέδεικτε Ἀχαιῶν is different.

312. ἀμύνειν εἰς as 814, I 688, etc.

315. The other passages which bear
 upon this line are ε 290 ἀλλ’ ἐτι μὲν μιν
 φημι ἄδην ἔλδαν κακότητος, T 423 οὐ
 λῆξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.
 It seems clear therefore that πολέμοιο
 here goes with ἄδην ἐλάσαι, not as might
 appear at first sight with ἐσσύμενον ;

although in δ 733 καὶ ἐσσύμενός περ ὁδοῖο
 the part. evidently goes with the gen. ;
 cf. also Λ 717 μάλ’ ἐσσυμένους πολέμειν,
 and δ 416. Against these must be set
 a large majority of cases where ἐσσύμενος
 is used absolutely (e.g. 787), so that we
 need not hesitate to assume the same
 use here. For a similar ambiguity com-
 pare Ω 404 ἴσχειν ἐσσυμένους πολέμου, N
 630 σχήσεσθε καὶ ἐσσύμενοί περ Ἀργεῖοι.
 Nikanor gives both alternatives, ἦτοι
 συναπτεῖν ἐσσύμενον πολέμοιο, ἀντὶ τοῦ
 ὠρμημένον εἰς τὸν πόλεμον, ἢ τὸ ἐξῆς
 ἐστὶν ἐλδῶσι πολέμοιο, καθὼ διασταλῆσεται
 (διαστολή is a slight division, less than
 a stop, to shew that two words are
 not taken together) βραχὺ τὸ ἐσσύμενον
 ἀπὸ τοῦ πολέμοιο. Ar. rightly declared
 for the latter alternative, as appears
 from An., ἐστι δὲ τὸ ἄδην ἐλδῶσι ἀντὶ
 τοῦ κορεσθῆναι αὐτὸν ποιήσουσι τοῦ πολέ-
 μου καὶ περ προθυμίαν ἔχοντα : while Zen.
 read πολέμειν, which must be taken
 with ἐσσύμενον. There is more diffi-
 culty on the phrase ἄδην ἔλδαν itself.
 Didymos remarks upon it κατ’ ἐνια τῶν
 ὑπομνημάτων “οἱ μὲν ἄδην ἐσσύουσιν” δ
 ἐστὶ κορέουσιν· καὶ ἐπὶ τοῦ Πισειδῶνος
 (sc. ε 290) “ἀλλ’ ἐτι μὲν μιν φημι ἄδην
 ἔλδαν κακότητος” διὰ τῶν δύο αα παρέ-
 κειτο “ἔδαν.” For this verb ἔδαν *to save*
 there is no other evidence (see on T 402),
 nor are we justified in adopting it, as it
 is not linguistically explicable nor can
 we estimate the authority on which Ar.
 was inclined to read it. Indeed the
 mention of the ὑπομνήματα, which seem
 to have been mere notes, not deliberately

Ἔκτορα Πριαμίδην, εἰ καὶ μάλα καρτερός ἐστιν.
 αἰπὺ οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
 κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους
 νῆας ἐνιπρήσαι, ὅτε μὴ αὐτός γε Κρονίων
 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι βοήσιον. 320
 ἀνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
 ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτὴν,
 χαλκῶι τε ῥηκτός μεγαλοισί τε χερμαδίοισιν.
 οὐδ' ἂν Ἀχιλλῇ ῥηξήνορι χωρήσειεν

316 *om.* ACD¹T² (added twice in marg., by Rhosos and another) Pap. α. || **εἰ καὶ** Vg. b: καὶ **εἰ** Ω. 318. **κένω** Par. c'g Pap. ο (this is doubtless the variant implied in **κείνων**· οὕτως πληθυντικῶς αἱ Ἀρστάρχου, Did.). || **ἀάπτους** Aph. ("Ar." ms., but see on A 567 and Ludwig here). 319. **ὅτε**: ὅτι Lips. || **γε**: τε H. 320. **ἐμβάλῃ** J.

published opinions, makes it probable that the verb was no more than a conjectural suggestion based on a wrong interpretation of *ἐωμεν* in T 402. *ἄσουσι* would, however, be defensible. Schol. T gives yet another variant, *οἱ δὲ ἄσσωσι διὰ τὸ ἄσσην ἐμποιεῖν*, but this may be a mere error for *ἔδουσι*, and has in any case no advantage over it. We must then accept and explain the text as it stands. The question arises whether *πολέμοιο* is a gen. after *ἄσσην* or not. Some have taken it as a local gen., 'to chase him to his heart's content *through the battle*.' But this local use of the gen. is very limited (see *H. G.* § 149), and is nowhere else used except with words which have a purely local sense (*πεδῖοιο*, etc.). It would seem then that we must take it as a gen. after *ἄσσην*. But here again Homeric analogies fail us. *ἄσσην* occurs, beyond the phrases already quoted, only in E 203 in H.; and the similar *ἄλῃς* never takes a gen. (see on Φ 319), common though the construction is in later Greek. On the other hand, it would seem that the consciousness of *ἄσσην* as originally an accus. can never have been quite lost, cf. *ἄσσην εἶχον κτείνοντες* Herod. ix. 39, *ἄσσην ἐλεῖεν αἵματος Agam.* 828. It is therefore best to admit this use here, and regard *ἄσσην* as a substantival adverb 'governing' *πολέμοιο*, 'in a way to sate him with war.' Some have even proposed to take it as a real substantive, the acc. expressing the *terminus ad quem*, 'drive him into satiety of war,' for which Heyne well compares *Tyrtaios*, 11. 10 ὦ νέοι, ἀμφοτέρων δ' ἐς κόρον

ἡλάσατε. But this use of the acc. in H. is not sufficiently elastic for such a conclusion (cf. *H. G.* § 140. 4, note). It seems impossible to attain a completely satisfactory explanation of the phrase: and the variation of reading quoted from Ar. may possibly indicate that *ἐλάσαι* represents some lost verb which we cannot now discover. With respect to the breathing, *ἄσσην* or *ἄσσην*, it may be remarked that the best mss. give the former with very few exceptions. Ar. however preferred the rough breathing, which is the more correct if, as seems probable, the root of the word is *sa*, *to sate*.

316. Though this line is omitted by five important mss. and is of a familiar type of interpolation, a couple of explanatory words *plus* padding, it can ill be spared. The omission of Hector's name would be very strange, as he has never been mentioned since 205. **εἰ καὶ** is certainly right for the unmetrical *καὶ εἰ* of all known mss. but one, and had already been conj. by Bentley on the analogy of E 410.

317. **αἰπὺ**, only here in the metaphorical sense *difficult*. Cf. however the phrase *αἰπὺς πόνος* A 601. **ἐσσεῖται**, also B 393, τ 302: *H. G.* § 64. The only similar fut. in H. is *πεσέονται*. Brandreth conj. *αἰπὺ κέ Φοι ἔσεται*.

318. **χεῖρας ἀάπτους**, A 567.

319. **ὅτε μὴ**, unless: Ξ 248, Π 227, π 197, ψ 185. Cf. also *ὅτε* without *μὴ* = *in case*, ε 189, λ 375, ν 391. The temporal and purely conditional categories lie very close together, as conversely *εἰ* is often = *when*.

- ἐν γ' αὐτοστάδιη· ποσὶ δ' οὐ πως ἔστιν ἐρίζειν. 325
 νῶϊν δ' ὧδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ, ὅφρα τάχιστα
 εἶδομεν ἤε τῶι εὖχος ὀρέξομεν ἤε τις ἡμῖν."
 ὥς φάτο, Μηριόνης δὲ θοῶι ἀτάλαντος Ἄρηι
 ἦρχ' ἵμεν, ὅφρ' ἀφίκοντο κατὰ στρατὸν ἦι μιν ἀνώγει.
 οἱ δ' ὥς ἴδομενῆα ἴδον φλογὶ εἵκελον ἀλκήν, 330
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισι,
 κεκλόμενοι καθ' ὁμίλον ἐπ' αὐτῶι πάντες ἔβησαν.
 τῶν δ' ὁμὸν ἵστατο νεῖκος ἐπὶ πρυμνήσι νέεσσιν.
 ὥς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωνσιν ἀελλαι
 ἡματι τῶι ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 335
 οἳ τ' ἄμυδις κούης μεγάλην ἰστᾶσιν ὁμήλῃην,
 ὥς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῶι
 ἀλλήλους καθ' ὁμίλον ἐναιρέμεν ὀξέϊ χαλκῶι.
 ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείησι
 μακρῆις ἅς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν 340
 αἰγῇ χαλκείῃ κορύθων ἄπο λαμπομενάων

325. γ': τ' GR: δ' H. || οὐπω G. 326. νῶϊ U. 327. τις: και Pap. o.
 329. ἀφίκοντο PR Harl. a (p. ras. ?) Lips. 331. δαιδαλέοι: μαρμαίροντας H,
 ἐν ἄλλῳι συνάπτει μαρμαίροντας A. || σὺν τεύχεα λευγαλέοια Lips. (γρ. δαιδα-
 λέοια, δ κρείττον). 333. ὁμῶν: τῶς ὁμόςε Sch. T. 334. ὑπαὶ L. 335.
 πλείστον Q'. 337. ὁμός DL (συγγ. ὄν) P. 338. ἐναιρέμεν J. 339. φείδι-
 βροτος GLT. 341. κορύθων δ' J. || ἄπο: υπο Pap. o.

325. αὐτοστάδιη, ἀπαξ λεγόμενον, 'in standing, stationary' fight, in holding his ground, as opposed to chasing a flying foe (ποσὶ). Cf. αὐτοσχεδίη O 510, and σταδίη 314, etc.

326. νῶϊν, a very strange expression. It appears that Meriones and Idomeneus are suddenly regarded as being in a chariot, of which we have heard nothing before; νῶϊν must be an ethical dative, and ἔχε mean *drive*: 'As for us, drive to the left.' But this use of the dat. can hardly be paralleled. For ἔχων without an object = *to drive*, cf. II 378, Ψ 422, etc. There is no clear instance of its use in the sense *go* (on foot), unless such can be inferred from the intrans. use of ἔσχεν (520) 'held its way.' This also leaves νῶϊν unexplained. ὧδε may be local, *this way* (see on K 537), but the usual sense, *as we are doing*, is equally appropriate.

332. For αὐτῶι Bentley conj. αὐτῶ, which is plausible though not necessary, as ἐπὶ with dat. is very common after verbs of motion (*H. G.* § 198 fn.), and

Meriones has been relegated to a subordinate place by the preceding line.

333. ὁμός, evidently predicate (cf. ὁμός' ἦλθε in 337), lit. *grew common*. But the phrase is unique and perhaps the variant ὁμός' should be read here also.

334. σπέρχωνσιν, the act. seems to recur (till quite late times) only in γ 283, *Hymn. Hom.* xxxiii. 7, always in this phrase, and in the compound ἐπισπέρχειν Ψ 430, ε 304, χ 451. The mid. is, of course, common in H. and later.

336. οἳ τ': van L. reads οἱ δ', suggested by Heyne.

339. Cf. ἐγχεσι πεφρικνῖαι Δ 282, and Virgil's *ferreus hastis Horret ager*.

340. For the place of the adj. ταμεσίχροας in the rel. clause compare 406, and note on Ξ 172 τὸ βά οἱ: τεθυμένων ἦεν. ἄμερδεν, *blinded*, as θ 64 ὀφθαλμῶν μὲν ἄμερδε. The word is perhaps distinct from ἀμέρσαι II 53, though the sense *take away* will suit this passage. Cf. however τ 18 ἐντρεα . . τὰ καπνὸς ἀμέρδει, *dulls*.

θωρήκων τε νεοσμήκτων σακέων τε φαεινῶν
 ἐρχομένων ἄμυδις. μάλα κε θρασυκάρδιος εἴη
 δς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

τὼ δ' ἀμφὶς φρονέοντε δῶα Κρόνου υἱε κραταῖω 345
 ἀνδράσιν ἠρώεσσιν ἐτεύχετον ἄλγεα λυγρά.
 Ζεὺς μὲν ῥα Τρώεσσι καὶ Ἑκτορι βούλετο νίκην,
 κυδαίνων Ἀχιλλῆα πόδας ταχύν· οὐδ' ὃ γε πάμπαν
 ἤθελε λαὸν ὀλέσθαι Ἀχαιικὸν Ἰλίοθι πρό,
 ἀλλὰ Θέτιν κύδαινε καὶ νῆα καρτερόθυμον. 350
 Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθών,
 λάθρῃ ὑπεξαναδὺς πολλῆς ἀλός· ἤχθετο γάρ ῥα
 Τρῶσιν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
 ἦ μὰν ἀμφοτέροισιν ὅμον γένος ἦδ' ἰα πάτρη,

343. κε : κῆν τις QR. 344. δς : ως Pap. o. || τότε : τότε HJ. 345.
 κραταῖω : κρατερῶ DGP. 346. ἠρώεσσιν ἐτεύχετον ἐν ἄλλωι A (written
 ἐτεύχε) : ἠρώεσσι τετεύχετον ADP (Harl. a *supr.*) : ἠρώεσσι(ν) τετεύχατον
 CHJQRTU Harl. a, Pap. o : ἠρώεσσι τετεύχατο GS. 347. μὲν ῥα Ar. AC
 Harl. a d : μὲν ῥα Ω. || ἔκτωρ R. 348. οὐδ' ὃ γε Aph. Ω : οὐδέ τι Ar.
 AHPQR Par. d g. 349. ὀλέσσαι CHPQR Pap. o. || ἀχαιικὸν JPQ Lips.
 350 dθ. Ar. 351. ὀρόθυνε : ὠτρυνε Zen. Aph. 352. γάρ ῥα : γὰρ δὲ G.
 354. ἦ μὲν J : ἦ μὲν γ' Schol. Ar. Equ. 255.

343. For the frank hatred of war which is characteristic of H. see note on Δ 222, and for the introduction of the imaginary spectator, Δ 539, etc.

345. The following passage—to 360—is clearly out of place; there appears to be no other case of such a lengthy and superfluous recapitulation in H. Perhaps it may have originally formed the proem to this book, and been superseded by the more elaborate passage which now begins it. On the other hand the imperf. ἐτεύχετον implies a relation with what has gone before; hence it has been also suggested that we have here the original introduction to the Διὸς ἀπάτη in the next book. It is noteworthy that the entire ms. authority is for τετεύχετον or τετεύχατον. The former seems to be meant for an aor., though this is not possible, on account of the stem-vowel; it could at most be a thematic pluperf., which is, of course, the same thing as an imperf. The perf. is quite out of place in this connexion. For the termination -ετον in the 3rd person of a historic tense see H. G. § 5 ad fin.

350 was athetized by Ar. as a superfluous repetition of 348. The form νῆα

occurs only here in H. and in the Alexandrine imitative Epics; but the analogous νῆος, νῆϊ, νῆες, νῆας are all common.

351. ὀρόθυνε, imperf., was rousing; the aor. participles meaning 'by entering among them on rising from the sea.' Thus taken the passage is a mere recapitulation, not a fresh account of P.'s appearance—a supposition on which some, with hardly sufficient ground, have based their objections to the passage. The difficulty lies in the whole character of the digression, or regression, not in particular phrases. Even λάθρῃ is not inconsistent with 31-38, as it may be implied in the fact that he leaves his chariot before coming to land. On the other hand, the attitude of Zeus does to some extent contradict the momentary indifference of 1-9, which is there made the excuse for Poseidon's intervention.

353 = 16. For the acc. of the participle after ἀχθομαι see H. G. § 245. 2.

354. πάτρη is elsewhere always used in a purely local sense, home or birth-place. But the gods of H. are remarkably free from any local connexion; we could not say where their birthplace was; as for their dwelling, Poseidon's

ἀλλὰ Ζεὺς πρότερος γηγόνει καὶ πλείονα ἤϊδη. 355
 τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινε,
 λάθρῃ δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἑοικώς.
 τῷ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο
 πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
 ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360
 ἔνθα, μεσαιπόλιός περ ἑών, Δαναοῖσι κελεύσας
 Ἰδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὥρσε.
 πέφνε γὰρ Ὀθρυονῆα Καβησόθεν ἔνδον ἑόντα,

355. Ἡ(ι)δα CGQ Pap. o. 356. ἀμφαδίν(ι) ACGHJSTU Harl. a¹ Lips. Eust.
 357. ἄρρε JQ. 358. τὸν Ar. (Schol. T) P Harl. b (supr. τοί), Par. d: α Syr.:
 of DQR Pap. o, Par. c g j: τοί Aph. Ω. || πολέμοιο ADHJSTU Pap. o, Lips.
 359. πείραρ R Par. f (p. ras.: marg. ἡ πείρατα): πείρας Cant. (supr. ρ). ||
 ἀμφοτέροισι and ἀλλάξαι Ar. διχῶς. 360. τ' om. Pap. o. 362. τρώεσσι
 ἐπάλμενος Q Pap. o, Harl. b, Par. a c d f g, ἐν ἄλλω A. 363. γὰρ: δ' ἄρ G. ||
 καβησόθεν ἔνδον: ἐκάβης νόσον υἷον Argol.

was the sea rather than Olympus the home of Zeus. The word therefore seems here to have the more abstract sense *parentage*, a specialization of the vaguer *γένος*.

358-60. The text, the reading of Ar., gives the best sense to this difficult passage; *the two gods knotted the rope of strife and war and drew it tight for both sides*. This sense of ἐπαλλάξαι is given by Schol. A: τῶν δὲ ἐπαλλάξαι ἐπὶ τοῦ συνάψαι χρόνται καὶ τῶν πεζολόγων τινές, πλεονάζει δὲ Ἀριστοτένης ὁ μουσικὸς ἐπ' ἡλλαγμένα λέγων τὰ συνημμένα. The word seems to mean literally *crossing over* a rope upon itself: similar uses will be found in the Lexicon, e.g. ποὺς ἐπαλλαχθεὶς ποδί, Eur. *Herac.* 836, *foot linked to foot*. For the metaphor see note on H 102; the gods tie the two armies to the rope of strife, and by it pull them backwards and forwards. A somewhat similar explanation was given by Ar., only he distinguished two ropes, one of war and one of strife, τῶν πόλεμον τῇ ἐριδι συνέδησαν . . . ὥσπερ οἱ τὰ ἄμματα ποιοῦντες (Did.). This is very artificial and needless. The general sense of the passage would be better given if we could translate ἐπαλλάξαντες *alternately*. The use of ἀλλάσσειν makes this possible, but we should require the pres. part. in place of the aor. There appears to have been a different reading of the passage in which τοί took the place of τῶ, and ἀλλήλοισι of ἀμφοτέροισι (the vulgate τοί . . . ἀμφοτέροισι being conflated from the two). τοί now means

the two parties, Greeks and Trojans, and the metaphor is taken from the 'tug of war'; the two sides are regarded as having hold of a rope and pulling one another backwards and forwards. This is in itself intelligible; the objections to it are (1) that the metaphor of rope-pulling in battle elsewhere always indicates divine interference; (2) that the reading ἀλλήλοισι has very weak support. (In the ordinary reading τοί might be understood of Zeus and Poseidon; but the dual is far more Homeric in this sense.) It seems likely that the original reading was ἐπαλλάξαντες. Confusion began when this was altered to the plural to avoid hiatus; τῶ was changed to τοί, and so seemed to belong to the two armies, and the alteration of ἀμφοτέροισι to ἀλλήλοισι was a necessary consequence.

361. μεσαιπόλιος, 'half-grey,' *grizzled*; cf. χιτῶν πυρφόρος μεσόλευκος, Xen. *Cyr.* 8. 3. 13, purple shot with white; μεσοπόρφρος in Plutarch *Aratus* 53. The first part of the compound is apparently a locative; ('half way to grey' Monro). Cf. ξ 203 ἰθαγενής.

363. ἔνδον ἑόντα, apparently *being* (a guest) *within the walls of Troy*, a rather strange expression. In O 438 we have Κυθηρόθεν ἔνδον ἑόντα, which is more natural as it is followed by ἐν μεγάροισιν. A truly wonderful variant is given by Didymos, ἐν τῇ Ἀργολικῇ Ἐκάβης νόσον υἷον ἑόντα· καὶ τάχα ἀν εἰη ἀμάρτημα, κατ' Ἀγνοίαν τῆς Καβήσου (to judge from the various conjectural

ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,
 ἦτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην 365
 Κασσάνδρην ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,
 ἐκ Τροίης ἀέκοντας ἀπωσέμεν υἱας Ἀχαιῶν.
 τῷ δ' ὁ γέρων Πρίαμος ὑπὸ τ' ἔσχετο καὶ κατένευσε
 δωσέμεναι· ὁ δὲ μάρναθ' ὑποσχέσῃσι πιθήσας.
 Ἴδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ, 370
 καὶ βάλεν ὕψι βιβάντα τυχῶν· οὐδ' ἤρκεσε θῶρηξ
 χάλκεος δν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξε.
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο φῶνήσεν τε·
 “Ὀθρυονεῦ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
 εἰ ἐτέον δὴ πάντα τελευτήσεις ὅσ' ὑπέστης 375
 Δαρδανίδῃ Πριάμωι· ὁ δ' ὑπέσχετο θυγατέρα ἦν.
 καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,
 δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,

364. μετὰ: κατὰ Aph. 366. ἀνάεδνον R: ἀνάσδνον J. || ὑπέσχετο L. || δέ: δὴ G e corr.: γὰρ H. 367. ἀνωσέμεν Ar. || τινὲς δὲ ἐπάγουσι (add the line) φοπῶν ἐθεα καὶ ἐθεα εὐας ἐπὶ νῆας ἀχαιῶν Sch. T. 368. ὑπὸ τ' ἔσχετο: ὑπέσχετο DGJQ Syr. 369. πιθήσας: πεποιθώς H. 371. ἤρκεσ' ὁ U. 372. ἐν: ἐπὶ J. || πῆξε: τύψεν D. 373. τινὲς <ὁ> δὲ κερτομέων ἔπος κῦδα T. 374. αερυονεῦ Syr.: ὦ αερυονεῦ T: ὠερυονεῦ Q. || αἰνίζου' Q and τινὲς αρ. Did.: αἰνίσσεται Zen.: θανίσσεται Komano αρ. Hesyeh. 375. πάντα: ταῦτα R. 377. γ' om. P Syr. (ταῦτην). || ὑποσχόμενοι Pap. o. 378 om. U¹.

sites given by Schol. T, ranging from Thrace to Lykia, ignorance of Kabesos was not confined to Argolis). It is hardly necessary to say that illegitimate sons are ascribed by H. to ladies of high degree only when the father is a god; nor did Homeric Greeks, like those of Alexandria, marry their half-sisters. A still stranger reading mentioned by the scholia is ἐνδονέοντα, κενωμένον.

364. μετὰ κλέος, as A 227. Aph. read κατὰ κλέος, for which cf. Pindar P. iv. 125 ἡλυθον κείνου γε κατὰ κλέος, and κατὰ πόδας, on the heels.

365. εἶδος ἀρίστην, a compliment paid also to Laodike in I' 124, Z 252. The old critics appear to have puzzled themselves over this supposed inconsistency, some actually taking εἶδος here to mean τὴν εἰδῆσιν, knowledge of prophecy (which, as the scholia on Ω 699 rightly remark, the Homeric Kassandra does not possess).

366. ἀνάεδνον, see on I 146. He boastfully promises a victory in place of the usual bride-price. So David promises to slay 100 Philistines as the

price of Saul's daughter, 1 Sam. xviii. 25. Virgil introduces Coroeus under similar circumstances, *illis ad Troiam forte diebus Venerat insano Cassandras accensus amore, Et gener auxilium Priamo Phrygiibusque ferebat*, Aen. ii. 342.

367. Ar.'s variant ἀνωσέμεν would mean *drive out to sea*.

371. ὕψι βιβάντα, cf. Γ 22 μακρὰ βιβάντα. The phrase portrays the man's swaggering character, and, as the scholiast remarks, is in favour of the line which some added after 367 (see above). Possibly it means that he walked upright, not ὑπασπίδια in the orthodox fashion (158). τυχῶν is used absolutely, as often, the acc. being governed by βάλεν. This is one of the places where ὁρμης may be quite general, *armament* (App. B. iii. 3, e).

374. αἰνίζομαι, *compliment*. Zen. presumably understood his reading αἰνίσσομαι as a future (better αἰνίζομαι), which suits the passage well; reading the pres. we must take εἰ τελευτήσας as = *if you are going to fulfil*.

Ἄργεος ἐξαγαγόντες, ὀπιόμεν, εἴ κε σὺν ἄμμιν
 Ἴλιου ἐκπέρσης ἐν ναιόμενον πτολίεθρον. 380
 ἀλλ' ἔπει, ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
 ἀμφὶ γάμῳ, ἐπεὶ οὐ τοι ἐδνωταὶ κακοὶ εἶμεν."
 ὥς εἰπὼν ποδὸς εἶλκε κατὰ κρατερὴν ὕσμίνην
 ἥρως Ἰδομενεύς· τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ
 πεζὸς πρόσθ' ἵππων· τῷ δὲ πνέοντε κατ' ὤμων 385
 αἶεν ἔχ' ἡνίοχος θεράπων· ὁ δὲ ἔτο θυμῷ
 Ἰδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ
 λαιμόν ὑπ' ἀνθερῶνα, διαπρὸ δὲ χαλκὸν ἔλασεν.
 ἥριπε δ' ὥς ὅτε· τις δρῦς ἥριπεν ἢ ἀχερωῖς
 ἥ ἐπίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες 390
 ἐξέταμον πελέκεσσι νεήκεσι νῆϊον εἶναι·

379. εἴ: αἰ Pap. o: αἴ Vr. d. 380. ἰλιον Pap. o. 381. συνώμεθα: γρ. συνώμεθα G. 382. ἄμιν C: ἔμιν D. 383. ἔλκε Ar. || κατὰ: διὰ A (γρ. κατὰ) C King's Par. e. || τινὲς κατὰ κρατερῆς ὕσμίνης T. 384. ἄλε' ἐπαμύντωρ Ar. JT Par. h (ἐπ. ἀμ.) and ap. Eust. 385. ὤμων PQK (and T in lemma). 389. ἀχερωῖς: ἕτεροι δὲ ἀχλωῖς ὡς ἂν τις εἴποι ὕδατοτρεφής Eust. 390. τὴν δ' Lips.

381. ἔπει, better ἐπέ, which was read by Ar. in K 146, though there is no mention of any variant here. συνώμεθα, *come to terms, συνήμι*, H. G. § 81, a doubtful contracted form. Fick suggests *συνήμεθ'* (Menrad *συνειμέθ'*) ὠκυπόροισιν or as an alternative *συνήμεθα*, with the regular subj. lengthening, from *συνήμεθα*. But this could only be on a false analogy, -ε- being here the verb-stem, not the thematic vowel. Ar. wrote *συνώμεθα*, with interaspiration, and so *συνήμοσύναις*, *agreements*, X 261.

382. *ἐδνωταί*, *match-makers, marriage-brokers*, a profession which is fully recognized in many communities, civilized as well as savage, to the present day. Though there is no other trace of it in H., yet the existence of the broker is a natural outcome of the commercial view of marriage implied in the existence of *ἐδνα*. For the verb *ἐδνώω* cf. β 53 ὡς κ' αὐτὸς ἐδνώσαιο θυγάτρα, *get the bride-price for his daughter*.

384. Asios now appears, unlike the other Trojans, with a chariot. The description of his attack on the wall in M 110-114 accounts for this, and indeed appears to have been interpolated there for the purpose. If the original μάχη ἐπὶ ταῖς ναυσὶν knew nothing of a wall, but only described a gradual driving of the Greeks along the plain up to their

ships, then the casual mention of a chariot among the footmen would be nothing remarkable. Fick suggests that the name is Ἄσσιος, from the town of Assos. For the variant *ἐπαμύντωρ* cf. ὕφηνίχους Z 19, ἐπίσκοπος K 38, with note.

385. πνέοντε κατ' ὤμων, cf. P 501 μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἱπποῦς, ἀλλὰ μάλ' ἐμπνέοντε μεταφρένω. It is not necessary to suppose with Schol. B that this precaution τὸ ἐτοιμοῦν τῆς φυγῆς καὶ τὴν δειλίαν δηλοῖ.

389-93=Π 482-86. ἀχερωῖς, said to be the λεύκη or white poplar (see Pausanias v. 14. 2). This is the finest tree which grows in modern Greece. Popular etymologists explained that Herakles had brought it from the river Acheron. For the mythology connected with it see Frazer on Paus. v. 5. 5.

390. *βλωθρή* only here (= Π 483), ω 234 (ὄγχρη) and in late imitative epics. It probably means *willow*, but various other senses are given in the scholia: τινὲς ἀπαλήν, κατὰ Ἀρκάδας· οἱ δὲ ὕψηλὴν, κατὰ Βιωτοῦς, ἦτοι φλοιοβαρῆ, κατὰ Μάγνητας, ἢ τραχείαν, κατὰ Δρύοσας, ἢ ἡξημένην, κατὰ Τυρρηνοῦς, ἢ σκληράν, κατὰ Καρυστίους. This knowledge of dialects is too universal to be trusted.

391. *νήϊον*, cf. Γ 61 ἀνέρος δὲ δά τε τέχνην νῆϊον ἐκτάμνησιν. There is perhaps an intentional assonance in *νήϊον νεήκε*.

ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο ταυνοσθείς,
 βεβρυχῶς κόνιος δεδραγμένος αἵματοέσσης.
 ἐκ δέ οἱ ἡνίοχος πλήγη φρένας ἄς πάρος εἶχεν,
 οὐδ' ὃ γ' ἐτόλμησεν δῆμων ὑπὸ χεῖρας ἀλύξας 395
 ἄψ ἵππους στρέψαι. τὸν δ' Ἀντίλοχος μενεχάρμης
 δουρὶ μέσον περόνησε τυχών· οὐδ' ἤρκεσε θώρηξ
 χάλκεος, δν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
 αὐτὰρ ὁ ἀσθμαίνων ἐυεργέος ἔκπεσε δίφρου,
 ἵππους δ' Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς 400
 ἐξέλασε Τρώων μετ' ἐκνήμιδας Ἀχαιοῦς.
 Διήφοβος δὲ μάλα σχεδὸν ἤλυθεν Ἰδομενῆος,
 Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῶι.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἡλεύατο χάλκεον ἔγχος
 Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' ἔστιν, 405
 τὴν ἄρ' ὃ γε ῥινοῖσι βοῶν καὶ νώροπι χαλκῶι
 δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·
 τῇ ὑπο πᾶς ἐάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
 καρφαλέον δέ οἱ ἀσπίς ἐπιθρέξαντος ἄυσεν 410
 ἔγχος· οὐδ' ἄλλιον ῥα βαρείης χειρὸς ἀφήκεν,
 ἀλλ' ἔβαλ' Ἰππασίδην Ἵψήνορα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσε.
 Διήφοβος δ' ἐκπαγλὸν ἐπεύξατο μακρὸν αὔσας·

395. ἀλύξαι Lips.¹ 396. στρέψας R Lips.¹ (cf. ἀλόξας· στρέψας. στρέψαι· ἀλόξαι, Sch. T). 398. ἐν: ἐνὶ GJ. || γαστέρ' ἔπνεκε Mor. 399. ὁ Ar. PR: ὁ γ' Ω. 406. γε CDQ Lips.: γ' ἐν Ω. 408. τῇ: τῆν D: τῇ δ' Vr. d: τῇρ Pap. o. 411. ἀλλὰ βάλ' D. 412. γούνατα λυσε Pap. o.

393. βεβρυχῶς, *bellowing*, as P 264, μ 242, etc. Only the perf. forms are found in H. δεδραγμένος, cf. ἐλε γαῖαν ἀγοστῶι, Λ 425.

394. ἐκ . . πλήγη, cf. σ 231 ἐκ γὰρ με πλήσσουσι, Σ 225 ἡρλοχοὶ δ' ἐκπληγεν.

395. οὐκ ἐτόλμωσεν, he had not the courage to run the momentary risk of turning in escape (ἀλύξας). There seems to be some trace of a variant ἀλόξαι . . στρέψας, which is rather more natural. It is Antilochos who takes advantage of the unfortunate driver here as in E 580.

399=E 585, from the same passage. Here we are expressly told that Ar. wrote ὁ, not ὁ γ', and it is probable that he did the same in E. See note on B 105.

407. δικωτήν, see note on Γ 391. The word here probably refers to concentric rings as ornaments on the metallic

surface of the shield. For the κανόνες see App. B, i. 1. They are commonly taken to be *handles*, πόρτακες, but these were rings or loops, to which the word κανὼν could hardly be applied. The invention of such handles was ascribed to the Karians; they are quite inconsistent with the great Mykenaeon shield, and can only have come in with the small round target of later days.

408. ἐάλμ, *shrank together*, Virgil's *se collegit in arma*. So II 403, T 278.

409. καρφαλέον, like ἀδον ἀτέυν, M 160, etc. ἐπιθρέξαντος, as *it grazed the surface*; this aor. form occurs only here in H., though we have the derived iterative θρέξασκον in Σ 599. It must be admitted that both the form of the word and the behaviour of the spear give ground for suspicion.

“οὐ μὰν αὐτ’ ἄτιτος κεῖτ’ Ἀσιος, ἀλλὰ ἔ φημι
 εἰς Αἰδὸς περ ἰόντα πυλάρταο κρατεροῖο 415
 γηθήσειν κατὰ θυμόν, ἐπεὶ ρά οἱ ὅπασα πομπόν.”
 ὧς ἔφατ’, Ἀργείοισι δ’ ἄχος γένετ’ εὐξαμένοιο,
 Ἀντιλόχῳ δὲ μάλιστα δαΐφρονι θυμόν ὄρινεν·
 ἀλλ’ οὐδ’ ἀχνύμενός περ ἐοῦ ἀμέλησεν ἑταῖρου,
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε. 420
 τὸν μὲν ἔπειθ’ ὑποδύντε δύω ἐρήρηες ἑταῖροι,
 Μηκιστεὺς Ἐχίοιο πάϊς καὶ δῖος Ἀλάστωρ,
 νῆας ἐπὶ γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἴδομενεὺς δ’ οὐ λῆγε μένος μέγα, ἔτο δ’ αἰεὶ
 ἢ τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι 425
 ἢ αὐτὸς δουπῆσαι ἀμύνων λουγὸν Ἀχαιοῖς.
 ἔνθ’ Αἰσυνήταο διοτρεφέος φίλον υἷόν,

415. **Ιόντα** Ar. Ω: **έόντα** QRST Par. c (*supr.* i) d g¹ j. || **κρατεροῖο** R: **κρουροῖο** Cant. Par. j (γρ. **κρατεροῖο**). 420. **ἀμφεκάλυψε** Vr. d. 422 *om.* A¹. 423. **στενάχοντα** Zen. Ω: **στενάχοντε** Ar. ATU Harl. d, Par. a (c¹!) h: **στενάχοντες** Harl. a, Lips. 424. **Ἰδομενεὺς**: **τινὲς περισπῶσιν** Sch. T (so A). 426. **ἀχαιῶν** Mor. Bar. 427. **διοτρεφέος** J.

414. **ἄτιτος**, the *ι* is regular, see on Ξ 484 and App. D, vol. i. p. 595.

415. **πυλάρταο**, see on Θ 367.

420-23 = Θ 331-34. It seems unlikely that the lines are genuine in both places; and though the general character of Θ would lead us to suppose that they are borrowed there, in this case the presumption appears to be wrong. For here the words **βαρέα στενάχοντα** are out of place, as Hypsenor is clearly supposed to be dead on the spot. Deiphobos evidently thinks so (416), and it would be quite unlike the epic style to represent him as mistaken without explicitly saying so. It was evidently in order to avoid this difficulty that Ar. read **στενάχοντε**. But the phrase **βαρέα στενάχων** is used in the *Il.* only of wounded warriors (538, Ξ 432). On the other hand it is applied four times in the *Od.* to mental pain (ε 420, etc.); and the same is the case in the *Il.* with the similar **βαρὺ στενάχων** (A 364, etc.). So this consideration alone is not decisive, as we are unable to say whether Ar.'s reading is a mere conjecture or not. But we have further to consider that it is not usual for Homeric heroes to detach two of their number to carry a dead body to the ships; when an important chief is wounded this is natural enough, but a corpse they

merely draw within their line in order to prevent the enemy seizing it. The next three lines also contain unusual phrases; so that the balance of probabilities is decidedly in favour of regarding the whole passage, perhaps from 417 to 426, as a very late interpolation, later than Θ.

424. **μένος** is perhaps best taken as an acc. of relation, *slacked not in his fury*. But in χ 63 οὐδὲ κεν ὥς ἐτι χεῖρας ἐμὰς λήξαιμι φόνοιο the verb is clearly transitive, and this use would be more natural here, cf. **παθε τὸν μένος** A 282. The variant **Ἰδομενεὺς** as gen. is out of the question. Φ 305 οὐδὲ Σκάμανδρος ἔλγηε τὸ δὲν μένος is exactly similar.

425. **ἐρεβεννῇ νυκτὶ καλύψαι**, a unique expression, evidently formed on the analogy of E 659 τὸν δὲ κατ' ὄφθαλμῶν ἐρεβεννῇ νύξ ἐκάλυψεν.

426. **δουπῆσαι**, *to fall in battle*; cf. the common phrase **δούπησεν δὲ πεσών**. For this pregnant sense the nearest analogy is Ψ 679 **δεδουπῶτος Οἰδιπόδαο ἐς τάφον**, a very suspicious ally. The short form of the dat. **Ἀχαιοῖς** at the end of the line is also rare, but is not in itself to be regarded as a proof of spuriousness; we might quite well read **Ἀχαιῶν** with Mor. Bar.

427. It is naturally impossible to say

ἦρ' Ἀλκάθοον—γαμβρὸς δ' ἦν Ἀγχίσαο,
 πρεσβυτάτην δ' ὥπυιε θυγατρῶν Ἴπποδάμειαν,
 τὴν περὶ κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ 430
 ἐν μεγάρῳ· πᾶσαν γὰρ ὀμηλικὴν ἐκέκαστο
 κάλλει καὶ ἔργοισιν ἰδὲ φρεσὶ· τούνεκα καὶ μιν
 γῆμεν ἀνὴρ ὠριστος ἐνὶ Τροίῃ εὐρείῃ.—
 τὸν τόθ' ὑπ' Ἰδομενῇ Ποσειδάων ἐδάμασσε
 θέλξας ὅσσε φαεινά, πέδησε δὲ φαίδιμα γυῖα· 435
 οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι,
 ἀλλ' ὥς τε στήλην ἢ δένδρεον ὑψιπέτῃλον
 ἀτρέμας ἐσταότα στήθος μέσον οὔτασε δουρὶ
 ἦρως Ἰδομενεύς, ῥῆξεν δὲ οἱ ἀμφὶ χιτῶνα
 χάλκεον, ὃς οἱ πρόσθεν ἀπὸ χροὸς ἥρκει ὀλεθρον· 440
 δὴ τότε γ' αὖτον αὔσεν ἐρεϊκόμενος περὶ δουρί.
 δούπησεν δὲ πεσών, δόρυ δ' ἐν κραδίῃ ἐπεπήγει,
 ἥ ῥά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν

428. ἦρω': ἦρων τινὲς ἀπτικῶς Sch. T. 433. τινὲς ὑποτάσσουσι:

πρὶν Ἀντινορίδας τραφέμεν καὶ Πάνου υἱας,
 Πριαμίδας ε', οἳ Τρωσὶ μετέπρεπον Ἰπποδάμοισιν,
 ὥς ἐσ' ἔβην εἶχεν, ὄφελλε δὲ οὐριον (sic) εἶνεος.—Sch. T, Eust.

435. φαεινά CHJPQRU Vr. A Lips. Eust. 436. φυτέμεν J. 437. στήλην D.
 439–41 om. P^t. 442. πεπῆγα AC^p: ἐπεπῆγη GQ. 443. πελέμιζεν Ar.
 Aph. ADR Harl. b: πολέμιζεν H Par. e: πτολέμιζεν J: πτελέμιζεν Par. d
 (τ σ. d²): πελέμιζεν Ω (and ἄλλοι ap. Did.).

whether this Aisyetes is the same whose tomb is named as a landmark in B 793. The construction of υἱών is forgotten for the time, and resumed with τόν, 434.

433. ὄριστος, as A 288. The three added lines in Schol. T (see above) are evidently an interpolation meant to modify the too absolute praise. To complete them Bekker added after Ἰπποδάμοισιν, αὐτόν τ' Αἰνείαν ἐπείκελον δθανάτοισιν. Something of the sort is obviously needed. οὐριον, *leg. θούριον*.

435. θέλξας, see on M 255. For a similar act on the part of a god compare II 792.

437. ὥς goes closely with ἀτρέμας ἐσταότα, following it in sense—an unusual construction in a Homeric simile. The more regular form is to be found in P 434 ἀλλ' ὥς τε στήλη μένει ἔμπεδον κ.τ.λ.

439. οἱ goes with χιτῶνα, ἀμφὶ being added adverbially, *his* tunic round about him. This is more Homeric than the alternative of taking ἀμφὶ as governing οἱ, though the difference is slight; ἀμφὶ

very rarely follows its case (ψ 46 is perhaps the only instance), and in such a phrase as Σ 205 ἀμφὶ δὲ οἱ κεφαλῇ there can be no doubt as to the nature of the dat. οἱ. So also Ξ 420; see *H. G.* § 182.

440–41 are probably an interpolation to turn the linen χιτῶν, the rendering of which is the sign of triumph, into a bronze corslet; see App. B, v. The epithet χαλκοχιτῶνες, from which the phrase is derived, is another matter (App. B, iii. 4).

441. ἐρεϊκόμενος, *rent*, recurs in H. only in the intrans. aor. ἥρκει, P 295; cf. Hesiod *Sc.* 287 ἥρεικον χθόνα διαν, of plunging.

443–44. Cf. II 612–13, P 528–29, where 444 is repeated but preceded by οὐρίαχος πελεμίσθη, a more simple and natural expression than the (κραδίῃ) οὐρίαχον πελέμιζεν of our passage, a piece of exaggeration which looks more like the work of an interpolator than of a genuine epic poet. The imperf. πελέμιζεν is more picturesque than the aor. οὐρίαχον, *the butt-end*, does not necessarily imply such

ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 Ἰδομενεὺς δ' ἔκπαρλον ἐπέυξατο μακρὸν ἀύσας· 445
 “Δητφοβ', ἡ ἄρα δὴ τι ἔτισκομεν ἄξιον εἶναι
 τρεῖς ἐνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὖχεται οὕτως·
 δαιμόνι', ἀλλὰ καὶ αὐτὸς ἐναντίος ἴστασ' ἐμεῖο,
 ὄφρα ἴδῃς οἷος Ζηνὸς γόνος ἐνθάδ' ἰκάνω,
 ὃς πρῶτον Μίνωα τέκε Κρήτη ἐπίουρον· 450
 Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα,
 Δευκαλίων δ' ἐμὲ τίκτε πολέσσ' ἀνδρεσσιν ἄνακτα
 Κρήτη ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἔνεικαν
 σοὶ τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρώεσσιν.”
 ὣς φάτο, Δητφοβος δὲ διάνδιχα μερμήριζεν, 455
 ἥ τινα που Τρώων ἐταρίσσαιτο μεγαθύμων
 ἀψ' ἀναχωρήσας, ἥ πειρήσαιο καὶ οἷος.
 ὦδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Αἰνείαν· τὸν δ' ὕστατον εὗρεν ὀμίλου
 ἑσταότ'· αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε δῖωι, 460

444. μένος: μέγας Q. || ὄβριμος CHPR. 446. τι Ar. Ω: τί c' HRT
 Harl. d, Par. c², γρ. Harl. b: τοι P (U² *supr.*) Par. d. 447. αὐτως Zen. PRS
 Harl. b d, Par. c (αὐ-) g j Eust.: αὐτῶν G. 448. ἐναντίον A (γρ. ἐναντίος)
 [DJQU. || ἑωστό P. 449. ὄφρα ἴδῃ(i) Ar. PQ Harl. d, Par. g¹: ὄφρ' εἶδῃς Par.
 g². 452. πολέσσ' CGHPQRU Vr. b. || ἀνδρασ(ς)ιν PR (e *corr.*). 456. ἢ Ar.
 Ω: αἶ CHQST (*supr.* K) and ἄλλοι (Did.).

a spike as is meant by the *σauerwahr* of K 153.

444. Ares seems to be regarded as a 'spirit of battle' presiding over every detail, and deciding the fate of the weapons—an idea which is found also in the common use of the word Ἄρης to signify the course of battle. Compare also 569. Some have taken it to mean here *the weapon* itself; but this is less probable. Ares in person is on Olympus, and ignorant of what is going on (521).

446. ἔτισκομεν, *do we fancy* (do you suppose we fancy) *that the recompense is at all (τι) sufficient?* For ἔτις cf. Φ 332; the word seems to imply that Idomeneus contemptuously rejects the idea that the recompense is enough, and calls on Deiphobos to come forward and make a fourth. It is possible also to take the sentence affirmatively, *we truly think the recompense fair*: but τι is in favour of the interrogation. In the variant τι σ', which was rejected by Ar., σ' could only stand for σοι, and the elision would be very harsh, though possible.

447. οὕτως and αὐτως (Zen. etc.) are equally Homeric. The text means 'as you boast in this way, I will do the same.'

449. ἴδῃς or ἴδῃ (ἴδῃ'), see on A 203.

450. ἐπίουρον, so ν 405 ὕων ἐπίουρος. The scholia mention a variant ἐπι οὖρον, but the compound is clearly more suitable. Compare ἐπίσκοπος K 38 with note. For the birth of Minos see E 321, where his mother is called Φοῖνικος κόρη. That passage, as we shall see, is of later origin. There is not, however, anything in it inconsistent with the genealogy here. Minos is mentioned also in λ 322, 568, ρ 523, τ 178.

456. ἢ or εἰ, see on B 300. ἐταρίσσαιτο = ἔταρον ἔλοιτο (K 242), transitive, while the act. ἐταρίσσαι is intrans. in Ω 335.

459. Fasi has remarked that the selection of the first of the two alternatives is against the usual scheme under which the second is elsewhere always chosen (E 20-4, etc.).

460. This curious statement is apparently connected with a legend of which

οὔνεκ' ἄρ' ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὐ τι τίσκεν.
ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“ Αἰνεῖα Τρώων βουλευφόρε, νῦν σε μάλα χρὴ
γαμβρῶι ἀμνέμεναι, εἴ πέρ τί σε κῆδος ἰκάνει.
ἀλλ' ἔπεν, Ἀλκαθῶι ἐπαμύνομεν, ὃς σε πάρος γε
γαμβρὸς ἐὼν ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα·
τὸν δέ τοι Ἰδομενεὺς δουρικλυτὸς ἐξενάρξεν.”

465

ὥς φάτο, τῶι δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,
βῆ δέ μετ' Ἰδομενῆα μέγα πτολέμοιο μεμηλώς.
ἀλλ' οὐκ Ἰδομενῆα φόβος λάβε τηλύγετον ὥς,
ἀλλ' ἔμεν', ὥς ὅτε τις σὺς οὔρεσιν ἀλκί πεποιθώς,
ὃς τε μένει κολοσυρτὸν ἐπερχόμενον πολὺν ἀνδρῶν
χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθεν·
ὀφθαλμῶ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας

470

After 463 Vr. b adds αἰχμητὴν τ' ἔπειαι, καὶ εἰσαρκαλέον πολέμοισιν (= E 602, II 493, X 269). R adds the same line after 464. 465. ἐπαμύνομαι PR: ἐπαμύνωμεν S: τινὲς ἐπαμύναι [! τινὲς “ἐπαμύνεμεν,” ἐπαμύναι Ludw.] Sch. T. || γε: per of the earlier printed vulg. from the Florentine ed. princeps on, is presumably the reading of G. 469. πολέμοιο Lips. 470. ὥς: γρ. ε' ὥς· ἦτα ὄντα καὶ μόνον (?) Jm.

we see traces in T 178-86 and 306, pointing to some tradition of a rivalry for the kingship of Troy between the two lines of the royal family; a tradition which may very probably be based upon historic fact, a family claiming descent from Anchises having at some time ousted another claiming from Priam, or more probably, when in possession of the chieftaincy, having thus justified the inferiority of a supposed Priamid branch. That there was a legend of the permanence of the house of Aineias in Troas we know from the fragments of Demetrios of Skepsis and Hellanikos. In *Hymn. Ven.* 196 Aphrodite prophesies to Anchises, σοὶ δ' ἔσται φίλος υἱός, ὃς ἐν Τρώεσσιν ἀνάρξει· καὶ παῖδες παῖδεσσιν διαμπερές ἐκγεγάονται. But this may be merely an echo of T 307, q.v. Menekrates of Xanthos (ap. Dion. Hal. *Ant.* i. 48) recorded a legend that Aineias, being excluded from ‘sacred privileges’ (γερέων ἱερῶν) by Paris, betrayed Troy to the Achaeans, who in return spared him, and left him in possession of the land; see R. Ellis in *C. R.* iii. 132.

461. μετ' ἀνδράσιν goes with ἐσθλὸν ἐόντα, on the analogy of ἐσθλὸν ἐνὶ προμάχοισιν, Δ 458, etc., rather than with οὐ τίς σκεν.

464. γαμβρός here and in E 474 means *brother-in-law* (v. 429); elsewhere it always is found in the ordinary sense of *son-in-law*. κῆδος is *grief*, not in the Attic sense *family connexion*, as is clear from the recurrence of the same phrase in O 245, II 516. This latter sense does not occur in H., though the word seems to be particularly used of grief at the loss of friends or kinsmen, e.g. E 156, Z 241, etc.

466. Cf. A 223. It would seem from this that Anchises, like Priam (Z 249), had his son-in-law dwelling in his house. 469 = 297.

470. Ar. pointed out here, as usual, that φόβος means not *fear* but *flight*; as Idomeneus himself says δέλδια, 481. τηλύγετον, a boy, *stripling*; see on Γ 175.

471. For this fine simile cf. M 146-53.

473. οἰοπόλῳ, *solitary*; and so P 54, T 377, Ω 614, λ 574, cf. ἀκρόπολις = ἀκρος, E 523, τ 205. In *Hymn. Merc.* 314 the word means *sheep-feeding*, as if from οἶς. νῶτον is accus., the subject of φρίσσει being σὺς, as appears from τ 446 φρίξας εὖ λοφίην, *Scut. Her.* 391 ὀρθάς δ' ἐν λοφίῃ φρίσσει τρίχας.

θήγει, ἀλέξασθαι μεμαῶς κύνας ἡδὲ καὶ ἄνδρας· 475
 ὡς μένεν Ἰδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρει,
 Αἰνεῖαν ἐπιόντα βοηθόον· αὖτε δ' ἐταίρους,
 Ἀσκάλαφόν τ' ἐσορῶν Ἀφαρῆά τε Δηήτυρόν τε
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς δ' γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα· 480
 “δεῦτε, φίλοι, καὶ μ' οἶω ἀμύνετε· δεΐδια δ' αἰνῶς
 Αἰνεῖαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν,
 ὅς μάλα καρτερός ἐστι μάχῃ ἐνὶ φῶτας ἐναίρειν·
 καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.
 εἰ γὰρ ὀμηλικὴ γέ γε γυνοίμεθα τῶιδ' ἐπὶ θυμῶι, 485
 αἰψά κεν ἡ ἐφείροτο μέγα κράτος ἡ ἐφεοίμην.”
 ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν ἔχοντες
 πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες.
 Αἰνεΐας δ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισι,
 Δηϊφοβὸν τε Πάριν τ' ἐσορῶν καὶ Ἀγήνορα δῖον, 490
 οἳ οἱ ἄμ' ἡγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα

480 *om.* Pap. ο (ἐν πολλοῖς οὐ φέρεται Sch. T). 481. μ': μοι Q. 483. ἔστι: *εσα* Pap. ο. 484. ἐστὶ: *ανδρ* Pap. ο. 485. ὀμηλικὴν Zen. DU² Par. e: ὀμηλικὴν Ar. ? (so AGHT). || *ge om.* JPQ: τε Par. e. || ἐπὶ Ar. A[D] Harl. b d, Par. c d g h, Syr.: ἐπὶ Ω. 486. κράτος: κλέος PR Harl. a, Lips. || κ κε *φεροίμην* Pap. α, Syr. 488. πλησίον P. || ἔστασαν C. 491. οἳ: τοί Syr.

475. *θήγει*, see note on A 416. Heyne aptly quotes Aelian *de nat. ap.* 6. 1 ὁ γοῦν σὺς μέλλον ἐς μάχην λέναι πρὸς ταῖς λείαις πέτραις τοὺς δδόντας ὑποθήγει. The *aor.* mid. ἀλέσασθαι recurs in H. only O 565, II 562, σ 62: Bekker reads ἀλεξέμεναι, cf. on O 565 and van L. *Ench.* p. 509. The *aor.* stem is ἀλεξ-, Ω 371, γ 346.

476. οὐδ' ὑπεχώρει is parenthetical, *Αἰνεῖαν* being *acc.* after *μένεν*. A similar construction will be found in A 376.

477. *βοηθόον*: the word recurs in H. only in P 481 (both times with the variant *βοῆι θόον*), and in the patronymic *Βοηθοῖδης* δ 31, ο 95, 140, which shows that the word was felt as a real compound at an early date. So we have *βοηθός* and the verb *βοηθεῖν* as early as Herod., and *βοηδρομεῖν* in Euripides formed analogically. Hence Ar. was no doubt right in preferring the form *βοηθός*. (The accent shows that it is from *θέω*, not directly from *θός*). The testimony of *ms.* is immaterial. See

note on A 74 for similar cases. The caesura seems to shew that *ἀρηέφίλος* is a real compound in Γ 21, etc. αὖτε, see A 461.

479-80=93-4.

481. μ'=μοι, see on A 170, Z 165.

482. For *εσ* Nauck conj. *ὡς*, ingeniously but needlessly; the close repetition of the same word is not avoided in the epic style, and the relative clause repeating a preceding thought is quite Homeric, e.g. I 124 *ἀδολοφόρους, οἳ δέθλια ποσσὶν ἄροντο*.

485. ὀμηλικὴν=ὀμηλικές. This concrete use of the word is common, e.g. γ 364 *νεώτεροι ἄνδρες, πάντες ὀμηλικὴν μεγαθύμου Τηλεμάχου*, and of a single person, γ 49 *ἀλλὰ νεώτερός ἐστιν, ὀμηλικὴ δ' ἐμοὶ αὐτῶι*. So also ζ 23, χ 209. *ὀμηλικὴν* which Zen. read is apparently untranslatable. ἐπὶ, so π 99, ω 511; it expresses a vague concomitance, cf. *ἀτελευτήτωι ἐπὶ ἔργωι* Δ 175, *πολλοῖσιν ἐπὶ κρείτεσσιν* I 482.

486. Compare Z 308.

488. See on A 593.

λαοὶ ἔπονθ', ὥς εἴ τε μετὰ κτίλον ἔσπετο μῆλα
 πιόμεν' ἐκ βοτάνης· γάνυται δ' ἄρα τε φρένα ποιμήν·
 ὥς Αἰνεΐαι θυμὸς ἐνὶ στήθεσσι γεγῆθει,
 ὥς ἴδε λαῶν ἔθνος ἐπισπόμενον ἐοῖ αὐτῶι.

495

οἱ δ' ἀμφ' Ἀλκαθῶι αὐτοσχεδὸν ὠρμήθησαν
 μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὅμιλον
 ἀλλήλων. δύο δ' ἄνδρες ἀρήϊοι ἔσχορον ἄλλων,
 Αἰνεΐας τε καὶ Ἰδομενεύς, ἀτάλαντοι Ἄρῃ,
 ἵεντ' ἀλλήλων ταμέειν χροά νηλεῖ χαλκῶι.
 Αἰνεΐας δὲ πρῶτος ἀκόντισεν Ἰδομενεύς.

500

493. πιόμεν' Vr. b. || τε om. PQR: ἔ Cant. Vr. A. 494. αἰνεΐας QS.
 498. κονάβιζε Cant. 499. ἔσχορον ἀπασαι (Did.) Ω: ἔσχοι CDJPS Lips. Eust.
 500. ἄρῃος L. 502. δὲ: τὲ PR. || πρῶτος: πρόσθεν Aph.

492. This is a 'two-sided' simile, like that in M 151; the joy of the shepherd, which is merely accessory to the resemblance first brought forward, is made in its turn the basis of another likeness. Friedländer has remarked that this is the only case of ὥς εἴ τε in a simile followed by the indic. In eleven cases it has no verb, in nine it is followed by the opt., and in one (I 481) by the subj. Friedländer, on account of this and some minor objections, none of which has any serious weight, wishes to reject the whole simile as interpolated; but a single unusual construction is certainly not sufficient reason for condemning so appropriate and pleasing a passage. The aor. indic. after ὥς τε is of course familiar (Γ 23), and, as Lange has shewn, the addition of εἴ does not really affect the question; it merely brings the action into closer connexion with the narrator, calling attention to it as a case put for consideration. Hence it is that ὥς τε and ὥς εἴ τε are used indifferently in similes not containing a finite verb (see L. Lange, EI, p. 539).

493. βοτάνης, the place of feeding. In κ 411 ἐπὶν βοτάνης κορέσονται, it is used either in the abstract sense *feeding* or more probably = *food*. Hence Ar. considered it necessary to take ἐκ here in a temporal sense, *after feeding*. But this use of the preposition, though common in Attic, is very rare in H. (see however E 865, II 365, T 290, ψ 224). The analogy of κ 159 καθ' ἑν ἐκ νομοῦ θλῆς πιόμενος is really decisive in favour

of the local sense of βοτάνης here; compare note on A 807. For the last half of the line cf. Θ 559 γέγηθε δὲ τε φρένα ποιμήν.

495. εἰ, a form recurring only in δ 38 εἰμα σπῆσθαι ἐοῖ αὐτῶι. So we have ἐέ, T 171, Ω 134 (and perhaps Ξ 162, q. v. See also on T 384). In all but one of these places it is joined closely with a form of αὐτός, and is used in the strictest reflexive sense. It is very likely, therefore, that it is the emphatic form of the pronoun, like ἐμοί beside μοι. This can hardly be considered quite certain, as the ε may merely have arisen phonetically before the F; in the adjectival form there seems to be no difference between ἐός and ὅς. It would naturally be easy to write the longer form in most of the passages where the pronoun is orthotone, and it is quite possible that many instances have been superseded by the familiar short form. ἐπισπόμενον, the aor. means 'when he saw his folk attach themselves to him.' This is the regular sense of the verb.

496. ἀμφί, over the body of.

499. ἀλλήλων is the genitive of the object aimed at, after τιτυσκομένων, precisely as in Z 3, where see note; and so probably in 501, though there it may be gen. after χροά.

502. πρῶτος· ἡ Ἀριστοφάνειος πρόσθεν ἀκόντισε, καὶ μήποτε βέλτιον· πρότερος γὰρ ἂν εἶπεν, Did.; and so Nauck reads. But πρῶτος is quite intelligible in the sense 'first of all his company,' the λαοὶ who are following him.

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
 αἰχμὴ δ' Αἰνείαιο κραδαινομένη κατὰ γαίης
 ὤχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς δρυσεν. 505
 Ἴδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χάλκδς
 ἤφυσ'. ὁ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστῶ.
 Ἴδομενεὺς δ' ἐκ μὲν νέκνους δολιχόσκιον ἔγχος
 ἐσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ 510
 ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι
 οὗτ' ἄρ' ἐπαῖξαι μεθ' ἐὼν βέλος οὗτ' ἀλέασθαι·
 τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἡμαρ,
 τρέσσαι δ' οὐκέτι ῥίμφα πῶδες φέρον ἐκ πολέμοιο. 515
 τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῶ
 Δηϊφοβος· δὴ γάρ οἱ ἔχεν κότον ἔμμενές αἰεῖ.
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτεν, ὁ δ' Ἀσκάλαφον βάλε δουρί,
 υἱὸν Ἐνναλίοιο· δι' ὤμου δ' ὀβριμον ἔγχος
 ἔσχεν, ὁ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστῶ. 520
 οὐδ' ἄρα πῶ τι πέπυστο βριήπνους ὀβριμος Ἄρης
 υἱὸς ἐοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ,

503. ἀλεύατο J. 507. δὲ: δέ οἱ G. || εἰράκος U. 510. ἄρ' ἔτ' ἄλλα: ἄρα τᾶλλα ap. Herod. 512. οὐ γὰρ: οὐδ' ἄρ PR. || ὀρμηθέντι Mor. Bar. 513. οὗτ' ἄρ': οὐδ' ἄρ J. 517. κότος U. 519. ὀβριμον CP. 521. ὀβριμος CD²HPQ.

504. κατὰ γαίης, cf. A 358 καταείσατο γαίης, Γ 217 κατὰ χθονὸς ὀμματα πήξας. 504-05 = Π 614-15.

507-08 = Π 314-15. εἰράκος γύαλον, see App. B, iii. 3c. Hard though it is to believe that the words mean *the hollow of the shield*, it must be admitted that it is equally hard to understand the words διὰ δ' ἔντερα χάλκδς ἤφυσε if the body was covered by a cuirass: see Schol. T quoted on P 314.

508. ἤφυσεν, so E 517 διὰ δ' ἔντερα χάλκδς ἀφύσεν, *let out* like water. Cf. Δ 526 χύντο χαμαὶ χολάδες, τ 450 πολλὸν δὲ διήφυσεν σαρκὸς ὀδόντι. ἀγοστῶ, see A 425.

510-11 = E 621-22.

512. γυῖα, here in the original sense *joints*, from root γυ to bend.

513. ἐπαῖξαι, to follow up his spear-cast so as to 'finish' his foe if wounded.

514. ἐν σταδίῃ, see on 325. In H

241 the word also occurs in antithesis to ἐπαῖξαι.

515. τρέσσαι, *for flight*, as usual (φυγεῖν μετὰ δέους, Ar.); cf. τρεῖν μ' οὐκ ἐαί Παλλὰς Ἀθήνη, E 258.

517. κότον evidently refers to the previous taunts which had passed (413-16, 446). So καὶ τότε in the next line refers to Deiphobos' failure to hit Idomeneus in 404.

520. ἔσχεν, intrans., *held its way*; so διέσχε, E 100, A 253.

521-25 are probably a later addition, referring forward to O 110 ff., where Ares hears of his bereavement. βριήπνους, only here, perhaps *with heavy voice*; cf. βαρύφθογγος, βαρύβρομος, βαρύκτυπος (all in the Hom. Hymns). Or βρι may mean simply *powerful* as in βρι-αρός, β-βρι-μος: connexion with βριθός etc. is not certain. For the big voice of Ares cf. E 860.

ἀλλ' ὃ γ' ἄρ' ἄκρωι Ὀλύμπωι ὑπὸ χρυσεόισι νέφεσσιν
 ἦστο, Διὸς βουλῆσιν ἐελμένος, ἐνθά περ ἄλλοι
 ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο. 525
 οἱ δ' ἄμφ' Ἀσκαλάφωι αὐτοσχεδὸν ὠρήθησαν.
 Δηΐφοβος μὲν ἅπ' Ἀσκαλάφου πήληκα φαινήν
 ἤρπασε, Μηριόνης δὲ θοῶι ἀτάλαντος Ἀρηΐ
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530
 Μηριόνης δ' ἐξαυτίς ἐπάλμενος, αἰγυπιὸς ὥς,
 ἐξέρυσσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολίτης
 αὐτοκασίγνητος, περὶ μέσσωι χεῖρι τιθήνας,
 ἐξήγγεν πολέμοιο δυσηχέος, ὄφρ' ἴκεθ' ἵππους 535
 ὠκέας, οἳ οἱ ὅπισθε μάχης ἡδὲ πτολέμοιο
 ἕστασαν ἡνιοχὸν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἱ τὸν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα,
 τειρόμενον· κατὰ δ' αἶμα νεοτάτου ἔρρεε χειρὸς.
 οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει. 540
 Αἰνεΐας δ' Ἀφαρῆα Καλητορίδην ἐπορούσας
 λαιμὸν τύψ', ἐπὶ οἱ τετραμμένον, ὀξείῃ δουρί·
 ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφη

523. ὑπὸ : ἐν Syr. : ἐπὶ Mor. 524. ἐρμῆνος Vr. A². 526. αὐ' αλκαεῶσι
 Syr. || ὀρμῆνοισιν Pap. o. 531. ἐπαυσις C. 532. οὐβριμον CHPR. 534.
 μέσσωι P. 535. ἐπ' αἰνεΐας Q. 537. ποικίλα χαλκῶ D (γρ. ἔχοντες
 man. rec.). 541. αἰνεΐας δ' GQ Par. a f and ἐνιοι ap. Did. : ἔνε' αἰνεΐας Ar.
 AC²L Lips., γρ. Par. a : ἔνε' αἰνεΐας Ω. || ἀπορούσας J. 542. ὀξεί' δουρί
 χαλκῶι H. 543. ἐκλινειν δ' Pap. o. || ἐκάφωι Q.

523. The idea of the gods sitting under a canopy of golden clouds on Olympus is hardly Homeric.

524. The rest of the *Il.* knows nothing of this imprisonment of the gods in Olympus, and the statement is in flat contradiction to the visit of Poseidon to the Greek camp. The interpolator seems to have had an inaccurate recollection of the beginning of *Θ*, where the gods are bidden not to aid the combatants.

526 = 496.

530. αὐλῶπις τρυφάλεια, App. B, vii. 2, 7.

531. αἰγυπιός, see note on H 59.

532. πρυμνοῖο, near the shoulder ; II 323.

533. For Polites son of Priam see B 791.

535-38 = Ξ 429-32.

539. χερὸς = arm, not hand, as often : e.g. A 252, Φ 166.

541. Αἰνεΐας, the form approved by Ar., is not Homeric. Herodotus compares for the synzesis Ἑρμῆας, which only occurs in the dat. Ἑρμῆαι as a dactyl, E 390 ; the contracted Ἑρμῆς is not found earlier than the hymns. Ἀφαρῆα, acc. after τύψε.

543. ἐτέρωσε, as *Θ* 306, 308, to one side. ἐάφωι (so most mss. : Ar. wrote ἐάφθη, and is followed by ACT), a doubtful and much disputed word which recurs only in the similar passage Ξ 419. It may be referred to *ἰάπτω* (*pro-ia-pen*, A 3, etc.) if that is, as seems probable, *Fi-fáπ-ω*, conn. with Skt. *vap-āmi*, *throw about*, rather than with Lat. *iaceo* : *H. G.* § 46 note. It will then mean *his shield was hurled upon him*. The fall of

καὶ κόρυς, ἀμφὶ δὲ οἱ θάνατος χύτο θυμοραϊστής.
 Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας 545
 οὔτασ' ἐπαΐξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ἥ τ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἰκάνει·
 τὴν ἀπὸ πᾶσαν ἔκερσεν, ὃ δ' ὕπτιος ἐν κονίησι
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας.
 Ἀντίλοχος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων 550
 παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 οὔταζον σάκος εὐρὺ παναίολον, οὐδὲ δύναντο
 εἶσω ἐπιγράψαι τέρενα χροᾶ νηλεῖ χαλκῶι
 Ἀντιλόχον· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων 555
 Νέστορος υἱὸν ἔρυτο καὶ ἐν πολλοῖσι βέλεσσιν.
 οὐ μὲν γάρ ποτ' ἀνευ δῆϊων ἦν, ἀλλὰ κατ' αὐτοὺς
 στρωφᾶτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεὶ
 σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ἦισιν
 ἥ τευ ἀκοντίσσαι ἢ ἐσχέδον ὀρμηθῆναι.

545. μεταστρεφθέντα P. 546. ἀπὸ : διὰ Zen. 551. παρασταδὸν Zen.
 Aph. Q. 553. ἐπιγράψαι P (R *supr. man.* 1). 555. πολλοῖς T. || βελέεσσιν QT.

the ponderous Mykenaeu shield upon a wounded warrior deserves a strong word. (Note that *ἰάπτω* in β 376, δ 749 is probably a different word = *hurt* : it has no F, and may be conn. with *ἰψαο* A 454 : Schulze *Q. E.* p. 168.) So in Aisch. *Septem* 508 we have *κεφαλὰν ἰάψεν*, *drop the head of a falling warrior*. The ancient commentators and most of the modern connect the word with *ἔπομαι* or *ἄπτω* (hence writing *ε* for *ε*·) and explain *shield and helmet clung to him*, followed him in his fall. This gives a rather more natural sense, but the form of the verb cannot be satisfactorily explained.

544. *θυμοραϊστής*, also II 414, 580, 591, Σ 220. Acc. to the scholia on II 414 the grammarian Glaucos read *θυμοραϊστής*, a form which has been preferred by Bekker, Lobeck, Nauck, van Leeuwen. Cf. *κυμοραϊστής*.

546. *ἀπὸ*, Zen. *διὰ* (and so presumably in 548), which might seem preferable were the text not sufficiently defended by *ἀπαμύσσει* (or *ἀπομύζει*), Σ 34. *φλέβα* : it is hardly necessary to say that no 'vein' running up the back to the neck is known to modern anatomists. Hippocrates, however, appears to have held the view that there were four pairs of large veins, of which the first

started from the neck and ran along both sides of the spine down to the loins (Buchholz *H. R.* i. 2. 85 : ii. 2. 242). The ancients were not aware that the arteries contained blood ; so that the reference is probably not to the carotid arteries, as we might suppose, but to the jugular veins. The word *φλέψ* does not recur in H.

550. *αἶνυτο*, here clearly an imperf., not an aor. as Δ 531. Pallis suspects 550-59 on the grounds (1) that a warrior cannot strip a fallen foe while actually attacked all round : (2) that *εἶσω ἐπιγράψαι*, *graze inwardly*, is a self-contradictory expression : (3) the phrases *ἀνευ δῆϊων* and *φρεσὶ τιτύσκετο* are both strange. There is much force in these objections.

554. *Ποσειδάων*, as his ancestor (the father of Neleus).

556. *ἀνευ* in sense *away from* here only ; elsewhere *ἀνευθεν*.

557. *στρωφᾶτ'*, a questionable form, see on O 666. Nauck reads *ἐστρέφετ'*, Schulze *στρωφᾶτ'* with lengthening in the first place ; see App. D, c (1). *ἔχει*, *held its place*, cf. 679. The use of *ἔχει* with adverbs as a simple copula is not Homeric.

558. *ἐλέλικτο* in the sense *shook* may be right here (see on A 530), though

ἀλλ' οὐ λήθ' Ἀδάμαντα τιτυσκόμενος καθ' ὄμιλον 560
 Ἀστιάδην, ὃς οἱ οὐτα μέσον σάκος ὀξεῖ χαλκῷ
 ἐγγύθεν ὀρηθεῖς· ἀμενήνωσεν δέ οἱ αἰχμὴν
 κυανοχαῖτα Ποσειδάων, βιότοιο μεγέρας.
 καὶ τὸ μὲν αὐτοῦ μείν' ὥς τε σκῶλος πυρίκαυστος
 ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἥμισυ κεῖτ' ἐπὶ γαίης· 565
 ἂψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων·
 Μηριόνης δ' ἀπίοντα μετασπόμενος βάλε δουρὶ
 αἰδοῖον τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
 γίνετ' Ἀρης ἀλεγεινὸς οἰζυροῖσι βροτοῖσιν.
 ἐνθά οἱ ἔγχος ἔπηξεν· ὁ δὲ σπόμενος περὶ δουρὶ 570
 ἥσπαιρ' ὥς ὅτε βοῦς, τὸν τ' οὔρεσι βουκόλοι ἄνδρες
 ἱλλάσιν οὐκ ἐθέλοντα βίηι δήσαντες ἄγουσιν·

560. ΤΙΤΥΣΚΟΜΕΝΟΣ P (S *supr.*). 561. χαλκῷ: δουρὶ A *supr.* 562.
 ἀστιάδην PR. 564. σκῶλον πυρίκαυστος R (*supr.* c over each σ), Ap. *Lex.*
 143. 3. 565. γαίῃ(i) CHPR Pap. o Lips. 566. After this D^m Harl. a^m add 649
 (πάντοτε . . ἐπαύρη). 567. After this J adds 543 (ἐκλίνομαι . . ἐάφην). 569.
 γίνετ' L. 570. δεσχόμενος U (δεσχό U² or U³ in *ras.*): δ' ἐσ-όμενος P (χ *in*
ras.): ἐν ἄλλωι χόμενος A (wrongly appended to 567). 572. ἱελάσιν P. ||
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Bentley would read ἐέλκτο (FeFéλ.) *was*
brandished. The ictus is sufficient to
 account for the lengthening of the -or,
 without the need of a F. The addition
 of φρεσὶ to τιτύσκειτο is unique in H.;
 the verb is elsewhere used only in the
 purely physical sense, as in 560.

561. δσ οί, a very rare neglect of F in
 Foi. Most editors read δ οί, which Ar.
 had in a 300 against the consensus of
 our mss., but Platt's δσ F is better; F
 may represent either Fe or Foi.

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 mas (or ἰ, the spear personified) the life
 of Antilochos. Though the expression
 is ambiguous, this gives a better sense
 than the alternative 'grudging to Adamas
 (the preservation of) his life.' The gen.
 comes under the class of those which go
 with verbs of anger, etc., *H. G.* § 151.
 c; lit. 'being jealous about his life,'
 and may be compared with the common
 construction φθονεῖν τινὶ τινος, as ζ 68
 οὐ τοι ἡμιῶν φθονέω, and Attic examples
 which will be found in *Lexx.*; and so
 Aisch. *Prom.* 626 ἀλλ' οὐ μεγάρω τοῦδέ
 σοι δωρήματος. For other constr. of
 μεγάρω see Ψ 865. κυανοχαῖτα, an
 epithet of Poseidon only, except in T
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 In the vagueness of Homeric colour-
 words it may mean only *dark-haired*;

but *blue-haired* is appropriate to a god
 of the blue sea, and Triton on a well-
 known archaic pediment in Athens has
 a beard painted bright blue.

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 αἰχμή, cf. E 140, A 238, δ 508. σκῶλος,
 cf. σκόλοψ, 'a stake.' οἱ γὰρ ἀγροικοὶ
 ἀποξύνοντες τὰ ξύλα πυρακτοῦσι τὸ ἀκρον,
 ὅπως πιληθὲν (*compressed*) εἴη στερρότερον
 [χρώνται δὲ αὐτῶι ἀπὸ αἰχμῆς], Schol. A.
 The last words seem to be a mistaken
 addition. The meaning is that the
 stump of the spear sticks in the shield
 like a post driven into the ground, with
 the end charred to prevent rotting; a
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 on 444.

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 when *pulled out* of a wound; and for
 ἥσπαιρ' we should have expected ἥρυγεν
 as in T 404 (Pallis).

572. ἱλλάσιν, *twisted ropes* (from *Fel-*
λεῖν) whether of thongs or withies: τοῖς ἐξ
 ἱμάντων σχοινίοις, Schol. B. οὐκ ἐθέλοντα
 βίηι a pleonastic expression, like βίηι
 ἀέκοντος, ἀέκοντα βίηι, A 430, etc.

ὥς ὁ τυπεῖς ἥσπαιρε μίνυνθά περ, οὐ τι μάλα δῆν,
ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσας ἔγγυθεν ἐλθὼν
ἥρως Μηριόνης· τὸν δὲ σκότος ὄσσε κάλυψε. 575

Δηῖπυρον δ' Ἑλένος ξίφει σχεδὸν ἤλασε κόρσῃ
Θρηϊκίῳ μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν.
ἡ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε, καὶ τις Ἀχαιῶν
μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσε·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν. 580

Ἀτρεΐδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον,
βῆ δ' ἐπαπειλήσας Ἑλένῳ ἥρῳ ἄνακτι
ὄξυν δόρυ κραδάων· ὁ δὲ τόξον πῆχυν ἀνεΐλκε.
τῷ δ' ἄρ' ὁμαρτήδην ὁ μὲν ἔγχρ' ὄξυνεντι
ἵετ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρῆφιν οἰστώι. 585

Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῷ
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ὥς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἄλῳην

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not analogous to ο 117 *Φαίδιμος ἥρως, Σιδονίων βασιλεὺς*.

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 Ἀσιάδην, ὃς οἱ οὔτα μέσον σάκος ὀξεί χαλκῶι
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 καὶ τὸ μὲν αὐτοῦ μείν' ὥς τε σκῶλος πυρίκαυστος
 ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἤμισυ κείτ' ἐπὶ γαίῃς· 565
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 construction *φθονεῖν τινι τιος*, as § 68
ὅς τοι ἡμῶνων φθονέω, and Attic examples
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 In the vagueness of Homeric colour-
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 of the blue sea, and Triton on a well-
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θρώϊσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι
 πνοιῇ ὑπο λυγυρῇ καὶ λικμητήρος ἐρωῇ, 590
 ὥς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
 πολλὸν ἀποπλαγχεθεὶς ἐκὰς ἔπτατο πικρὸς οἷστός.
 Ἀτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
 τὴν βάλεν ἦι ῥ' ἔχε τόξον ἐύξοον· ἐν δ' ἄρα τόξωι
 ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
 χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.
 καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάλθυμος Ἀγῆνωρ,
 αὐτὴν δὲ ξυνέδησεν ἐυστρόφωι οἷδς ἰώτῳι,
 σφενδόνῃ ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν. 600
 Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο

589. ὁρώσκου(α) CGHPRT. 590. ὑπαι LRS. 592. ἀποπλαγχεῖς Pap. o, Vg. b d A Lips.: ἀποπλαγεῖς P. 594. ἦι: ἦ CGHPS and τινὲς Did. || καὶ ὅ
 ἀρα τοῦ Pap. o. || τόξωι: χάλκῳ H. 597. μείλινον: χάλκεον Vg. A.
 598. χαρῶν Q. 599. ἐυστρεφεῖ Ar. 601. πεισανδρον Pap. o.

the locative. πῖον is the shovel by which the grain to be winnowed is tossed into the air (prob. = ἀθηρηλογός of λ 128). For the simile and for the orthography of ἀλώῃ see E 499.

590. πνοιῇ and ἐρωῇ seem to be combined by hendiadys, the keen breeze caused by the effort of the winnower with the fan.

594. ἦι, taken by Ar. to mean *where*, as M 389. This seems to require τῇ for τὴν, and so Nauck and von Christ read, without authority. It is far simpler to take ἦ as referring to χειρὸς, in *which*. The variant ἦ is of course equally possible.

599. ἐυστρόφωι, so all mss., as in 716: in O 463 and *Od.* the form ἐυστρεφῆς is certain, and on this analogy Ar. read ἐυστρεφεῖ both times in this book. But the double stem is familiar enough; ἐνεργῆς and ἐνεργος coexist (though in different senses), ἐνπλεκῆς and ἐνπλεκτος, ἐνρρεῆς and ἐνρροος. Cf. also nomi. διπτυχος, dat. διπτυχῇ, ἐρήρος, pl. ἐρήρες. There is, therefore, no good reason for rejecting the tradition.

600. σφενδόνῃ, a word which does not recur in H.; nor is the sling anywhere mentioned as a weapon unless, on the strength of the present passage, we find it in the ἐυστρόφωι οἷδς ἰώτῳι of . The context there obliges us to understand it either of slings, or of

bowstrings, or, with Povelsen, of 'close-woven woollen jerkins.' The latter is excluded by the words οἷον ταρφέα βάλλοντες (718), which can hardly apply to τόξωι only. Bowstrings, too, would not be made of wool, however well twisted, so long as sinews could be had (Δ 118, etc.); wool could not stand the strain of a bow. We conclude, therefore, that slings are alluded to in 716, and that σφενδόνῃ here is to be taken in its usual sense. Even if it meant only 'bandage' here (as in Hippokrates it means a surgical sling) the sense could only be secondary, and would imply a knowledge of the weapon. And we know that slings were employed in Mykenaeen warfare from the famous siege-scene on the silver bowl, vol. i. p. 572. There is, therefore, no reason on this ground for doubting the present passage; the rarity of allusion to the sling is doubtless due to the fact that it was the weapon of the despised light-armed soldier, and therefore beneath the notice of the heroic poet. But it must be admitted that 600 is added very awkwardly, and has all the appearance of a gloss, though probably enough a correct one. αἰ . . ποιμένι λαῶν is not in the Epic style, and the nameless θεράπων seems to be a common soldier; the Homeric θεράπων is a brother-in-arms, a hero like his chief.

ἤϊε· τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε,
 σοί, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊοτήτι.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος, 605
 Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
 οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
 ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῶι
 ἔγχος· ὁ δὲ φρεσὶν ἦισι χάρη καὶ ἐέλπετο νίκην.
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον 610
 ἀλτ' ἐπὶ Πείσανδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλὴν
 ἀξίνην ἐύχαλκον, ἐλατύνῳ ἀμφὶ πελέκκῳι
 μακρῶι ἐνξέστῳι· ἄμα δ' ἀλλήλων ἐφίκοντο.
 ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσίοντα μέτωπον 615
 ῥινὸς ὑπερ πυμάτης· λάκε δ' ὅστέα, τῷ δέ οἱ ὅσσε
 παρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κονίησιν,
 ἰδνώθη δὲ πεσών. ὁ δὲ λαξ ἐν στήθεσι βαίνῳ
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἦυδα·

602-6 *om.* Pap. o. 604. ἰόντε G. 605. παρὰ GP Lips. Vr. A. 608.
 ἔχετο HJPST Pap. o, Harl. a, γρ. A. 609. ἐέλπετο AGQTU Pap. o, Harl. a,
 Par. h: ἔλπετο Ω. || μέγα δ' ἔλπετο (Sch. A: ἔλπετο Sch. T) Zen. 610. δέ:
 και Pap. o. || ξίφος ἀργυρόηλον: χείρεσσιν μάχαιραν Zen. 613. ἐφίκοντο H
 and *ap.* Eust.: ἐφίκεσθην (Sch. A: ἐφίκεσθην Sch. T) Aph.: ἐφίκεσθον others
 (Did.). 615. ὑπὸι GLR: ὑπὲρ *Ap.* Lex. 109. 5. 617. αἱματόεντα Par. d², *ap.*
 Eust. and Sch. BLT. || πέσον Ar. Ω: πέσων *ap.* Did. 619. οἰχώμενος G.

608. ἔσχεσε, see on 163. The question
 between aor. and imperf. here turns on
 whether we take *σάκος* as acc., *he was*
holding his shield, or nom., *the shield*
stopped it. There can be no doubt that
 the latter is preferable (cf. M 184): the
 former does not need stating. *ἔσχεθε*
 is therefore aor.—unless we adopt the
 variant *ἔσχετο*. καυλῶι, see on 162.

609. The readings of Zen. in this line
 and the next are both wrong; the former
 on account of the *F* of *φέλομαι*, the
 latter because the *μάχαιρα* is never a
 weapon in H., but only a sacrificial
 knife. See on Γ 271, Σ 597.

611. The position of the epithet *καλὴν*
 at the end of a line agreeing with a sub-
 stantive in the next is not Homeric.
 Hence Lehrs (*Ar.* p. 450) suggests *καλῆς*.
 See also on II 104. The cases where the
 adjective forms part of the predicate are
 of course different: e.g. *καλὸν* | *εἶδος ἔπ'*
 Γ 44, *ἐνθα πάχιστος* | *μῶν ἀνθρώπου*

πέλεται II 314. The same exception
 applies to *πάντες*, *θαμειᾶς* (M 44, Σ 68)
ἄκρος (M 51, O 553, P 264).

612. ἀξίνη, a weapon mentioned again
 only in O 711, of which we can there-
 fore give no account. The scholia sug-
 gest that Peisandros carries it in view of
 the attack upon the ships. The axe
 was a familiar weapon in Mykenaean
 times, and in the "Karian" double form
 was a most important religious symbol
 (A. J. Evans in *J. H. S.* xxi. 99 ff.).
πελέκκῳι, *handle*, here only; for the
 form cf. *ἡμπελέκκα* Ψ 851, on the
 analogy of which Heyne suggests *ἐλάδων*
ἀμφιπέλεκκον here.

613. ἀλλήλων, the ordinary genitive
 of the goal reached, as with *τυγχάνω*, etc.

617. The actual 'falling out' of the
 eyes does not seem to be a possible effect
 of a single blow on the forehead, though
 the eyeballs might be burst.

618. ἰδνῶν, cf. B 266, M 205.

“λείψετε θην οὕτω γε νέας Δαναῶν ταχυπώλων, 620
 Τρώες ὑπερφίαλοι, δεινῆς ἀκόρητοι ἀντῆς.
 ἄλλης μὲν λῶβης τε καὶ αἰσχεος οὐκ ἐπιδευεῖς,
 ἦν ἐμέ λωβήσασθε, κακαὶ κύνες, οὐδέ τι θυμῶι
 Ζηνὸς ἐριβρεμέτω χαλεπὴν ἐδδείσατε μῆνιν 625
 ξεινίου, ὃς τέ ποτ’ ὕμμι διαφθέρσει πόλιν αἰπὴν.
 οἷ μιν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μὰψ οἴχεσθ’ ἀνάγοντες, ἐπεὶ φιλέεσθε παρ’ αὐτῇ.
 νῦν αὖτ’ ἐν νηυσὶν μενεαίνετε ποντοπόροισι
 πῦρ ὁλοὸν βαλέειν, κτείνειν δ’ ἥρωας Ἀχαιοὺς.
 ἀλλὰ ποθὶ σχήσεσθε καὶ ἐσσύμενοί περ Ἄρῃος. 630
 Ζεὺ πάτερ, ἣ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
 ἀνδρῶν ἠδὲ θεῶν, σέο δ’ ἐκ τάδε πάντα πέλονται.

620. λήψετε Vr. A². 623. λωβήσεσθε PR. || κακοὶ HJ (supr. ai) S Mor. Vr. A.
 624. ἐριβρεμέτω J. || ἐδείσατε R. 625. ποτ’ ὕμμι DHQT. || αἰπὴν: αὐτῇν
 C Lips. (γρ. αἰπὴν). 626. ἐν ἄλλω καὶ κτήμασ’ ἑμ’ αὐτῇ A. || πολλὰ:
 πάντα Ven. B. 627. οἴχεσθον ἄγοντες Zen. || παρ’: περ A supr. and lemma:
 Ar. διχῶς. || αὐτῆς DS Par. f. 628. νῦν δ’ H. 630. ποτε R. 631.
 φρένας L.

620. For λείψετε one ms. has λήψετε, which would add to the irony of the passage if such an active form of the fut. of λαμβάνω were possible. It is, however, no doubt merely an itacistic mistake.

622. As the text stands we must either supply ἐστέ with ἐπιδευεῖς or place a comma instead of a full stop after αὐτῆς. The analogy of I 225 is in favour of the former; but the contracted -εῖς is suspicious in both cases, and here also either ἐπιδευεῖς or ἐπιδεύει is probably right. The connexion of thought in the speech apparently is ‘you have been full of wickedness already, and now you add to it by attempting to burn the ships and slay the Achaeans’; μὲν being answered by αὐτε in 628. This is rather like an anti-climax, and Payne Knight is perhaps right in rejecting the whole of the speech from 623. In any case the latter part, from 634, cannot be defended.

623. Ἄν ἑμὲ, for the double acc. of the external and internal object see H. G. §§ 132, 135. κύων is generally masc.; possibly therefore κακαὶ may contain a taunt like Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί. ἀκρως τῶι θηλυκῶι ἐχρήσατο εἰς τὴν ἀνανδρίαν τῶν βαρβάρων Schol. T.

625. Observe the emphasis on ξεινίου due to its position; so also i 271, § 57.

αἰπὴν, an anomalous form for αἰπείαν. Nauck suggests αἰπὴν, which is likely to be right, as -ύς is not unfrequently used as a fem. termination; see H. G. § 116. 4.

627. ἀνάγοντες, a verb which is often applied, as Ar. remarked, to the voyage from Greece to Troy (Lehrs Ar. p. 111). Zen. read οἴχεσθον ἄγοντες, by which, as An. says, τὸ δυκὸν συγχέεται ἐπὶ πολλῶν τασσόμενον (see on A 567). φιλέεσθε, were entertained, as Γ 207, 354, Z 15, etc. The gravamen of the offence lay in the outrage on the laws of hospitality.

630. Ἄρῃος may go either with σχήσεσθε or with ἐσσύμενοι, but better with the former; see on 315.

631. From here to the end of the speech is generally regarded as an interpolation. To be unwearied in war is not a reproach which is likely to touch an enemy, nor is success in battle a sign of ὕβρις. The whole passage seems an expansion of δεινῆς ἀκόρητοι ἀντῆς in 621, which is of course not a taunt (‘although ye be insatiate’), by means of the commonplaces in 631-37, of which the last is found again in ψ 145. Perhaps, however, the athetesis should begin only with 634. ὕβριςτις will then, instead of referring to what follows, more fitly repeat the thought of 622.

οἶον δὴ ἄνδρεςσι χαρίζεαι ὕβριστήσι,
Τρῳσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο.

635

πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότῃτος
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν."

ὥς εἰπὼν τὰ μὲν ἔντε' ἀπὸ χροῶς αἱματόεντα
συλήσας ἐτάροισι δίδου Μενέλαος ἀμύμων,
αὐτὸς δ' αὐτ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη.

640

ἐνθά οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος
'Αρπαλίων, ὃ ῥα πατρὶ φίλωι ἔπετο πτολεμῆξων
ἐς Τροίην, οὐδ' αὐτίς ἀφίκετο πατρίδα γαίαν·

645

ὃς ῥα τότε 'Ατρεΐδαο μέσον σάκος οὔτασε δουρὶ
ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι,
ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεεῖνων,
πάντοσε παπταίνων μή τις χροά χαλκῶι ἐπαύρη.
Μηριόνης δ' ἀπιόντος ἵει χαλκῆρε' οἷστον

650

633. ὕβριστῆρα Lips. 635. ὁμοίου Vr. A. || πτολέμοιο DHQRTU. 637. περισδὸν αὐτὸν εἶναι φασὶ τινες Schol. T. 638. πέρ: καὶ Lips. Ven. B. 639. ἀκόρεστοι L (supr. ητ). 641. ἐτάροις ἐξίδου C. 642. αὐτ' om. DJPT Vr. A: αὐ HR. || ἐπαύεις C. 643. κυλαμένεος Zen. ? See Ludwig. 644. ὃ: ὅς D. || πτολεμῆξων U Harl. a: πολεμῆξων Q: πολεμῆξων HPST: πολεμῆξαι J, γρ. Lips.: πτολεμῆξων Ω. 645 om. T^t (ins. Rhosos in marg.). || αὐεῖς C. 646. ὅς ῥα J. || ἀτρεΐδαο T. 648. χάζετο S. 649. χαλκῶι: καλὸν Q. 650. ὃ' om. Pap. o.

633. οἶον δὴ regularly follows an exclamation of reproach, applying it to the particular instance in question: P 587, Φ 57, ε 183, λ 429: even as now.

637. μολπῆς acc. to Ar. meant only sport or dance, not song. But though the former sense is required in § 101, where it is applied to the game of ball at which Nausikaa plays, yet here, in an enumeration of sensual pleasures, it is not likely that music should be entirely omitted, and a word used which is hardly distinguished from the following ὀρχηθμός. So in α 152, with its context, and φ 430, μολπῇ clearly implies music. The simple explanation is that the word is exactly similar to our 'play,' in having both a more general application to any sport (as in μέληθρα, δῆκω μέλ-πασθαι Ἀρηί, H 241, etc.) and a special sense in connexion with music, as here and A 474, q.v. (See Lehrs Ar. 138 ff.) Some critics rejected the line altogether as superfluous. Cf. Pindar N. vii. 53

κόρον δ' ἔχει καὶ μέλι καὶ τὰ τέρπν' ἄνθε' Ἀφροδίσει.

638. ἐκ ἔρον εἶναι, i.e. to enjoy to satiety, as in the familiar ἐξ ἔρον ἔντο. The infin. of the aor. does not recur, but the act. in place of the mid. is found also in Ω 227.

640. τὰ μὲν is pronominal, in antithesis to αὐτὸς δέ, not the article. Cf. on A 11.

644. πτολεμῆξων: most mss. π(τ)ολεμῆξων, but the fut. is clearly best, and the evidence of mss. between ζ and ξ is of little weight, see App. Crit. on B 328, K 451, O 179, Ω 667. The variant πολεμῆξων is quite admissible, and may have contributed to the confusion, which is, however, essentially graphic.

649. The subj. after the historic tense is so rare in H. that we ought perhaps to read ἐπαύροι with G. Hermann, in spite of mss. (H. G. § 298).

650. ἀπιόντος, gen. of aim, see 613, etc.

καί ῥ' ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ διστὸς
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν,
 ἐξόμενος δὲ κατ' αὖθι, φίλων ἐν χερσὶν ἐταίρων
 θυμὸν ἀποπνέων, ὥς τε σκώληξ ἐπὶ γαίῃ
 κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν. 655
 τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
 ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρὴν
 ἀχνύμενοι· μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων,
 ποινὴ δ' οὐ τις παιδὸς ἐγένετο τεθνηῶτος.
 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη· 660
 ξεῖνος γάρ οἱ ἦν πολέσιν μετὰ Παφλαγόνεσσι·
 τοῦ δ' γε χωόμενος προτεῖ χαλκήρε' ὀιστόν.
 ἦν δὲ τις Εὐχύνωρ Πολυτῆδου μάντιος υἱός,
 ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,

651. *ρα βαλε* Pap. o. 652. *κατὰ* : διὰ A¹. 657. *ἀθετεῖται* (by Ar.?)
 Sch. BLT. || *δ' οπ.* A. || *ἀνασάντες* Ap. Rhod. || *ποτὶ* RS Vr. A. 658-9. *ὁ*
Ἀριστοφάνης ἀθετεῖ, ὁ δὲ Ἀρίσταρχος ἢ ἀθετεῖν φησὶ δὲν ἢ ὁμνυμῖαν νομίζειν,
 Sch. T. 658. *δὲ sup.* οὐ Par. j : *ἐνιοι πιθανῶς (ἀπιθανῶς Cobet) μεταγράφουσι*
μετὰ δ' οὐ σφι πατὴρ Sch. A. 659. *ἐτίγνετο* L. || *τεσσηνώτος* (A *sup.*) JPRT :
τεσσηνώτος Ω. 660. *μάλα* : *μέγα* J. || *ἀποκταμένοιο* ἐχολώων P. 662.
χωόμενον G. 663. *πολυτῆδου* QS Syr. || *μάντεος* L.

652. *ὑπ' ὀστέον*, apparently through the middle of the pelvis.

657. *ἀνέσαντες*, seating him, as ξ 280 *ἐς δίφρον δέ μ' ἔσας ἄγεν οἰκαδε*, from *σεδ* root of *ἵσω* (see also note on T 280). As this word appeared unsuitable to a corpse, Ap. Rhodius read *ἀναθέντες*.

658-59. Pylaimenes, king of the Paphlagonians, the father in question, has already been killed, E 576 (where see note). Various remedies were proposed to remedy the undeniable contradiction; Aph. had recourse to the obvious athetesis of the couplet; Ar. did so reluctantly, unless it could be supposed that this Pylaimenes was another man of the same name (which is obviously out of the question); Zen. read *Κυλαίμενεος* in 643; others explained that it was the spirit of the dead man which followed the bier; others again boldly read *δ' ὀσφι* for *δὲ σφι* (cf. on I 453). But the contradiction, though glaring enough, is really far less vital than many others which are less obvious.

659. *ποινὴ*, blood-wite, compare the phrase *νήπιονοι δλοισθε* a 380, β 145. For a man to die and have no blood-

money or vengeance exacted by his family was a disgrace, for it brought him to the level of the worthless wretches who, as in the Icelandic sagas, were outlaws on account of their misdeeds, and might be killed without payment. The death of Harpalion is in fact at once avenged by Paris when he slays Euchenor; but the price is not paid by Meriones himself.

661. *πολέσιν*, out of all the multitude of Paphlagonians it was with him that he had the closest tie.

663. For the name *Πολύτῆδου* cf. E 148, where it again occurs in connexion with soothsaying. Pherekydes ap. Schol. T here makes him a member of the prophetic race of Melampus (his great-great-grandson). The long *τ* is explained by Schulze (*Q. Z.* p. 118) after Wackernagel as from *πολυτῆδου*. The variant *Πολύειδος*, though found in a few mss. and preferred by many recent scholars, is not supported by inscriptions and does not explain the Attic form in *-ίδος* (e.g. in the play of Sophokles *Πολύειδος ἢ Μάντις* : see frag. 462 *ὅρῳ πρὸ χειρῶν Πολυτῆδου τοῦ μάντεως*).

664. *Κορινθόθι*, see notes on B 570, Z 152.

ὅς ῥ' ἐν εἰδῶς κῆρ' ὀλοήν· ἐπὶ νηὸς ἔβαινε. 665
πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολυΐδης
νοῦσωι ὑπ' ἀργαλέμῃ φθίσθαι οἷς ἐν μεγάροισιν,
ἢ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·
τῷ ῥ' ἅμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν
νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ. 670
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
ᾤχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
Ἔκτωρ δ' οὐκ ἐπέπυστο διΐφιλος, οὐδέ τι ἥϊδη
ὅττι ρά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο 675
λαοὶ ὑπ' Ἀργείων· τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
ἔπλετο· τοῖος γὰρ γαιήοχος ἐννοσίγαιος
ᾠτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
ἀλλ' ἔχεν ἦι τὰ πρῶτα πύλας καὶ τεύχος ἐσάλτο

666. πολυάδοs Q Syr. : πολυέδοs S. 667. φείσσει CH Vr. b. 668.
μηκυῖν : χεραι Pp. o. 670. πάσθ(ι) JQ(?)RS Lips. 672. ἀπαί L. ||
cτυγερὸν S. 674. ἥϊδα CG Cant. Vr. b¹ A. 679. ἐπάλτο Vr. b.

667. φείσσει, aor. where we should have expected the fut. It has been suggested that 666 may be taken parenthetically, so that φθίσθαι will be exegetical of κῆρ above. But see note on Γ 28 ; it is quite possible here to take φθίσθαι with εἶπεν as a simple complement or object of the verb, without reference to time ; 'announced to him his perishing,' just as we have νόστον σοῦ πατρὸς σάφα εἰπόμεν in ρ 106, cf. also δ 561 σοὶ δ' οὐ θέσφατόν ἐστι . . θανείν. The scholiasts naturally compare the διχθὰδιαι κῆρs offered to Achilles, I 411.

669. οωῖν, evidently a definite fine in place of personal service. We have an instance of it in Ψ 297, where Echepolos gives Agamemnon a mare, δῶρ', ἵνα μὴ αἱ ἐπαιθ' ὑπὸ Ἴλιον ἡμεβεσσάν. The word recurs in β 192.

673 = Λ 596, Σ 1. We now leave the Aristeia of Idomeneus, and enter on a transitional passage leading to the Διὸς ἀπάτη (see Introduction). The many weaknesses and other signs of late composition which mark it will be noticed in their places. Hector, it appears, is in the centre of the battle. The lines are apparently an imitation of Λ 497 ff., but with the position reversed ; there Hector on the left knows nothing of the Trojan defeat in the centre.

676. τάχα, soon, as always in H. ; not

perhaps as in Attic. The statement as to the imminent defeat of the Trojans comes as a surprise ; the last exploit was in their favour, and they have shewn no sign of yielding.

677. τοῖος, Nauck suggests τοῖον, which is plausible but hardly necessary : cf. π 205 ἐγὼ τοιόσδε . . ἦλυθον. It is a case of the 'nominative in the predicate,' for which see H. G. § 162. Cf. also H 211.

678. οωῖνα : we have heard nothing of this before : Poseidon's help has been strictly confined to δτρύνειν. Some of the ancient commentators explained the word to mean 'by the strength with which he inspired them' ; but the Greek will not allow this.

679. ἔχει is generally explained *was holding on his way*, as in 520, 557, M 433, and often with δέσχε. But from the mention of ἵπποι in 684 (and cf. 749) it appears that Hector is regarded as being in his chariot. ἔχεν will then have its regular Homeric sense, *was driving*. A precisely similar question occurs in 326, and in both cases probably arises from a confusion of the original narrative, where the chariots can drive right up to the ships, with the later interpolation of the wall and all the incidents of the battle before it. The special harshness in this case is due to

ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστῶν,
 ἐνθ' ἔσαν Αἰαντός τε νέες καὶ Πρωτεσιλάου
 θὴν' ἔφ' ἄλὸς πολιῆς εἰρυμέναι, αὐτὰρ ὑπερθε
 τείχος ἐδέδμητο χθαμαλώτατον, ἐνθα μάλιστα
 ζαχρηεῖς γίνοντο μάχῃ αὐτοὶ τε καὶ ἵπποι.
 ἐνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἐλκεχίτωνες,
 Λοκροὶ καὶ Φθιοὶ καὶ φαίδιμόεντες Ἐπειοί,
 σπουδῇ ἐπαττίζοντα νεῶν ἔχον, οὐδὲ δύναντο
 ὤσαι ἀπὸ σφείων φλογὶ εἵκελον Ἑκτορα δῖον.
 οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν

680

685

680. πυκινὰς Lips. Vr. A. 681. αἰαντός νῆες Vr. d. 683. δέδμητο T.
 684. γίνοντο L: γίνονται Q. || μάχης Syr.: μάχαι S. 685. ἄονες J: ἴονες Q.
 686. λοκροὶ τε φθιοὶ R. || φαίδιμώοντες J. 688. ἵκελον GQU.

the mention of the wall (for the first time since 124) in the same line. But that must be taken as a sign of the unskillfulness of the interpolator of the passage.

681. This is the first mention of the ship of Protesilaos, which plays a prominent part in the fighting at the end of O. Αἰαντός without an adj. must mean the Telamonian; though acc. to A 8-9 his ships were at the extremity of the line, and in A 5 the centre is occupied by those of Odysseus. But we need not trouble ourselves about the discrepancy with so late a passage as the introduction to A—certainly not to the extent of supposing with Ar. that the Oilean Aias is meant. In O the Telamonian is intimately connected with the defence of Protesilaos' ship; and this is quite sufficient ground for the momentary association of the two here.

684. ζαχρηεῖς, see notes on E 525, M 347. The meaning evidently is that less care had been taken with the wall where the Greeks and their chariots were best able to take care of themselves. But the idea of fighting in chariots between the wall and the ships is equally absurd, whether used of Greeks or Trojans.

685. This line is remarkable as containing the only mention in H. of the Ionian name. It is very probable that the whole passage is an Attic interpolation, with the object of giving respectable antiquity to the hegemony of Athens over the Ionian tribes, with whom in 689 the Athenians seem to be identified. The epithets ἐλκεχίτωνες and φαίδιμώοντες are ἀπαξ λεγόμενα in H. The

former indicates the use of the long flowing chiton, which was borrowed, as its name shews, from the Semitic nations (Hebr. *Ketoneth*), and in the classical period was considered as peculiarly Ionian, being worn chiefly by the elderly and dignified and on solemn occasions (see Strabo x. p. 466; Thuk. i. 6; iii. 104; Helbig *H. E.* 176; Studniczka 15-20). Hence the epithet is appropriately applied, in the Hymn to the Delian Apollo (147), to the Ionians assembled at the great Delian festival, but is out of place here when used of Ionian soldiers, who can never have worn in war a dress which was quite incompatible with active exertion. The word here is therefore only a national epitheton ornans. The analogous ἐλκεσίπεπλος is restricted to Trojan women. The formation of φαίδιμώοντες is irregular, as it comes not from a substantive but from an adjective; cf., however, on δένυεις, E 50 (φαίδιμοι ἔρτες' Bentley). The name Φθιοὶ also recurs only in this passage (693, 699); they are not mentioned among the inhabitants of Phthia in the Catalogue (B 684), and the name is therefore probably of later origin, when Μυρμιδόνες, Ἕλληνες, and Ἀχαιοὶ were either forgotten as tribal names or altered in their extension.

687. It is more natural to take νεῶν with ἐπαττίζοντα than with ἔχον; see note on E 263. σπουδῇ, *hardly*; B 99, etc.

689. This line is awkwardly added. οἱ μὲν seems to be in apposition with Ἰάονες (685), which it resumes, and should be followed by οἱ δὲ Ἐπειοί, 'first the picked men of Athens, then the Epeians.'

ἦρχ' υἱὸς Πετewώ Μενεσθεύς, οἱ δ' ἄμ' ἔποντο 690
 Φείδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
 Φυλείδης τε Μέγης Ἀμφίων τε Δρακίος τε,
 πρὸ Φθίων δὲ Μέδων τε μενεπτόλεμός τε Ποδάρκης.
 ἦτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε Μέδων, Αἴαντος ἀδελφεός, αὐτὰρ ἔναιεν 695
 ἐν Φυλάκῃ, γαίης ἅπο πατρίδος, ἄνδρα κατακτάς,
 γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 αὐτὰρ ὁ Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο·
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες
 ναῦφιν ἀμυνόμενοι μετὰ Βοιωτῶν ἐμάχοντο. 700
 Αἴας δ' οὐκέτι πάμπαν, Ὀϊλῆος ταχὺς υἱός,
 ἵστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἡβαιόν,
 ἀλλ' ὥς τ' ἐν νεῶϊ βόε οἴνοπε πηκτὸν ἄροτρον
 ἴσον θυμὸν ἔχοντε τιταίνετον· ἀμφὶ δ' ἄρα σφι

692. μέγης τ' (Zen. ?) Vr. A Harl. d, Par. j (τε). 693. φείων τε (τὲ) GPS.
 694. θείοιο: οείος τε J. 698. ἰφικόλοιο Q (supr. κ). 701. υἱός: αἴας D'.
 702. ἵστατ': χάζετ' Zen. || οὐδ': ἠδ' G.

ἐν δ' ἄρα . . Βίας τ' εὖς is a parenthesis, but none the less affects the form of what follows. It will be seen that of the tribes mentioned in 685-86 the leaders of the Phthians and Epeians are given in full; of the Lokrians we are told that their leader the Oilean Aias is absent (701); this leaves the Athenians to represent the Ionians, the Boiotians being barely mentioned a second time (700).

690. For Menestheus see B 552, where his companions are not named.

691. For Βίας τ' εὖς Nauck conj. καὶ Ἰασος, on the ground that an Ἰασος is leader of the Athenians in O 332. If the passage is to be harmonized, it needs less half-hearted measures. Ἐπειῶν is evidently gen. after ἦρχε above, though with a slight change of construction, and followed by another change in πρὸ Φείων afterwards.

692. Comparing B 620 ff. we find that of the four leaders of the Epeians there named not one occurs here; while Meges is made leader of the Dulichians. So with the next line; Medon in the Catalogue leads the forces of Philoktetes (B 716-28), while Podarkes (B 695-706) has succeeded to those of Protesilaos from a different though neighbouring

region, including Phylake, here the home of Medon.

694-97=O 333-36, where they come in more naturally.

697. γνωτόν, brother, or perhaps more generally kinsman; the word is ambiguous, but sometimes the narrower meaning seems best suited; cf. X 234, P 35.

698. δ, sc. Podarkes.

700. ναῦφιν apparently represents an ablative (see on 588) as in the constr. of ἀμύνεσθαι with gen., e.g. M 155, 179. It is, however, possible to take it as a locative, at the ships, ἀμυνόμενοι being used absolutely as in II 556, 622, β 62, χ 106. For the very rare use of μετά with gen. = with see note on A 51.

701. This line stands in place of what we should expect, a statement that the Oilean Aias commanded the Lokrians. The fully-armed chief does not fight among his light-armed followers.

702. ἵστατο: the χάζετο of Zen. does not so well suit the following simile; see ἔστασαν 708. οὐδ' ἡβαιόν, B 380.

703. ἐν νεῶϊ, in breaking up a fallow, the hardest work in ploughing. οἴνοπε, the epithet is applied to oxen also in ν 32. It probably means dark brown. πηκτὸν ἄροτρον, see on K 353.

ἀλλ' οὐ λήθ' Ἀδάμαντα τιτυσκόμενος καθ' ὄμιλον 560
 Ἀσιάδην, ὃς οἱ οὔτα μέσον σάκος ὀξεί χαλκῶι
 ἐγγύθεν ὀρμηθεῖς· ἀμενήνωσεν δέ οἱ αἰχμὴν
 κυανοχαῖτα Ποσειδάων, βίοτοιο μεγέρας.
 καὶ τὸ μὲν αὐτοῦ μεῖν' ὥς τε σκῶλος πυρίκαυστος
 ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἤμισυ κεῖτ' ἐπὶ γαίης· 565
 ἀψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων·
 Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ
 αἰδοίων τε μεσηγνὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
 γίνετ' Ἀρης ἀλεγεινὸς οἰζυροῖσι βροτοῖσιν.
 ἐνθά οἱ ἐγχος ἐπηξεν· ὁ δὲ σπόμενος περὶ δουρὶ 570
 ἥσπαιρ' ὥς ὅτε βούς, τόν τ' οὔρεσι βουκόλοι ἄνδρες
 ἰλλάσιν οὐκ ἐθέλοντα βίηι δήσαντες ἄγουσιν·

560. ΤΙΤΥΣΚΟΜΕΝΟΣ P (S *supr.*). 561. ΧΑΛΚΩΙ: ΔΟΥΡΙ A *supr.* 562.
 ΑΔΑΜΑΝΤΗΝ PR. 564. ΣΚΩΛΟΝ ΠΥΡΙΚΑΥΣΤΟΝ R (*supr.* c over each m), Ap. Lex.
 143. 3. 565. ΓΑΙΗ(Ι) CHPR Pap. o Lips. 566. After this D^m Harl. a^m add 649
 (πάντοσε . . ἐπασύρι). 567. After this J adds 543 (ἐκλίμεν . . ἑάφον). 569.
 ΓΙΝΕΤ' L. 570. ΔΕΣΧΟΜΕΝΟΣ U (δεσχύ U² or U³ in ras.): δ' ἐσπόμενος P (χ in
 ras.): ἐν ἄλλωι ἐχόμενος A (wrongly appended to 567). 572. ΙΛΛΑΣΙΝ P. ||
 ΔΑΜΙΑΣΑΝΤΕΣ Lips. || ἄγουσιν RU Pap. o, Vr. b².

Bentley would read ἐέλκτο (FeFél.) *was brandished*. The ictus is sufficient to account for the lengthening of the -ον, without the need of a F. The addition of φρεσὶ to τιτύσκετο is unique in H.; the verb is elsewhere used only in the purely physical sense, as in 560.

561. δc ol, a very rare neglect of F in Foi. Most editors read δ ol, which Ar. had in a 300 against the consensus of our mss., but Platt's δs F is better; F may represent either Fe or Foi.

563. ΒΙΟΤΟΙΟ ΜΕΓΕΡΑΣ, grudging Adamas (or ἰ, the spear personified) the life of Antilochos. Though the expression is ambiguous, this gives a better sense than the alternative 'grudging to Adamas (the preservation of) his life.' The gen. comes under the class of those which go with verbs of anger, etc., H. G. § 151. c; lit. 'being jealous about his life,' and may be compared with the common construction φθονεῖν τινὶ τινος, as § 68 οὗ τοι ἡμιόνων φθονέω, and Attic examples which will be found in Lexx.; and so Aisch. *Prom.* 626 ἀλλ' οὐ μεγάρω τοῦδέ σοι δωρήματος. For other constr. of μεγάρω see Ψ 865. ΚΥΑΝΟΧΑΪΤΑ, an epithet of Poseidon only, except in T 224 of Boreas in the form of a horse. In the vagueness of Homeric colour-words it may mean only *dark-haired*;

but *blue-haired* is appropriate to a god of the blue sea, and Triton on a well-known archaic pediment in Athens has a beard painted bright blue.

564. τὸ μῆν, a *constr. ad sensum* after αἰχμή, cf. E 140, A 238, δ 508. ΣΚΩΛΟΣ, cf. σκόλοψ, 'a stake.' οἱ γὰρ ἄγροικοὶ ἀποξύνοντες τὰ ξύλα πυρακτοῦσι τὸ ἀκρον, ὅπως πληθὲν (*compressed*) εἴη στερεώτερον [χρῶνται δὲ αὐτῶι ἀντὶ αἰχμῆς], Schol. A. The last words seem to be a mistaken addition. The meaning is that the stump of the spear sticks in the shield like a post driven into the ground, with the end charred to prevent rotting; a precaution which is still habitual.

569. Ἄρης, the fortune of war: see on 444.

570. Δὲ σπόμενος, mss. δ' ἐσπόμενος: see note on E 423. περὶ goes closely with σπόμενος, taking the place of the usual ἄμα with ἐρεσθαι, lit. *attached to the spear round about*. But the phrase is properly used of a spear when *pulled out* of a wound; and for ἥσπαιρ' we should have expected ἤρυσεν as in T 404 (Pallis).

572. ΙΛΛΑΣΙΝ, *twisted ropes* (from *Fel-lein*) whether of thongs or withies: τοῖς ἐξ ἱμάντων σχοινίοις, Schol. B. οὐκ ἐθέλοντα βίηι a pleonastic expression, like βίηι δέκοντος, δέκοντα βίηι, A 430, etc.

ὥς ὁ τυπεῖς ἤσπαιρε μίνυνθά περ, οὐ τι μάλα δὴν,
ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσας ἔγγυθεν ἐλθὼν
ἦρως Μηριόνης· τὸν δὲ σκότος ὄσσε κάλυψε. 575

Δηῖπυρον δ' Ἐλενος ξίφεϊ σχεδὸν ἤλασε κόρσῃν
Θρηκίῳι μεγάλῳι, ἀπὸ δὲ τρυφάλειαν ἄραξεν.
ἡ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε, καὶ τις Ἀχαιῶν
μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσε·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβενή νύξ ἐκάλυψεν. 580

Ἀτρεΐδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον,
βῆ δ' ἐπαπειλήσας Ἐλένῳ ἥρῳι ἄνακτι
ὄξυ δόρυ κραδᾶων· ὁ δὲ τόξου πῆχυν ἀνείλκε.
τῷ δ' ἄρ' ὀμαρτήδην ὁ μὲν ἔγχρῃ ὀξύνουσι
ἔτ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρήφιν οἰστώι. 585

Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶν
θώρηκος γυᾶλον, ἀπὸ δ' ἔπτато πικρὸς οἰστός.
ὥς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἄλῳην

573. ἔσπαιρε HR. 574. χροὸς: χερὸς L (P¹): χερὸς D. 577. ῥῆσεν Q (γρ. ῥῆσεν). 578. ἀποπλαγχθεῖσα Lips. Vr. A. 580. ὀφθαλμοῦς R: ὀφθαλμῶν U. 583. ἀνείλκε PR (A has ἀνείλκεν). 584. ὀμαρτήδην Ar.: ὀμαρ-
τήτην R Pap. o and ap. Did. (Sch. T): ὀμαρτήτην J Par. d: ὀμαρτήτην Ω.
585. ἀπαι L. 587. ἀπὸ: διὰ PR. 588. μεγάλων Q. || καὶ ἄλῳην S.

573. τυπεῖς, only of wounds given by a thrust, acc. to the canon of Ar.; who must therefore have read *δαμει*s, as *Lehrs* points out (*Ar.* p. 54), as in this case the spear is cast, 567. For the whole line cf. χ 473.

577. The 'Thracian sword' of *Asteropaïos* is lauded in Ψ 808. The Thracians seem to have had an early reputation as metal-workers (K 438, Ω 234; *Helbig H. E.* pp. 7-14), and were evidently traders. There is no reason to suppose that the Thracian sword was of a different shape or size from the ordinary Homeric weapon, as the Scholiasts do (μῦθα γὰρ ἐν βαρβάρῳι οἱ Θρᾶκες μεγίστοις ἔλφεσι χρῶνται, A); μέγα is a regular epithet of the sword. The fact that *Livy* (xxi. 39) mentions javelins *ingentis longitudinis*, called *romphaeae* or *rum-piae*, as in use among the Thracians, obviously proves nothing. Another ingenious and very probable conjecture as to the origin of the epithet will be found in *App. B*, ix. 1.

579. μαρναμένῳ μετὰ ποσσὶ, cf. Z 411.

582. ἥρωϊ ἄνακτι, an unusual phrase,

not analogous to ο 117 Φαίδιμος ἦρως, Σιδονίῳ βασιλεύς.

583. See on A 375.

584. ὀμαρτήδην, so apparently Ar. (or ὀμαρτήδην? *Lehrs Ar.* p. 301); mss. ὀμαρτήτην or ὀμαρτήτην, a genuine old form (*H. G.* § 19) against which there is nothing to be said, except that in similar passages τῷ δέ is commonly without a verb, being followed by ὁ μὲν . . . ὁ δέ in distributive apposition (*H* 306, etc.); the asyndeton after ὀμαρτήτην, though harsh, might be regarded as 'explicative.' The adverbial form does not recur.

585. ἀπὸ νευρήφιν goes attributively with οἰστώι, as A 476 ἰῶν ἀπὸ νευρῆς. Cf. Θ 309. The couplet 584-85 is mere tautology (*Pallis*).

586. ἔπατα, *thereupon*, merely brings the new sentence into immediate connexion with what precedes, without having as usual the full sense μετὰ ταῦτα. (So *Schol. A*, contradicting a note of An. which immediately precedes.) Cf. T 113.

588. πτυόφιν, *Ahrens* needlessly reads πτύοο; the instrumental form here supplies the lost ablative, as elsewhere

θρώϊσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι
 πνοιῇ ὑπο λυγυρῇ καὶ λιμνητῆρος ἐρωῇ, 590
 ὥς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
 πολλὸν ἀποπλαγχθεὶς ἐκάς ἔπατο πικρὸς οἰστός.
 Ἀτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
 τὴν βάλεν ἦι ῥ' ἔχε τόξον ἑύξοον· ἐν δ' ἄρα τόξωι
 ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595
 ἀψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
 χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλιον ἔγχος.
 καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάλθυμος Ἀγῆνωρ,
 αὐτὴν δὲ ξυνέδσησεν ἐυστρόφωι οἶδς Ἀώτῳι,
 σφενδόνῃ ἦν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν. 600
 Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο

589. *ορώσκουσι(ν)* CGHPRT. 590. *ὕπαι* LRS. 592. *ἀποπλαγχθεὶς* Pap. o.
 Vr. b d A Lips.: *ἀποπλαγχθεὶς* P. 594. *ἦι*: *ἦ* CGHPS and *τινὲς* Did. || *ακ θ*
αρα τοπου Pap. o. || *τόξωι*: *χαλκῷ* H. 597. *μείλιον*: *χάλκεον* Vr. A.
 598. *χαρῶν* Q. 599. *ἐυστρεφεῖ* Ar. 601. *πείσανδρον* Pap. o.

the locative. *πτύον* is the shovel by which the grain to be winnowed is tossed into the air (prob. = *ἀθηρηλογός* of λ 128). For the simile and for the orthography of *Ἀώτῳι* see E 499.

590. *πνοιῇ* and *ἐρωῇ* seem to be combined by hendiadys, the keen breeze caused by the effort of the winnower with the fan.

594. *ἦι*, taken by Ar. to mean *where*, as M 389. This seems to require *τῇ* for *τῇν*, and so Nauck and von Christ read, without authority. It is far simpler to take *ἦ* as referring to *χειρὸς*, in *which*. The variant *ῥ* is of course equally possible.

599. *ἐυστρόφωι*, so all mss., as in 716: in O 463 and *Od.* the form *ἐυστρεφής* is certain, and on this analogy Ar. read *ἐυστρεφεῖ* both times in this book. But the double stem is familiar enough; *εὐεργής* and *εὐεργος* coexist (though in different senses), *εὐπλεκής* and *εὐπλεκτος*, *εὐρρεής* and *εὐρρεος*. Cf. also nom. *δίπτυχος*, dat. *δίπτυχι*, *ἐρήνος*, pl. *ἐρίηρες*. There is, therefore, no good reason for rejecting the tradition.

600. *σφενδόνῃ*, a word which does not recur in H.; nor is the sling anywhere mentioned as a weapon unless, on the strength of the present passage, we find it in the *ἐυστρόφωι οἶδς Ἀώτῳι* of 716. The context there obliges us to understand it either of slings, or of

bowstrings, or, with Povelsen, of 'close-woven woollen jerkins.' The latter is excluded by the words *οἶον ταρφέα βάλαντες* (718), which can hardly apply to *τόξωιν* only. Bowstrings, too, would not be made of wool, however well twisted, so long as sinews could be had (Δ 118, etc.); wool could not stand the strain of a bow. We conclude, therefore, that slings are alluded to in 716, and that *σφενδόνῃ* here is to be taken in its usual sense. Even if it meant only 'bandage' here (as in Hippocrates it means a surgical sling) the sense could only be secondary, and would imply a knowledge of the weapon. And we know that slings were employed in Mykenaeen warfare from the famous siege-scene on the silver bowl, vol. i. p. 572. There is, therefore, no reason on this ground for doubting the present passage; the rarity of allusion to the sling is doubtless due to the fact that it was the weapon of the despised light-armed soldier, and therefore beneath the notice of the heroic poet. But it must be admitted that 600 is added very awkwardly, and has all the appearance of a gloss, though probably enough a correct one. *οἶ . . . ποιμένι λαῶν* is not in the Epic style, and the nameless *θεράπων* seems to be a common soldier; the Homeric *θεράπων* is a brother-in-arms, a hero like his chief.

ἦϊε· τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε,
 σοί, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊότητι.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἀτρεΐδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγγχος, 605
 Πεισανδρος δὲ σάκος Μενελάου κυδαλίμοιο
 οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
 ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῶι
 ἔγγχος· ὁ δὲ φρεσὶν ἦισι χάρη καὶ ἐέλπετο νίκην.
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον 610
 ἄλτ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἴλετο καλὴν
 ἀξίνην ἐύχαλκον, ἐλατνῳ ἀμφὶ πελέκκῳι
 μακρῶι ἐνξέστωι· ἅμα δ' ἀλλήλων ἐφίκοντο.
 ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσιόντα μέτωπον 615
 ῥινὸς ὑπερ πνυμάτης· λάκε δ' ὀστέα, τῷ δέ οἱ ὄσσε
 παρ ποσὶν αἱματόευντα χαμαὶ πέσον ἐν κόνιησιν,
 ἰδυνώθη δὲ πεσών. ὁ δὲ λὰξ ἐν στήθεσι βαίνων
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα·

602-6 *om.* Pap. o. 604. *ἰόντε* G. 605. *παρὰ* GP Lips. Vr. A. 608.
ἔσχετο HJPS T Pap. o, Harl. a, γρ. A. 609. *ἐέλπετο* AGQTU Pap. o, Harl. a,
 Par. h: *ἔλετο* Ω. || *μέτα* δ' ἔλετο (Sch. A: *ἔλετο* Sch. T) Zen. 610. *δὲ* :
καὶ Pap. o. || *ξίφος ἀργυρόηλον* : *χαίρεσσιν μάχαιραν* Zen. 613. *ἀφίκοντο* H
 and *ap.* Eust. : *ἀφικέσθην* (Sch. A: *ἐφικέσθην* Sch. T) Aph. : *ἀφίκεσθον* others
 (Did.). 616. *ὑπὲρ* GLR: *ὑπὲρ* Ap. *Lex.* 109. 5. 617. *αἱματόευντα* Par. d², *ap.*
 Eust. and Sch. BLT. || *πέσον* Ar. Ω: *πέσαν* *ap.* Did. 619. *οὐχόμενος* G.

608. *ἔσχεσε*, see on 163. The question between aor. and imperf. here turns on whether we take *σάκος* as acc., *he was holding his shield*, or nom., *the shield stopped it*. There can be no doubt that the latter is preferable (cf. M 184): the former does not need stating. *ἔσχεθε* is therefore aor.—unless we adopt the variant *ἔσχετο*. *καυλῶι*, see on 162.

609. The readings of Zen. in this line and the next are both wrong; the former on account of the *F* of *φέλομαι*, the latter because the *μάχαιρα* is never a weapon in H., but only a sacrificial knife. See on Γ 271, Σ 597.

611. The position of the epithet *καλὴν* at the end of a line agreeing with a substantive in the next is not Homeric. Hence Lehrs (*Ar.* p. 450) suggests *καλῆς*. See also on Π 104. The cases where the adjective forms part of the predicate are of course different: e.g. *καλὸν* | *εἶδος ἔπ'* Γ 44, *ἐνθα πάχιστος* | *μυὼν ἀνθρώπου*

πέλεται Π 314. The same exception applies to *πάντες*, *θαμειδῆς* (M 44, Σ 68) *ἄκρος* (M 51, O 653, P 264).

612. *ἀξίνη*, a weapon mentioned again only in O 711, of which we can therefore give no account. The scholia suggest that Peisandros carries it in view of the attack upon the ships. The axe was a familiar weapon in Mykenian times, and in the "Karian" double form was a most important religious symbol (A. J. Evans in *J. H. S.* xxi. 99 ff.). *πελέκκῳι*, *handle*, here only; for the form cf. *ἡμπελέκκα* Ψ 851, on the analogy of which Heyne suggests *ἐλάδιον ἀμφιπέλεκκον* here.

613. *ἀλλάλων*, the ordinary genitive of the goal reached, as with *τυγχάνω*, etc.

617. The actual 'falling out' of the eyes does not seem to be a possible effect of a single blow on the forehead, though the eyeballs might be burst.

618. *ἰδυνώθη*, cf. B 266, M 205.

“λείψετε θην οὕτω γε νέας Δαναῶν ταχυπάλων, 620
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκórητοι αὐτῆς.
 ἄλλης μὲν λῶβης τε καὶ αἰσχεος οὐκ ἐπιδευεῖς,
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες, οὐδέ τι θυμῷ
 Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδδείσατε μῆνιν
 ξεινίου, ὅς τέ ποτ’ ὕμμι διαφθέρσει πόλιν αἰπὴν· 625
 οἳ μιν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μὰψ οἴχεσθ’ ἀνάγοντες, ἐπεὶ φιλέεσθε παρ’ αὐτῇ·
 νῦν αὖτ’ ἐν νηυσὶν μενεαίνετε ποντοπόροισι
 πῦρ ὁλοὸν βαλέειν, κτείνειν δ’ ἥρωας Ἀχαιοὺς.
 ἀλλὰ ποθὶ σχήσεσθε καὶ ἐσσύμενοί περ Ἄρης. 630
 Ζεῦ πάτερ, ἥ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
 ἀνδρῶν ἠδὲ θεῶν, σέο δ’ ἐκ τάδε πάντα πέλονται·

620. λήψετε Vr. A². 623. λωβήσασθε PR. || κακοὶ HJ (surpr. αι) S Mor. Vr. A.
 624. ἐριβρεμέτεω J. || ἐδείσατε R. 625. ποτ’ ὕμμι DHQT. || αἰπὴν: αὐτῇν
 C Lips. (γρ. αἰπὴν). 626. ἐν ἄλλω καὶ κτήμασ’ αὐτῇ A. || πολλὰ:
 πάντα Ven. B. 627. οἴχεσθον ἄγοντες Zen. || παρ’: περ A surpr. and lemma:
 Ar. διχῶς. || αὐτῆς DS Par. f. 628. νῦν δ’ H. 630. ποτε R. 631.
 φρένα L.

620. For λείψετε one ms. has λήψετε, which would add to the irony of the passage if such an active form of the fut. of λαμβάνω were possible. It is, however, no doubt merely an itacistic mistake.

622. As the text stands we must either supply ἐστέ with ἐπιδευεῖς or place a comma instead of a full stop after αὐτῆς. The analogy of I 225 is in favour of the former; but the contracted -εῖς is suspicious in both cases, and here also either ἐπιδευέας or ἐπιδευεῖς is probably right. The connexion of thought in the speech apparently is ‘you have been full of wickedness already, and now you add to it by attempting to burn the ships and slay the Achaeans’; μὲν being answered by αὐτε in 628. This is rather like an anti-climax, and Payne Knight is perhaps right in rejecting the whole of the speech from 623. In any case the latter part, from 634, cannot be defended.

623. Ἄν ἐμὲ, for the double acc. of the external and internal object see H. G. §§ 132, 135. κύων is generally masc.; possibly therefore κακαὶ may contain a taunt like Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί. ἀκρως τῷ θηλυκῷ ἐχρήσατο εἰς τὴν ἀνανδρίαν τῶν βαρβάρων Schol. T.

625. Observe the emphasis on ξεινίου due to its position; so also ι 271, ξ 57.

αἰπὴν, an anomalous form for αἰπείαν. Nauck suggests αἰπὴν, which is likely to be right, as -ύς is not unfrequently used as a fem. termination; see H. G. § 116. 4.

627. ἀνάγοντες, a verb which is often applied, as Ar. remarked, to the voyage from Greece to Troy (Lehrs Ar. p. 111). Zen. read οἴχεσθον ἄγοντες, by which, as An. says, τὸ δυῖκόν συγχέεται ἐπὶ πολλῶν τασσόμενον (see on A 567). φιλέεσθε, were entertained, as I 207, 354, Z 15, etc. The gravamen of the offence lay in the outrage on the laws of hospitality.

630. Ἄρης may go either with σχήσεσθε or with ἐσσύμενοι, but better with the former; see on 315.

631. From here to the end of the speech is generally regarded as an interpolation. To be unwearied in war is not a reproach which is likely to touch an enemy, nor is success in battle a sign of ὕβρις. The whole passage seems an expansion of δεινῆς ἀκórητοι αὐτῆς in 621, which is of course not a taunt (‘although ye be insatiate’), by means of the commonplaces in 631-37, of which the last is found again in ψ 145. Perhaps, however, the athetesis should begin only with 634. ὕβριςτις will then, instead of referring to what follows, more fitly repeat the thought of 622.

οἶον δὴ ἄνδρεςσι χαρίζεαι ὕβριστήσι,
 Τρῳσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
 φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο. 635
 πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότῃτος
 μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
 τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
 ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν.”
 ὧς εἰπὼν τὰ μὲν ἔντε’ ἀπὸ χροδὸς αἱματόεντα 640
 συλήσας ἐτάροισι δίδου Μενέλαος ἀμύμων,
 αὐτὸς δ’ αὐτ’ ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη.
 ἐνθά οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος
 Ἄρπαλίῳν, ὃ ῥα πατρὶ φίλῳ ἐπετο πτολεμῖξων
 ἐς Τροίην, οὐδ’ αὐτίς ἀφίκετο πατρίδα γαῖαν· 645
 ὅς ῥα τότε Ἄτρεΐδαο μέσον σάκος οὔτασε δουρὶ
 ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι,
 ἀψ’ δ’ ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ’ ἀλεείνων,
 πάντοσε παπταίνων μὴ τις χροά χαλκῶι ἐπαύρη.
 Μηριόνης δ’ ἀπιόντος ἵει χαλκῆρε’ οἷστον 650

633. ὕβριςτᾶσι Lips. 635. ὁμοίῳ Vr. A. || πτολέμοιο DHQRTU. 637.
 περισσὸν αὐτὸν εἶναι φασί τινες Schol. T. 638. πέρ: κεν Lips. Ven. B.
 639. ἀκόρεστοι L (supr. κτ). 641. ἐτάροις ἐξίδου C. 642. αὐτ’ om. DJPT
 Vr. A: αὐ HR. || ἐπαθεῖς C. 643. κυλαμένεος Zen.? See Ludwig. 644. ὃ:
 ὅς D. || πτολεμῖξων U Harl. a: πολεμῖξων Q: πολεμῖξων HPST: πολεμῖξων J,
 γρ. Lips.: πολεμῖξων Ω. 645 om. T¹ (ins. Rhosos in marg.). || αὖς C. 646. ὅς ῥα
 J. || ἀτρεῖδο T. 648. χάζετο S. 649. χαλκῶι: καλὸν Q. 650. δ’ om. Pap. o.

633. οἶον δὴ regularly follows an exclamation of reproach, applying it to the particular instance in question: P 587, Φ 57, ε 183, λ 429: *even as now*.

637. μολπᾶς acc. to Ar. meant only *sport* or *dance*, not *song*. But though the former sense is required in § 101, where it is applied to the game of ball at which Nausikaa plays, yet here, in an enumeration of sensual pleasures, it is not likely that music should be entirely omitted, and a word used which is hardly distinguished from the following ὀρχηθμός. So in a 152, with its context, and φ 430, μολπῇ clearly implies music. The simple explanation is that the word is exactly similar to our ‘play,’ in having both a more general application to any sport (as in μέληθρα, δῆμι μέλησθαι ‘Ἀρη’, H 241, etc.) and a special sense in connexion with music, as here and A 474, q.v. (See Lehrs Ar. 138 ff.) Some critics rejected the line altogether as superfluous. Cf. Pindar N. vii. 53

κόρον δ’ ἔχει καὶ μέλι καὶ τὰ τέρπν’ ἀνθε’ Ἀφροδίτια.

638. ἐξ ἔρον εἶναι, i.e. to enjoy to satiety, as in the familiar ἐξ ἔρον ἔντο. The infin. of the aor. does not recur, but the act. in place of the mid. is found also in Ω 227.

640. τὰ μὲν is pronominal, in antithesis to αὐτὸς δέ, not the article. Cf. on A 11.

644. πτολεμῖξων: most mss. π(τ)ολεμῖξων, but the fut. is clearly best, and the evidence of mss. between ξ and ζ is of little weight, see App. Crit. on B 328, K 451, O 179, Ω 667. The variant πολεμῖξων is quite admissible, and may have contributed to the confusion, which is, however, essentially graphic.

649. The subj. after the historic tense is so rare in H. that we ought perhaps to read ἐπαύροι with G. Hermann, in spite of mss. (H. G. § 298).

650. ἀπιόντος, gen. of aim, see 613, etc.

καί ῥ' ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ διστὸς
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.
 ἐξόμενος δὲ κατ' αὖθι, φίλων ἐν χερσὶν ἐταίρων
 θυμὸν ἀποπνείων, ὥς τε σκώληξ ἐπὶ γαίῃ
 κείτο ταθείς· ἐκ δ' αἶμα μέλαν ῥέε, δεῦτε δὲ γαίαν. 655
 τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
 ἐς δῖφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρὴν
 ἀχνύμενοι· μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων,
 ποινὴ δ' οὐ τις παιδὸς ἐγένετο τεθνηῶτος.
 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη· 660
 ξείνος γάρ οἱ ἦν πολέσιν μετὰ Παφλαγόνεσσι·
 τοῦ δ' γε χωόμενος προτεῖ χαλκίηρ' οἰστόν.
 ἦν δέ τις Εὐχύνωρ Πολυτίδου μάντιος υἱός,
 ἀφνειὸς τ' ἀγαθὸς τε, Κορινθόθι οἰκία ναίων,

651. ρα βαλε Pap. o. 652. κατὰ: διὰ A¹. 657. ἀθετεῖται (by Ar.?)
 Sch. BLT. || δ' om. A. || ἀνασθέντες Ap. Rhod. || ποτὶ RS Vr. A. 658-9. ὁ
 Ἀριστοφάνης ἀθετεῖ, ὁ δὲ Ἀρίσταρχος ἢ ἀθετεῖν φησι δεῖν ἢ ὁμωνυμίαν νομίζειν,
 Sch. T. 658. δὲ supr. οὐ Par. j: ἐνιοι πιθανῶς (ἀπιθάνως Cobet) μεταγράφουσι
 μετὰ δ' οὐ σφι πατὴρ Sch. A. 659. ἐτίγνετο L. || τεθνηῶτος (A supr.) JPRT:
 τεθνηῶτος Ω. 660. μάλα: μάτα J. || ἀποκταμένοιο ἐχολώων P. 662.
 χωόμενον G. 663. πολυτίδου QS Syr. || μάντεος L.

652. ὑπ' ὀστέον, apparently through the middle of the pelvis.

657. ἀνέσαντες, seating him, as ξ 280 ἐς δῖφρον δέ μ' ἔσας ἄγεν οἰκάδε, from σεδ root of ἔγω (see also note on T 280). As this word appeared unsuitable to a corpse, Ap. Rhodius read ἀναθέντες.

658-59. Pylaimenes, king of the Paphlagonians, the father in question, has already been killed, E 576 (where see note). Various remedies were proposed to remedy the undeniable contradiction; Aph. had recourse to the obvious athetesis of the couplet; Ar. did so reluctantly, unless it could be supposed that this Pylaimenes was another man of the same name (which is obviously out of the question); Zen. read Κυλαίμενος in 643; others explained that it was the spirit of the dead man which followed the bier; others again boldly read δ' οὐ σφι for δέ σφι (cf. on I 453). But the contradiction, though glaring enough, is really far less vital than many others which are less obvious.

659. ποινή, blood-wile, compare the phrase νῆποινοι διασθε α 380, β 145. For a man to die and have no blood-

money or vengeance exacted by his family was a disgrace, for it brought him to the level of the worthless vretches who, as in the Icelandic sagas, were outlaws on account of their misdeeds, and might be killed without payment. The death of Harpalion is in fact at once avenged by Paris when he slays Euchenor; but the price is not paid by Meriones himself.

661. πολέσιν, out of all the multitude of Paphlagonians it was with him that he had the closest tie.

663. For the name Πολύτιδος cf. E 148, where it again occurs in connexion with soothsaying. Pherekydes ap. Schol. T here makes him a member of the prophetic race of Melampus (his great-great-grandson). The long τ is explained by Schulze (Q. E. p. 118) after Wackernagel as from πολυτίδφος. The variant Πολυτίδης, though found in a few mss. and preferred by many recent scholars, is not supported by inscriptions and does not explain the Attic form in -ίδος (e.g. in the play of Sophokles Πολυτίδης ἢ Μάντις: see frag. 462 ὁρῶ πρὸ χειρῶν Πολυτίδου τοῦ μάντεως).

664. Κορινεῶσι, see notes on B 570, Z 152.

ὅς ῥ' ἐὺ εἰδὼς κῆρ' ὀλοήν ἐπὶ νηὸς ἔβαινε. 665
πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύιδος
νοῦσωι ὑπ' ἀργαλέῃ φθίσθαι οἷς ἐν μεγάροισιν,
ἢ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι.
τῷ ῥ' ἅμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν 670
νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ.
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
ᾤχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
Ἔκτωρ δ' οὐκ ἐπέπυστο διίφιλος, οὐδέ τι ἦδη 675
ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο
λαοὶ ὑπ' Ἀργείων· τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
ἔπλετο· τοίος γὰρ γαιήοχος ἐννοσίγαιος
ᾠτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
ἀλλ' ἔχεν ἦ τὰ πρῶτα πύλας καὶ τεῖχος ἐσᾶλτο

666. πολυίδος Q Syr. : πολυιδῆς S. 667. φείσσαι CH Vr. b. 668.
κησύν : χερσιν Pap. o. 670. πάθη(ι) JQ(?)RS Lips. 672. ἀπαι L. ||
στυγερὸν S. 674. ἦιδαι CG Cant. Vr. b¹ A. 679. ἐπᾶλτο Vr. b.

667. φείσσαι, aor. where we should have expected the fut. It has been suggested that 666 may be taken parenthetically, so that φθίσθαι will be exepexegetic of κῆρα above. But see note on Γ 28 ; it is quite possible here to take φθίσθαι with ἔειπεν as a simple complement or object of the verb, without reference to time ; 'announced to him his perishing,' just as we have νόστον σοῦ πατρὸς σάφα εἶπμεν in ρ 106, cf. also δ 561 σοὶ δ' οὐ θέσφατόν ἐστι . . θανέειν. The scholiasts naturally compare the διχθάδια κῆρες offered to Achilles, I 411.

669. οωῖν, evidently a definite fine in place of personal service. We have an instance of it in Ψ 297, where Echepolos gives Agamemnon a mare, δῶρ', ἵνα μὴ αἱ ἔποιθ' ὑπὸ Ἴλιον ἡμερόεσσιν. The word recurs in β 192.

673 = A 596, Σ 1. We now leave the Aristeia of Idomeneus, and enter on a transitional passage leading to the Διὸς ἀπάντη (see Introduction). The many weaknesses and other signs of late composition which mark it will be noticed in their places. Hector, it appears, is in the centre of the battle. The lines are apparently an imitation of A 497 ff., but with the position reversed ; there Hector on the left knows nothing of the Trojan defeat in the centre.

676. τάχα, soon, as always in H. ; not

perhaps as in Attic. The statement as to the imminent defeat of the Trojans comes as a surprise ; the last exploit was in their favour, and they have shewn no sign of yielding.

677. τοῖος, Nauck suggests τοῖον, which is plausible but hardly necessary : cf. π 205 ἐγὼ τοῖόσδε . . ἦλυθον. It is a case of the 'nominative in the predicate,' for which see H. G. § 162. Cf. also H 211.

678. σθένει : we have heard nothing of this before : Poseidon's help has been strictly confined to δρύνειν. Some of the ancient commentators explained the word to mean 'by the strength with which he inspired them' ; but the Greek will not allow this.

679. ἔχεν is generally explained *was holding on his way*, as in 520, 557, M 433, and often with διέσχε. But from the mention of ἱπποι in 684 (and cf. 749) it appears that Hector is regarded as being in his chariot. ἔχεν will then have its regular Homeric sense, *was driving*. A precisely similar question occurs in 326, and in both cases probably arises from a confusion of the original narrative, where the chariots can drive right up to the ships, with the later interpolation of the wall and all the incidents of the battle before it. The special harshness in this case is due to

ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστάων,
 ἐνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου
 θῖν' ἔφ' ἁλὸς πολιῆς εἰρυμέναι, αὐτὰρ ὑπερθε
 τείχος ἐδέδμητο χθαμαλώτατον, ἐνθα μάλιστα
 ζαχρηεῖς γίνοντο μάχῃ αὐτοὶ τε καὶ ἵπποι.
 ἐνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἐλκεχίτωνες,
 Λοκροὶ καὶ Φθιοὶ καὶ φαιδιμόεντες Ἑπειοί,
 σπουδῇ ἐπαύσσοντα νεῶν ἔχον, οὐδὲ δύναντο
 ὤσαι ἀπὸ σφείων φλογὶ εἵκελον Ἑκτορα δῖον·
 οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν

680

685

680. πυκινὰς Lips. Vr. A. 681. αἴαντος nHec Vr. d. 683. δέδμητο T.
 684. γίνοντο L: γίνονται Q. || μάχης Syr.: μάχαι S. 685. ἴονες J: ἰωνες Q.
 686. λοκροὶ τε φθιοὶ R. || φαιδιμόεντες J. 688. ἵκελον GQU.

the mention of the wall (for the first time since 124) in the same line. But that must be taken as a sign of the unskilfulness of the interpolator of the passage.

681. This is the first mention of the ship of Protesilaos, which plays a prominent part in the fighting at the end of O. Αἴαντος without an adj. must mean the Telamonian; though acc. to A 8-9 his ships were at the extremity of the line, and in A 5 the centre is occupied by those of Odysseus. But we need not trouble ourselves about the discrepancy with so late a passage as the introduction to A—certainly not to the extent of supposing with Ar. that the Oilean Aias is meant. In O the Telamonian is intimately connected with the defence of Protesilaos' ship; and this is quite sufficient ground for the momentary association of the two here.

684. ζαχρηεῖς, see notes on E 525, M 347. The meaning evidently is that less care had been taken with the wall where the Greeks and their chariots were best able to take care of themselves. But the idea of fighting in chariots between the wall and the ships is equally absurd, whether used of Greeks or Trojans.

685. This line is remarkable as containing the only mention in H. of the Ionian name. It is very probable that the whole passage is an Attic interpolation, with the object of giving respectable antiquity to the hegemony of Athens over the Ionian tribes, with whom in 689 the Athenians seem to be identified. The epithets ἐλκεχίτωνες and φαιδιμόεντες are ἀπαξ λεγόμενα in H. The

former indicates the use of the long flowing chiton, which was borrowed, as its name shews, from the Semitic nations (Hebr. *Keloneth*), and in the classical period was considered as peculiarly Ionian, being worn chiefly by the elderly and dignified and on solemn occasions (see Strabo x. p. 466; Thuk. i. 6; iii. 104; Helbig *H. E.* 176; Studniczka 15-20). Hence the epithet is appropriately applied, in the Hymn to the Delian Apollo (147), to the Ionians assembled at the great Delian festival, but is out of place here when used of Ionian soldiers, who can never have worn in war a dress which was quite incompatible with active exertion. The word here is therefore only a national epitheton ornans. The analogous ἐλκεχιππλος is restricted to Trojan women. The formation of φαιδιμόεντες is irregular, as it comes not from a substantive but from an adjective; cf., however, on δξυόεις, E 50 (φαίδιμοι ἔτρεα' Bentley). The name Φθιοὶ also recurs only in this passage (693, 699); they are not mentioned among the inhabitants of Phthia in the Catalogue (B 684), and the name is therefore probably of later origin, when Μυρμιδόνες, Ἕλληνες, and Ἀχαιοὶ were either forgotten as tribal names or altered in their extension.

687. It is more natural to take νεῶν with ἐπαύσσοντα than with ἔχον; see note on E 263. σπουδαί, hardly; B 99, etc.

689. This line is awkwardly added. οἱ μὲν seems to be in apposition with Ἰάονες (685), which it resumes, and should be followed by οἱ δὲ Ἑπείοι, 'first the picked men of Athens, then the Epeians.'

ἦρχ' υἱὸς Πετewο Μενεσθεύς, οἱ δ' ἅμ' ἔποντο 690
 Φείδας τε Στιχίος τε Βίας τ' εὖς· αὐτὰρ Ἐπειῶν
 Φυλείδης τε Μέγης Ἀμφίων τε Δρακίος τε,
 πρὸ Φθίων δὲ Μέδων τε μενεπτόλεμός τε Ποδάρκης.
 ἦτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε Μέδων, Αἴαντος ἀδελφεός, αὐτὰρ ἔναιεν 695
 ἐν Φυλάκῃ, γαίης ἅπο πατρίδος, ἄνδρα κατακτάς,
 γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 αὐτὰρ ὁ Ἰφίκλοιο πᾶσι τοῦ Φυλακίδαο·
 οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες
 ναῦφιν ἀμυνόμενοι μετὰ Βοιωτῶν ἐμάχοντο. 700
 Αἴας δ' οὐκέτι πάμπαν, Ὀϊλῆος ταχύς υἱός,
 ἴστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἡβαίον,
 ἀλλ' ὥς τ' ἐν νειῶι βόε οἶνοπε πηκτὸν ἄροτρον
 ἴσον θυμὸν ἔχοντε τιταίνετον· ἀμφὶ δ' ἄρα σφι

692. μέγης τ' (Zen. ?) Vr. A Harl. d, Par. j (τε). 693. φοίων τε (τὲ) GPS.
 694. εἰόσιο : εἰός τε J. 698. Ἰφιάλοιο Q (supr. κ). 701. υἱός : αἴας D¹.
 702. ἴστατ' : χάσσετ' Zen. || οὐδ' : ἡδ' G.

ἐν δ' ἄρα . . Βίας τ' εὖς is a parenthesis, but none the less affects the form of what follows. It will be seen that of the tribes mentioned in 685-86 the leaders of the Phthians and Epeians are given in full; of the Lokrians we are told that their leader the Oilean Aias is absent (701); this leaves the Athenians to represent the Ionians, the Boiotians being barely mentioned a second time (700).

690. For Menestheus see B 552, where his companions are not named.

691. For Βίας τ' εὖς Nauck conj. καὶ Ἰασος, on the ground that an Ἰασος is leader of the Athenians in O 332. If the passage is to be harmonized, it needs less half-hearted measures. Ἐπειῶν is evidently gen. after ἦρχε above, though with a slight change of construction, and followed by another change in πρὸ Φείδων afterwards.

692. Comparing B 620 ff. we find that of the four leaders of the Epeians there named not one occurs here; while Meges is made leader of the Dulichians. So with the next line; Medon in the Catalogue leads the forces of Philoktetes (B 716-28), while Podarkes (B 695-706) has succeeded to those of Protesilaos from a different though neighbouring

region, including Phylake, here the home of Medon.

694-97 = O 333-36, where they come in more naturally.

697. γνωτόν, brother, or perhaps more generally *kinsman*; the word is ambiguous, but sometimes the narrower meaning seems best suited; cf. X 234, P 35.

698. δ, sc. Podarkes.

700. ναῦφιν apparently represents an ablative (see on 588) as in the constr. of ἀμύνεσθαι with gen., e.g. M 155, 179. It is, however, possible to take it as a locative, *at the ships*, ἀμυνόμενοι being used absolutely as in II 556, 622, β 62, χ 106. For the very rare use of μετὰ with gen. = *with* see note on A 51.

701. This line stands in place of what we should expect, a statement that the Oilean Aias commanded the Lokrians. The fully-armed chief does not fight among his light-armed followers.

702. ἴστατο : the χάρτεο of Zen. does not so well suit the following simile; see ἔστασαν 708. οὐδ' ἡβαίον, B 380.

703. ἐν νειῶι, in breaking up a fallow, the hardest work in ploughing. οἶνοπε, the epithet is applied to oxen also in γ 82. It probably means dark brown. πηκτὸν ἄροτρον, see on K 353.

πρυμνοῖσιν κεράεσσι πολλὺς ἀνακηκίει ἰδρῶς·
 τὼ μὲν τε ζυγὸν οἶον εὐξοον ἀμφὶς ἔεργει
 ἰεμένω κατὰ ὦλκα, τέμει δέ τε τέλοςον ἀρούρης·
 ὥς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοιν.
 ἀλλ' ἦτοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἐσθλοὶ
 λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο,
 ὅππότε μιν κάματός τε καὶ ἰδρῶς γούναθ' ἴκοιτο·
 οὐδ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·
 οὐ γάρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·
 οὐ γὰρ ἔχον κόρυθας χαλκῆρεας ἵπποδασείας,

705

710

705. πολλὺς δ' HS and *ap. Did.*, see below. || ἀνακηκίει A (*supr.* a) J : ἀνακίει HPRS Syr. Par. c j : ἀνακίει V. b, Harl. b d, Par. a f g : ἀνακίει Mor. : χωρὶς τοῦ δ ἀνακηκίει (*sic*) καὶ διὰ τοῦ i Did. 706. ζυγὸς οἶος εὐξοος V. A. 707. ὦλκα PR (N in P possibly added later). || τέμνει DHJ'PQRSU⁹ Syr. Lips. 708. ἀλλήλοισιν GHJ'PQRU Syr. Harl. a. 710. λαοὶ : ἄλλοι HPR : αἰέν V. d (?). 711. ἴκηται JQ. 712. ἀλλ' οὐκ Ἰλιάδῃ Zen. 713. οὐδ' ἄρ σφι Harl. a. || σταδίων ὑσμίνης ἔργα μέμνηε Strabo x. 449 : γρ. ἔργ' ἐμνήμει Sch. T. || κῆρ : ἄτορ Syr. Par. h.

705. The oxen are yoked by the horns instead of by the necks, a practice which is still habitual in S. Europe.

707. ὦλκα recurs in σ 375 (again with hiatus) and in the late Epic imitative poets. It is evidently another form of αἰλαξ (Pindar, Attic and Ionic), ὦλαξ (Dor.), ἀλοξ (Attic Trag.); cf. ὁμῶλακες Ap. Rhod. ii. 396, ὦλκα (Fῶλκα ?) and ὀλοκες in Hesych.; all, with ὀλκός and sulcus, from root *suelg-*, *Felk-* (Darbishire *Rel. Phil.* p. 49). Fick writes Fῶλκα here (P. Knight *κατ' αῖολκα*); the retention of F before o is, however, very rare (*H. G.* § 393). The second half of the line is very obscure. Perhaps the best suggestion is Monro's, that τέμνει is the pres. of *τετμεν*, and means *it* (the plough) *reaches*; though the omission of the subject ἀτορρον is very harsh. In this case the verb is probably distinct from τέμνειν. τέλσον, the *headland* or edge of the field where the plough turns (Σ 544, 547), is not 'cut' by it. Various emendations have been proposed; Barnes τάμον, Jortin ταμώντε δέ, I. H. Voss ταμέσθ' ἐπὶ τ. ἀρ., Brandreth ταμέσθαι τ. ἀρ. The most generally accepted is van Herwerden's ταμείν ἐπὶ τ. ἀρ. This is strongly supported by Ap. Rhod. iii. 412 τὴν (νεὺν) αἰψα ταμῶν ἐπὶ τέλσον ἀρότρῳ. But it is hard to see how so simple a phrase can have been corrupted. The unmetrical (and un-Epic) τέμνει of most mss. is evidently a witness to the ambiguity of τέμει. But it is impossible

to feel confident that the right solution has been found.

708. μάλα must be taken with the preceding partic. as P 571 ἐργομένη μάλα, ω 400 ἐελομένοισι μάλ' ἡμῖν. This weakens the caesura and gives a disagreeable rhythm, but that is to be reckoned among the other peculiarities of this doubtful passage. μάλα intensifies the idea of closeness given by παρ-, as in P 502 μάλ' ἐμπνέοντε μεταφρέναι, cf. P 359 μάλ' ἀμφ' αὐτῶν βεβήμεν.

710. λαοὶ . . ἔταροι in apposition, another curious and unique phrase; either of the variants ἄλλοι and αἰέν would be preferable. Heyne conj. ἔταροί θ'. Nor is there any analogy for the appearance of the shield-bearer in H.; the hero always carries that weapon for himself.

714. See note on B 529. The character of the Lokrians as a tribe of bowmen is unique in Greek history, Ἐλλησεν δτι μὴ Κρησὶν οὐκ ἐπιχώριον δν τοξέειν. Λοκροὺς γὰρ τοὺς Ὀπουντίους ὀπλιτεύοντας ἦδη κατὰ τὰ Μηδικὰ ἴσμεν, οὗς Ὀμπρος ἐποίησεν ὡς φερόμενοι τόξα καὶ σφενδόνας ἐς Ἴλιον ἔλδοειν (Pausan. i. 23. 4). Even in the *Scutum Herculis* 25 the Lokrians are called ἀρχέμαχοι. The whole of this description may indeed be a specimen of false archaism, the interpolator endeavouring to give an air of antiquity by ascribing to the Lokrians a practice which in his own time was unfamiliar.

οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα, 715
 ἀλλ' ἄρα τόξοισιν καὶ ἐυστρόφωι οἶδς ἄωται
 "Ἴλιον εἰς ἄμ' ἔποντο πεποιθότες, οἷσιν ἔπειτα
 ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
 δῆ ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισι
 μάρναντο Τρῳσὶν τε καὶ "Εκτορι χαλκοκορυστῇ, 720
 οἱ δ' ὀπιθεν βάλλοντες ἐλάνθανον· οὐδ' ἔτι χάρμης
 Τρώες μμνήσκοντο· συνεκλόνεον γὰρ οἷστοί.
 ἔνθα κε λευγαλέως νηῶν ἄπο καὶ κλισιάων
 Τρώες ἐχώρησαν προτὶ "Ἴλιον ἡνεμόεσσαν,
 εἰ μὴ Πουλυδάμας θρασὺν "Εκτορα εἶπε παραστάς· 725
 "Εκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι,

715. οὐδ' ἔχον· οὐτ' αὖ R. || δῶρα Q. 716. ἐυστρέφει Ar. 717. οἷα
 μάλιστα PR. 721. οὐδ' ἔτι Syr.: οὐδέ τε J: οὐδέ τι Ω. 725. πολυδάμας
 U¹ Vr. A. 726. παρὰ (or παρὰ) ῥητοῖα GJPQRTU Syr.

716. *ἐυστρόφωι*, see notes on 599 and 600. There is no doubt that the reference here is to slings, as Pausanias took it (see last note). Povelsen would explain *well-woven doublets of wool*: but apart from the question whether *ἐύστροφος* can bear this sense, we see from the epithet *λινθώρηξ* (B 529) that such a jacket would be not of wool but of linen.

719. οἱ μὲν, the two Aiantes and, presumably, the other tribes and leaders of 685 ff.

721. It is quite unlike Homer to make the sudden change of the course of battle, even to 'a sorry repulse from ships and huts' (723), depend not upon the doughty deeds of individual heroes, but solely on the effect of a body of archers concealed in the rear. Of such soldiers H. always speaks in a slighting tone, and nowhere else do they exercise the least influence on the course of a fight.

725 = M 60; the idea of making Polydamas Hector's military adviser seems to be taken from that passage combined with M 210 ff., all being ultimately suggested by Σ 249 ff. From 739-40 one would suppose that Polydamas is going to suggest a concentration of forces; his ultimate advice to hold a council as to the advisability of retreat is at least surprising, and shews him in the light of a mere coward instead of a sage adviser. Yet Hector, instead of rudely snubbing him as in M, appears to take his advice, and leaves him in charge of the centre, going 'thither'

(to the left?) to return 'after giving them good charge.' But as a matter of fact he does no more than blame Paris unjustly and bring him back to the centre, the 'left,' which in 674 ff. was in hard straits, being thus further weakened. When Hector and Paris reach the centre the fight goes on, and there is no further word of a consultation. It is hard to imagine a more inconsequent piece of composition. The purpose of it seems to have been to put an end to the division of the battle into separate sections, which plays so important a part in what has preceded, but entirely vanishes in the following books. The whole passage to 794 must be one of the latest expansions of the *Iliad* (so Erhardt, pp. 231-36).

726. ἀμήχανος, *intractable*, as K 167, Π 29. For the addition of the infin. cf. *H. G.* § 232; 'you are intractable for listening to' = you cannot be induced to listen to. *παραρρητοῖα*, *persuasive things*, a neut. pl. used in a vague sense, like the 'impersonal' neuter subject of a verb (as οὐκέτι φυκτὰ πέλονται, see *H. G.* § 161), and approximating to the abstract sense *παράρρησις*: cf. *λεῖα δ' ἐποίησεν*, M 30, with note. So also we may explain phrases like *μειλιχίοισι προσήδα*, etc., where the supposed 'ellipse of *ἐπέεσσι*' can hardly be called a scientific explanation. The adj. recurs only in I 526 in the sense *open to persuasion*, and so we might possibly explain 'you cannot be brought to listen to men who

οὐνεκά τοι πέρι δῶκε θεὸς πολεμήϊα ἔργα·
 τούνεκα καὶ βουλῇ ἐθέλεις περιύδμεναι ἄλλων.
 ἀλλ' οὐ πῶς ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι·
 ἄλλωι μὲν γὰρ ἔδωκε θεὸς πολεμήϊα ἔργα,
 [ἄλλωι δ' ὄρχηστύν, ἐτέρωι κίθαριν καὶ αἰοιδήν·]
 ἄλλωι δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα Ζεὺς
 ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,
 καὶ τε πολεῖς ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
 πάντῃ γάρ σε περὶ στέφανος πολέμοιο δέδηκε·
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,

730

735

727 *om.* Q. 728. περιύδμεναι Mor. Bar., γρ. Par. e, Eust. || περὶ Ἰδμεν' ἀπάντων Harl. b, Par. d. 729. θυμήσαιο ἀνέλεσσαι Q: οἱ δόσαν ἀνερώσασιν An. on Δ 320. 730 *om.* G. || δῶκε P. 731 *om.* Ω: habent A^mD^mGH^mJPQRU Harl. a, Lips. Vr. A: Ζηρόδοτος ὁ Μαλλώτης προστίθουσιν Sch. T: quoted by Clem. Al. *Strom.* iv. 625, Lucian περὶ ὄρχ. 28 (ὄρχηστύν τε καὶ ὑπερόεσσαν αἰοιδήν). 732. νόον τίθει (sic) T: οὕτως Ἀριστοφάνης Sch. T. 733. πολλοί: πολλῶν Arh. 734. πολλοὺς Q (other mss. including A vary between πόλις and πολεῖς). || δὲ καὐτὸς Q: δεκαυτὸς D: δ' αὐτὸς R: δ' ἐκ αὐτὸς G: δέ κ' αὐτὸς Ω. 735. ἄριστον Bar. Mor. Par. (a *supr.*) e, and *ap.* Eust. 737. δὲ: δὴ PR: δ' αὐ Vr. b.

are open to conviction.' But this is not Homeric either in thought or expression. The line is generally printed with a full stop at the end, and a comma at the end of 727; the punctuation adopted is that recommended by Lehrs, on the ground that *οὐνεκα* regularly follows the clause of which it gives the explanation (see note on Γ 400-5). The sense is equally good in either case.

728. περιύδμεναι, the variant περιέμμεναι is the commoner phrase, e.g. P 171 περὶ φρένας ἔμμεναι ἄλλων. The text, however, has sufficient analogies (K 247, γ 244, ρ 317).

729. αὐτός, *μόνος*, the *εἰς ἀνὴρ* of Attic; cf. Θ 99, and for the general sentiment of the line, Δ 320.

731. This tasteless interpolation is ascribed by Schol. T to Ζηρόδοτος ὁ Μαλλώτης, who is not to be confused with his more famous namesake of Ephesos. He may be the same as the Ζηρόδοτος Ἀλεξανδρεὺς of Suidas, who wrote on the *atheteses* of Ar. (Schrader *Poet. h.* pp. 428 ff.). He believed Homer to have been a Chaldean (Schol. A on Ψ 79). The line was, however, established by Lucian's day.

733. ἐπαυρίσκονται, cf. A 410 with note. Here the word clearly implies *profit*. The passage in Δ suggests that

τοῦ here may be personal, referring to the ἄλλος, not to his *νόος*.

734. πολεῖς, perhaps *πολῖς*, see on B 4. The reading *πόλεις*, *cities*, is expressly recognized by the scholia, but is not probable. δὲ καὐτός, see on Z 260. An. says here κατὰ συναλοιφὴν ἐκληπτέον, ἵνα διαιρηται μάλιστα δὲ καὶ αὐτός. But on T 311 he quotes this and Z 270 as instances of a superfluous *κε* (*περισσὸς ὁ κε*—so also Schol. T here, *πλεονάζει ὁ κε*). Thus the reading of Ar. is uncertain. But it is clear that here *κε* is quite inadmissible, and the only choice is between the text and Hermann's tempting conj. *δέ τ' αὐτός*, on the analogy of ζ 185 μάλιστα δέ τ' ἔκλυον αὐτοί. This is certainly most like the Homeric idiom. The sense is 'the man who has the *νόος* ἐσθλός best knows its value.' The word *αναγνώριαι* recurs only in *Od.*, in the sense of recognizing.

736. στέφανος occurs only here in H.; it is clearly used of an encircling ring, though in A 36 the verb *ἐστεφάνωτο* seems to be applied to the central figure; see note on E 739. For the use of δέδωκεν of the fury of battle cf. M 36, T 18.

737. κατὰ, *down upon*; a vehement irruption is regarded as a descent, even when a wall is scaled. The simile in O 381-4 explains the metaphor. So in

οἱ μὲν ἀφεστᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
 παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
 ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους. 740
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσάμεθα βουλὴν,
 ἥ κεν ἐνὶ νήεσσι πολυκλήϊσι πέσωμεν,
 αἶ κ' ἐθέλησι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα
 παρ νηῶν ἔλθοιμεν ἀπήμονες. ἥ γὰρ ἔγωγε
 δεῖδω μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ 745
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μῖμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι ὄτω."
 ὥς φάτο Πουλυδάμας, ἃδε δ' Ἔκτορι μῦθος ἀπήμων,
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα. 750
 "Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους,

738. ἀφεστᾶσι J: ἀμφεστᾶσι Q. 741. δ' ἂν: δὲ S. || ἐπιφρασσάμεθα Vr. A.
 742. ἐν JPQRU. || πέσωμεν J Eust., γρ. Vr. b. 743. αἶ: εἶ Bar. Pap. o: ἥ
 Mor. || ἥ: εἶ J. 744. ἔλεομεν A[GS]. || γὰρ: γὰρ ἂν PR. 745. ἀποστή-
 σονται AT Par. a³ c (supr. τι) d (supr. τι): ἀπο***σονται U (τι in ras.):
 ἀποστήσονται Par. h: ἀποτίσονται DJP (supr. ω) S Vr. d: ἀποτίσονται Vr. b:
 ἀποτίσονται li. 746. παρ L. 748. πολυδάμας U¹. 749 om. A¹H¹ Vr. d.
 751. πουλυδάμας Zen. Chamaileo. || πάντας ἀρίστους: μῶνυχας ἦνους Q.

A 484 κατὰ στρατὸν is used of the ship coming from the 'high seas' down upon the camp.

738. ἀφεστᾶσιν, apparently are holding aloof, arms and all, 'full-armed though they are.'

741. ἔνθεν may be either temporal, from that moment, or more probably from that point, starting from those circumstances; cf. note on P 703. ἐνθα δέ κεν Brandreth, van L.

742. The phrase ἐνὶ νήεσσι πεσέειν is not, as usual, ambiguous, but clearly means 'to attack the ships.' See on I 235, O 63.

743. ἔπειτα, thereafter, after dismissing the first alternative; so also Ω 356 φεύγωμεν . . ἥ μιν ἔπειτα . . λιτανεύσομεν, and ν 63.

744. ἔλεομεν is so strongly supported that it must have the preference over ἔλθοιμεν. For the change of mood cf. Σ 308.

745. Here again ms. authority is nearly unanimous for ἀποτίσονται, exact the debt of yesterday. For this sense of ἀποτίσασθαι cf. ψ 312. The lengthen-

ing of the ο is however intolerably harsh, and there seems to be no choice but to accept the variant ἀποστήσονται, pay back the debt. This use of ἀποστήσασθαι (lit. weigh out, or rather get weighed out) does not recur in H.; the nearest analogy is στήσαι = weigh, X 350 etc. But this is of less importance in so late a passage, for the verb is attested in Attic, e.g. in an inscription ἀπαριθμησάντων καὶ ἀποστησάντων τὰ χρήματα. The use of the article in τὸ χθιζόν has also an Attic look. Both readings give equally good sense. The reference is evidently to the defeat of the Greeks in Θ, so that the passage is later than the incorporation of that book. Düntzer rejects 741-47; but then Polydamas never gives the advice which he announces; and no half-measures will put things right.

748-49 = M 80-81—a piece of careless borrowing, as Hector has left his chariot outside the wall. Hence a few mss. omit 749. But a similar blunder occurs in 752.

αὐτὰρ ἐγὼ κείσ' εἰμι καὶ ἀντιόω πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν ἐὺ τοῖς ἐπιτείλω."

ἢ ῥα καὶ ὠρμήθη δρεῖ νιφόεντι ἐοικώς,
κεκληγώς, διὰ δὲ Τρώων πέτετ' ἡδ' ἐπικούρων. 755

οἱ δ' ἐς Πανθοῖδην ἀγαπήνορα Πουλυδάμαντα
πάντες ἐπεσσεύοντ', ἐπεὶ Ἑκτορος ἔκλυον αὐδὴν.
αὐτὰρ ὁ Δηϊφοβὸν τε βίην θ' Ἑλένοιο ἄνακτος
'Ασιάδην τ' Ἀδάμαντα καὶ Ἄσιον Τρτάκου υἱὸν
φοῖτα ἀνὰ προμάχους διζήμενος, εἴ που ἐφεύροι. 760

τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέθρους,
ἀλλ' οἱ μὲν δὴ νηυσὶν ἐπὶ πρυμνήσιν Ἀχαιῶν
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες,
οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
τὸν δὲ τάχ' εὖρε μάχης ἐπ' ἀριστερὰ δακρυόεσσης 765
δίων Ἀλέξανδρον, Ἑλένης πόσιν ἠγκόμοιο,

755. αὖτις C: αὖτις Q. || ἐὺ om. C¹: καὶ C man. rec.

756. ἐς: ἐπὶ Mor.

763. κέατο C Par. j.

752-53 = M 368-69—careless borrowing again. Here κείσας has no particular reference (apparently it means the Greek left, though this has not been mentioned) and ἀντιόω πολέμοιο is precisely the opposite of what Hector does; he leaves the fray instead of entering it. ἐπιτείλω is substituted for ἐπαμύνω in M 369, and does not give a very good sense; we must suppose it to mean 'when I have told them to mass themselves together.' The πάντες ἄριστοι are not, as we should suppose, those of 740, but the subordinate heroes named in 790-92. These numerous difficulties have naturally cast doubts on the passage; Christ, for instance, would omit 749-53 reading αὐτίκα δ' ὠρμήθη, etc. But the whole present portion of the book requires a deeper use of the knife.

754. The comparison of a warrior rushing at full speed to a snowy mountain is extraordinarily inappropriate. If we adopt Nitzsch's explanation that δρεῖ νιφόεντι means an *avalanche*, this objection is removed, but only to make way for two others: first, that the words could hardly give the sense: secondly, that the avalanche is apparently unknown in Greece, and in any case cannot have ever been familiar on the coasts of Asia Minor. All attempts to amend the text are futile. The simile is imitated by Virgil (*Aen.* xii. 699 ff. *Quantus*

Athos . . gaudetque nivali Vertice se attollens paler Arpeninus ad auras) without avoiding bombast. When Suhrab in the *Shahnamah* drives his charger at the foe 'like a moving mountain' we feel of course no offence.

756. ἀγαπήνορα, an epithet which recurs only in Θ 114, O 392, Ψ 113, 124, η 170, and is applied only to heroes of the second rank. It is commonly explained as ἀγαπῶν ἡρόρην, *loving valour*, i.e. valourous. But this is improbable, as the second part of the compound can only represent ἀνέρα(s) not ἡρόρην. The primitive sense of ἀγαπάειν and ἀγαπᾶν, as found in H., is *to caress*, to shew the outward signs of affection. The word therefore means much the same as φιλόξενος, 'shewing all external kindness to his fellow-men,' cf. η 38 of the Phaiakians, οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.

760. εἴ που ἐφεύροι, see on Δ 88.

764. ἐν τείχει, from its antithesis to νηυσὶν ἐπὶ πρυμνήσιν, evidently means 'within the walls of Troy,' whither Deiphobos had been taken (538); but the use of the word is curious in a passage where the Greek wall has been so prominent.

765. It is strange that no mention is made of Aineias who has taken a prominent part in the fighting among the other heroes now named (459 ff.).

θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγγχού δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσι·
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανὲς ἡπεροπεντά,
 ποῦ τοι Δηΐφοβός τε βίη θ' Ἑλένοιο ἄνακτος
 Ἀσιάδης τ' Ἀδάμας ἡδ' Ἄσιος Ἑρτάκου υἱός;
 ποῦ δέ τοι Ὀθρυονεὺς; νῦν ὤλετο πᾶσα κατ' ἄκρης
 Ἴλιος αἰπεινὴ, νῦν τοι σῶς αἰπὺς δλεθρος.”

770

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

“Ἔκτορ, ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιδασθαι,

775

ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο

μέλλω, ἐπεὶ μ' οὐ πάμπαν ἀνάλκιδα γείνατο μήτηρ·

ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἡγείρας ἐταίρων,

ἐκ τοῦ δ' ἐνθάδ' ἐόντες ὀμιλέομεν Δαναοῖσι

νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλᾷς·

780

οἷω Δηΐφοβός τε βίη θ' Ἑλένοιο ἄνακτος

οἴχεσθον, μακρῆσι τετυμμένω ἐγχείησιν

ἀμφοτέρω κατὰ χεῖρα, φόνον δ' ἤμυνε Κρονίων.

770. Βίη δ' U. 771. τ' om. H. 772. διχέτο Bekker *Anec.* 937. 9.
 776. ἐρωήσῃ Harl. a. || πτολέμοιο GQ. 777. μ' οὐ Q: οὐδέ με or οὐδ' ἐμὲ
 Ω (ἐπεὶ δέ με R). 779. ἰόντες P'. 780. ἔταροι J. || κατέκτασθον Lips. 782.
 τετυμμένω T. 783. χεῖρε HPR. || φόνον: φόβον Mor.

769 = Γ 39.

772. κατ' ἄκρης, τινὲς δὲ κρῆς μονοσυλ-
 λάβως (i.e. κατὰ κρῆς), ἐπεὶ καὶ κρῆθεν
 φησὶν (see on II 548), Schol. A. The
 present phrase is only used of Troy (Q
 557, Ω 728), except in ε 313 ἔλασεν (μν)
 κύμα κατ' ἄκρης. It seems to be a case
 of the not uncommon use of the fem. of
 the adj. as a subst., though in the
 present instance the fact that there is a
 fem. substantive in the immediate neigh-
 bourhood to which ἄκρης might refer
 makes the question a little doubtful.
 The phrase is fully established in Herod.
 and Attic Trag. and prose (see Lex.);
 here also the neighbourhood of a fem.
 subst. is common but not universal, e.g.
 Aisch. *Cho.* 691. For the sense cf.
 Virgil's *ruit alto a culmine Troia*, *Aen.*
 ii. 290.

773. *cōc* is the form given by all mss.
 and approved by Ar., probably because
 it begins the line in X 332, q.v. On the
 other hand, in the acc. the form *σόν* has
 everywhere ms. authority on its side,
 though here too Ar. sometimes read *σών*
 (see on A 117). But in II 252 he varied
 between *σόν* and *σών*. Of all these
 forms *σός* is probably the oldest (cf.

σάωτερος A 32 and note on I 424). The
 phrase recurs in ε 305, χ 28; it is evi-
 dently an oxymoron, 'one thing is *safe*
 for you—sheer destruction.' The idiom
 by which *safe* = *certain* is very familiar
 in our colloquial language.

775. This line is used with an ellipse
 of the apodosis, as in Z 333, where see
 note.

776. ἄλλοτε δὴ ποτε μᾶλλον, as we
 should say, 'at any time rather than
 now'; the following ἐπεὶ logically im-
 plies νῦν οὐ μέλλω. The aor. with μέλλω,
 lit. *I am like to have withdrawn* means
I confess I may have (Platt *J. P.* xxi.
 40).

777. ἐπεὶ μ' οὐ is given by one ms.
 only for the vulg. ἐπεὶ οὐδέ με (or οὐδ'
 ἐμὲ); but it had already been conjectured
 by Brandreth, Platt, and van L. in order
 to avoid the harsh synizesis, which is
 however found again in δ 352 (λ 249 f), τ
 314, υ 227. If the vulg. is retained οὐδέ
 με is better than οὐδ' ἐμὲ, as the em-
 phasis conveyed by οὐδέ belongs to the
 whole clause rather than to the personal
 comparison of Paris to Hector.

782. We were not told in 596 ff. that
 Helenos had left the field.

νῦν δ' ἄρχ' ὅππῃ σε κραδίη θυμός τε κελεύει·
 ἡμεῖς δ' ἐμμεμαῶτες ἄμ' ἐψόμεθ', οὐδέ τί φημι 785
 ἀλκῆς δυνήσεσθαι, ὅση δυνάμεις γε πάρεσσι·
 παρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν."

ὥς εἰπὼν παρέπεισεν ἀδελφείου φρένας ἥρως.
 βὰν δ' ἔμεν ἔνθα μάλιστα μάχῃ καὶ φύλοπις ἦεν,
 ἀμφὶ τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα, 790
 Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφῆτην
 Πάλμυν τ' Ἀσκανίον τε Μόρυν θ' υἱ' Ἴπποτίωνος,
 οἳ ῥ' ἐξ Ἀσκανίης ἐριβόλακος ἦλθον ἀμοιβοὶ
 ἡοὶ τῇ προτέρῃ· τότε δὲ Ζεὺς ὥρσε μάχεσθαι.
 οἱ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλῃ, 795
 ἥ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἰσι πέδονδε,
 θεσπεσίῳ δ' ὁμάδῳ ἀλλὶ μίσγεται, ἐν δέ τε πολλὰ

784. *ce*: *cou* Lips.¹ 785. *δ' ἐμμεμαῶτες* Ar. *Ω* (*ἐμμεμαῶτες* J): *δὲ*
μμεμαῶτες CDHQSTU King's Harl. b, Lips. Mor. and *ap.* Did. || *ἐψόμεθ'* L.
 787. *πολεμίζειν* G. 791. *πολυφοίτην* GL (*supr.* *η*) S. 792. *μόρυν* P. ||
υἱ': *υἱε* G: *υἱὸν* S Strabo xii. 565. || After this Strabo adds *Μυσῶν ἀργεμάχων*
ἡγήτορα <*καρτεροεὐώων*> (cf. N 5, *Ξ* 512). 797. *δ' om.* by some *ap.* Did. ||
ἐν δέ: *ἐνεα* Mor. Bar.

785. The question between *δ' ἐμμεμαῶτες* and *δὲ μμεμαῶτες* recurs also in P 735, 746, X 143. Both are equally possible, and here *ms.* are nearly equally divided. Their testimony is however of even less significance than usual, as *δὲ μμεμαῶτες* would commonly have been written *δεμμεμαῶτες*, like *ενιμμεγαροισι*, *καταρροον*, etc. Ar. declared for *ἐμμ*- in all cases, and as in the other passages the *ms.* tradition is on his side it is well to follow him. It may be noticed that Paris appears to know by intuition that Hector wishes him to go elsewhere; nothing to that effect has been said.

787. *παρ δύναμιν*, *beyond his strength*, cf. *ξ* 509 *παρὰ μοῖραν*, which seems to be the only other instance of this use of the preposition in H., common though it is in later Greek (*H. G.* § 191. 3). *καὶ ἐσσύμενον* is again absolute; see on 315.

788 = Z 61, H 120.

792. *υἱ'* seems to stand for *υἱα*, not *υἱε*, though the latter is written in full by G, followed by the early printed editions. Morys and Hippotion are slain together in *Ξ* 514.

793. *ἀμοιβοί*, to relieve others of their countrymen, apparently. Neither the

word nor the idea recurs in H. Nauck conj. *ἀμορβοί*, *followers*, a word said to have been used by Antimachos, but otherwise known only from the Alexandrian imitators.

794. It has been pointed out that there is a slight discrepancy with the Catalogue (B 862) in the words *ἡοὶ τῇ προτέρῃ*, as Askanios is there mentioned among the leaders of the allies at a date earlier than this by several days. Cf. *Φ* 156.

795. The magnificent passage from here to the end of the book is one of the finest of the battle scenes in Homer, and it is tempting to conjecture that we have here part of the attack on the ships as it stood in the original *Iliad*. But it is necessary to be on guard against making merit alone a test of antiquity; appearances are all in favour of its belonging to the *Διὸς ἀράτῃ* (see *Introd.* to *Ξ*). The metaphor is from one of the 'white squalls' common in the Aegean Sea, which seem to descend from the mountaintops upon the sea. Here the squall is regarded as being sent by the thunderstorm above.

797. *ἐν*, within the region of the storm.

κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 κυρτά φαληριόωντα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·
 ὧς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, 800
 χαλκῶι μαρμαίροντες ἅμ' ἡγεμόνεσσιν ἔποντο.
 Ἐκτωρ δ' ἡγείτο βροτολογυῶι ἴσος Ἄρῃ
 Πριαμίδης· πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' ἔτσην,
 ῥινοῖσιν πυκινὴν, πολλὸς δ' ἐπελήλατο χαλκός·
 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ. 805
 πάντῃ δ' ἀμφὶ φάλαγγας ἐπειράτο προποδίζων,
 εἰ πῶς οἱ εἴξιαν ὑπασπίδια προβιβῶντι·
 ἀλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβάσθων·
 "δαιμόνιε, σχεδὸν ἔλθέ· τί ἡ δειδίσσεαι αὐτως 810
 Ἀργείους; οὐ τοί τι μάχης ἀδαήμονές εἰμην,
 ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμηνεν Ἀχαιοί.
 ἦ θὴν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
 ἦ κε πολὺ φθαίῃ ἐν ναιομένη πόλιν ὑμῇ 815
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 σοὶ δ' αὐτῶι φημὶ σχεδὸν ἔμμεναι ὅππότε φεύγων

798. παμφλάζοντα LR (u dotted). || πολυφλοίσβοιο . . φαληριόωντα om. Tt.

803. πρόσθεν: πρὸ ἔθεν ACG Syr. 806. προποδίζων: πολευίζων R.

807. ὑπ' ἀσπίδι JL (P¹ ?): ὑπ' ἀσπίδα Q Vr. b. 808. Ζηρόδοτος ὑποτάσσει Λίην

γάρ φησιν πᾶσιν ἐκέρπει φάρσιν πολλῶι Δn. 809. προκαλίζετο Vr. d (H?). ||

μακρὰ βιβάσκων L (R sup.): φωνήσεν τε Syr. 810. αὐτως (or αὐτως) Ar.

Ω: οὕτως ἄλλοι (Did.), CGHJQSTU Syr. Harl. a b d, King's Par. j. 811. μάχην

U. || ἐμῶν C. 813. ἐλθεται S. || ἐξαλαπάσαι H. 814. τε: οἱ Syr. (supr. τ

man. 2). 815. πτόλις R. || ὕμῃ: ὕμῃν P¹: ὕμῃν Mor. Bar. 817. ὅππότε:

ὅς ποτε T.

799. κυρτά, *curling over*, as Δ 426, where the whole simile should be compared. See also λ 243 κύμα . . κυρτωθέν. φαληριόωντα, *while with foam*, according to the old explanation; but the relations of the word are not very clear. Hesych. has φάληρα: λευκὰ ἀφρίζοντα φρίσσοντα, and φαλιοί: λευκομέτωποι: εὐφάλαρα: λαμπρά. Possibly the φάλαρα of the helmet (App. B, vii. 3, cf. τετραφάληρος) may be connected through the idea of 'brightness' (cf. Schulze Q. Z. p. 468 f.: ἀμφίφαλος = *shining on both sides*?). Aristotle quotes the line (*Rhet.* iii. 11) as an instance of vivid description (τὸ ἐνέργειαν ποιῶν).

803. The variant πρὸ ἔθεν, which has

got into the printed vulgate from G, is quite possible in itself, but the analogy of 157 is in favour of πρόσθεν.

806. ἀμφί is best taken as governing φάλαγγας, though the analogy of Σ 601 shews that it may be adverbial, and the acc. governed by ἐπειράτο.

809. βιβάσκων, only here, O 676, II 534. Perhaps it is for βι-βάδ-θων (cf. βαδ-ίζειν), like ἔσθειν for ἐδ-θειν.

812. For the scourge of Zeus see M 37.

814. ἄφαρ, see note on A 418; the word here seems to mean little more than *verily*. Cf. β 169.

815. φεαίμ, i.e. before you destroy our ships your own city would be taken.

ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
θάσσοντας ἱρήκων ἔμεναι καλλίτριχας ἵππους,
οἳ σε πόλινδ' οἴσουσι κούινοντες πεδίοιο.”

820

ὥς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιδὸς ὄρνις,
αιετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν
θάρσυννος οἰωνῶι. ὁ δ' ἀμείβετο φαίδιμος Ἑκτώρ·
“Αἶαν ἀμαρτοεπές, βουγάϊε, οἶον ἔειπες.

825

αἱ γὰρ ἐγὼν οὕτω γε Διὸς πάϊς αἰγυόχοιο
εἶην ἥματα πάντα, τέκοι δέ με πότνια Ἥρη,
τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι
πᾶσι μάλ'· ἐν δὲ σὺ τοῖσι πεφήσσαι, αἱ κε ταλάσσης
μεῖναι ἐμὸν δόρυ μακρόν, ὃ τοι χροᾶ λειριόεντα

830

818. ἀράσῃ Q. 821. οἱ om. HP. 824. βουγάϊε Zen.: οἱ δὲ βουκάϊε Sch. A: ἄλλοι δὲ βουκάκιε (?) Eust. || οἶον P Bar.: ποῖον Ω. || ἄπασι CPR. 825. αἱ A (αἱ) CHJ Syr.: εἰ Ω. || γε om. C Lips. 828. φέροι JL Cant. Eust. 829. τοῖσι: τοῖς L¹P: τοῖς γε L². || πεφύσσαι P¹R¹. || ταλάσσης: ἐλάσσης Lips. 830. ὃ τι H.

818. ἀράσῃ, the contracted form of the 2nd sing. mid. is doubtful in H.; in the other passages where it occurs we can almost always write -ε' for -εαι (A 160, B 365, Γ 138, and often), or -ῃ' for -ῃαι in pres. subj. (see on B 232-33). The only other cases in the *Iliad* which do not admit this are B 367 (γνώσσαι εἰ, Barnes), I 102, Ω 434; in *Od.* there are seven or eight (ἐλπιῃ § 297, ἔλκη σ 10, being for -ῃαι). Whether it be fut. indic. or aor. subj. ἀρήσῃ will stand for ἀρήσσαι, but the analogy of Φ 111 shews that it is the aor. subj. (cf. also Δ 164, Z 448, Θ 373). Fick conj. ἀρήσῃς, as we have ἀρήμεναι, χ 322, and the rareness of the act. may have caused the corruption.

823. For the significance of the οἰωνός see note on M 239. It has been suggested that, as the immediate purpose of Zeus is the humiliation of the Greeks, he cannot be meant to have sent the omen, which is not said to come from him; so that the people were mistaken in accepting a fortuitous appearance as a divine message. This, however, would not be in the Epic style; it would need to be explicitly stated. As the words of Aias are in the end to be abundantly fulfilled, there is no reason why Zeus should not have confirmed them.

824. ἀμαρτοεπές, cf. ἀφάμαρτοεπής Γ 215. Barnes plausibly conjectures ἀμετροεπές, on the ground that it is not the stumbling but the excessive boastfulness of Aias' speech which Hector can deride; van L. ἀναρτοεπές, comparing ἀρτιεπής X 281 and ἀρτια βάσειν Ξ 92, θ 240. βουγάϊε, so also σ 79 νῦν μὲν μήτ' εἴης, βουγάϊε, μήτε γένοιτο, of the braggart Iros. οἱ δὲ "βουκάϊε," ὃ ἐστὶν ἀγροικε· "βουκαῖός τ' ἀλέγοι καὶ δροῖτυπος" Νικάνδρος (*Theor.* 5), Schol. T. The exact origin of the word is not very clear. The second part of it probably comes from root γαF of γαῖω, ἀ-γαν-ός, etc., in the sense of *pride*, and βου- may be merely a prefix indicating coarseness, as in βούπαις. (See *J. P.* v. 18 and viii. 116.) It is possible that Zen.'s βουγάϊε (which he supposed to come from γῆ) is the correct Ionic form. Note that ποῖον of the vulg. is evidently meant to avoid the hiatus, here legitimate; οἶον is the regular word in this connexion, H 455 etc. (*H. G.* § 267. 3). ποῖον occurs however three times in *Od.* (β 85, 243, ρ 406), and in the phrase ποῖον τὸν μῦθον ἔειπες.

825-28. See Θ 538-41.

830. λαριόεντα, see Γ 152. The word is evidently used ironically, 'that fair tender flesh.'

δάψει· ἀτὰρ Τρώων κορέεις κύνας ἥδ' οἰωνοὺς
 δημῶι καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν."

ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἠχῇ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὀπισθεν.

Ἀργεῖοι δ' ἐτέρωθεν ἐπίαχον, οὐδὲ λάθοντο

835

ἄλκῃς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.

ἠχῇ δ' ἀμφοτέρων ἴκετ' αἰθέρα καὶ Διὸς ἀνγάς.

831. κορέσας GQ Vr. A: γρ. Cant. Harl. a. 832. ἐπὶ: παρὰ 'Vat. 1,' ἐν
 ἄλλωι A. 837. ἀμφ' ἐτέρων Q. || αὐτὰς: οἱ δὲ αὐτὰς Sch. T.

INTRODUCTION

THE main story of the book, the lulling of Zeus by Hera's wiles in 153-362, with its continuation in O 1-366, and its probable introduction in N 1-125, is as straightforward and almost as free from internal critical difficulties as it is radiant with humour, grace, and healthful sensuousness—qualities which give it a marked individuality among all the beautiful episodes of the *Iliad*, and stamp it as the work of a single hand. Only one passage, the 'Leporello-catalogue' of 317-27, has been widely questioned from Aristarchos onwards; and only one point of the narrative is left obscure—the message given by Hypnos to Poseidon in 354 ff. without any instructions, so far as we are told, from Hera. The fact that he tells Hera's design, though we do not hear that he has himself been informed of it, is noticeable from its bearing on the oath in which Hera disclaims having set Poseidon to help the Achaeans (see O 41).

But in the scenes which introduce and continue the *ἱερός γάμος* of Zeus and Hera, difficulties and doubts come thick. The question arises first—why does Hera interfere just at this point? Poseidon has been working undisturbed through the whole of the last book, and the idea of distracting Zeus' attention by craft comes too late. Nitzsch felt this so strongly that he was led to suggest, with great ingenuity, that the beguiling of Zeus is to be regarded not as subsequent to the events of N, but as contemporaneous with them; it is the dalliance of Zeus which explains why Poseidon was not interfered with while aiding the Greeks in the early part of N; thus Ξ 154 *αὐτίκα δ' ἔγνω τὸν μὲν ποιπνύοντα κ.τ.λ.*, refers to the activity of Poseidon, not in the immediately preceding lines, but in N 43 ff.; and the meeting of Poseidon with the wounded chiefs (Ξ 136) is an incident of his exertions in N 83 ff.

Were this possible, it would explain many difficulties—particularly the problem of the combat of Aias and Hector. For in N 809-32 we have loud challenges which lead to nothing, while with Ξ 402 comes an actual combat with no beginning. The *πρῶτος* with which it opens should in accordance with Epic practice follow a passage introducing the two warriors; as it stands it has no more than a vague reference to the army at large.

But even Nitzsch's supposition will not save the text in its present form. So violent a regression to an earlier point of the story is impossible without explanation. Any hearer must suppose that the *ἱαχῇ* of Ξ 1 refers to the

ἔαχε of N 834, whereas by the hypothesis it goes back to the ἀνίαχοι of N 41, or the ὁμάδος ἀλίαςτρος of M 471. The regression is one which would require a difficult readjustment of the imagination even for a careful reader fully instructed; that a hearer should understand it without a word of explanation is beyond all reason. Yet the scene at the beginning of the book undoubtedly suits the beginning and not the end of N. That Nestor and the other chiefs should be brought from their huts by the shouting is perfectly natural when the wall has just been carried, but not when the battle has long been surging backwards and forwards within the wall.

We are driven then to the conclusion that the two stories are not contemporaneous but alternative (Introduction to N). But there still remain serious difficulties of detail.

(1) Is the opening of Ξ (1-152) part of the original Ἀπάγη, or is it an addition? With regard to the last part of it (135-52) there can be little doubt. The divinely loud shout in 148-49 of the god who is endeavouring to conceal himself from Zeus in human shape reminds one of a favourite joke of modern burlesques; the couplet itself is borrowed from a very different context in E 860-61, as 151-52 are from Λ 11-12. The vague disguise of a παλαιὸς φῶς in 136 is against the rule that the person whose semblance is taken by a god is elsewhere always named; and the introductory verse 135 is not in place here, as it properly indicates that the god to whom it is applied is not in action, but only on the watch. These lines at all events are designed only to recall the state of things when we last heard of Poseidon in N 206-39.

Matters are not, however, so plain with regard to the meeting of the chiefs in 1-134. The passage is not essential to the story, and in no way advances the action. It is designed to follow immediately after the end of M, and is less suited to any place after the rally of the Greeks brought about by Poseidon. Agamemnon's proposal of flight has already been twice made, in B and I. The speech of Diomedes, with its long and untimely family history, is singularly unlike the downright plain speaking which elsewhere marks him. And the story undoubtedly gains in compactness and force if the action of Hera is made to follow immediately on that of Poseidon in N 1-125. The whole passage may be a fragment from an entirely different continuation of M.

(2) Passing now to 363, where the scene changes from Ida to the battle-field, we again meet with great difficulties. The advice given by Poseidon, and followed by the Greeks, to change armour (371-82), is partly unintelligible, partly ludicrous. Aristarchos, it is true, athetized 376-77, and, we may safely conclude, 381-82, also; but even so the absurdity of a change of armour by the whole force in the thick of the battle is flagrant enough. The description of Poseidon in 385-87 does not lead to any result adequate to the terms in which it is announced. We are left to suppose that he assists Aias to disable Hector; but the divine sword so pompously proclaimed does nothing whatever. In 390 the manner in which Poseidon and Hector are spoken of as though they were equals is clearly not Homeric, and the idea of the sea rushing up to take part in the fight is not in the best Epic style.

All this points clearly to the lateness of this piece, in favour of which

the meeting of Hector and Aias has been displaced to the end of N, Ξ 402 having once been the continuation of N 795-837. Why this extraordinary dislocation should have been effected it is impossible for us, ignorant as we are of the materials which the diaskeuast had before him, to say. It would seem that in the original story the wounding of Hector was represented (tacitly no doubt) as the outcome of Poseidon's efforts. The diaskeuast thought that something more explicit was needed after Hera's efforts, and accordingly added this passage (Erhardt). This however does not explain the splitting up of the combat of Hector and Aias, which remains unaccountable, while it is almost impossible to believe that the two halves of it do not belong to one another.

(3) The conclusion of the book (508-end) does not fit on well to what precedes (see note there). But here, as in so many similar battle-scenes, it is rash to speak confidently as to the real age of the lines.

ΙΛΙΑΔΟΣ Ξ

Διὸς ἀπάτη.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
 ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·
 “φράζεο, διέ Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
 μείζων δὴ παρὰ νηυσὶ βοή θαλερῶν αἰζηῶν.
 ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἶθοπα οἶνον, 5
 εἰς ὃ κε θερμὰ λοετρὰ ἐνπλόκαμος Ἑκαμήδη
 θερμήνῃ καὶ λούσῃ ἄπο βρότον αἱματόεντα·
 αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπὴν.”
 ὥς εἰπὼν σάκος εἶλε τετυγμένον υἱὸς ἐοῖο,
 κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο, 10
 χαλκῶι παμφαῖνον· ὁ δ' ἔχ' ἀσπίδα πατρὸς ἐοῖο·
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῶι,
 στῇ δ' ἐκτὸς κλισίης, τάχα δ' εἴσιδεν ἔργον ἀεικές,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθε,
 Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τείχος Ἀχαιῶν. 15
 ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῶι,

3. τότε ἔργον Harl. a *surp.* 4. βοή: μάχη Cant. 5. οἱ δὲ γρ. μίμνε
 κασόμενος ἐν κλισίῃ T. 7. καὶ λούσῃ: λούσῃ δ' D. 9. εἴσο: ἔσο
 Eust. 12 om. Q. 13. δ' ἐκτὸς: δὲ παρὰ Lips. 16. πορφύραι Zen. CS
 Lips. Vr. A. || κωφῶι: τινὲς πηγῶι γρ. T.

1. πίνοντα, A 642, though in that line Nestor and Machaon are said to have finished drinking; a trifling discrepancy which some have needlessly exaggerated.

8. εἴσομαι, i.e. *ἵσταμαι*, I will hasten, from *ἵσταμαι*, see Δ 138. Others take it to be from *ἴδω*, *οἶδα*, I will learn, and join ἐλθὼν ἐς περιωπὴν. But this order of words is very involved. *περιωπὴν* as Ψ 451, κ 146.

11. It is useless to inquire why father and son had thus changed shields, as the Scholiasts of course do. It may be

noticed that in 9–11 we have three consecutive rhyming lines.

13. The idea evidently is that Nestor finds he has no need to go to a *περιωπὴ* and look over the wall, as it has already been passed by the combatants.

15. ἐρέριπτο, from *ἐρείπω* (O 356), cf. H. G. § 23. L. Meyer conj. *ἐφριπτο* (from *ἐρίπτω*), but this is needless. Cf. *κατ-ερήριπ-εν*, 55.

16. This fine simile is taken from the 'ground-swell' produced by a storm at a distance, and often followed by the

ὁσσόμενον λιγέων ἀνέμων λαυψήρᾳ κέλευθα,
 αὐτως, οὐδ' ἄρα τε προκυλινδεται οὐδ' ἐτέρωσε,
 πρὶν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὖρον,
 ὡς ὁ γέρων ὠρμαίνε δαΐζόμενος κατὰ θυμὸν 20
 διχθάδι, ἥ μεθ' ὄμιλον ἴοι Δαναῶν ταχυνώλων
 ἤε μετ' Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν.
 ὦδε δέ οἱ φρονέοντι δοῦσασατο κέρδιον εἶναι,
 βῆναι ἐπ' Ἀτρεΐδην. οἱ δ' ἀλλήλους ἐνάριζον
 μαρνάμενοι, λάκε δέ σφι περὶ χροῦ χαλκὸς ἀτειρήs 25
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισι.
 Νέστορι δὲ ξύμβληντο διοτρεφέες βασιλῆες
 πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῶι,
 Τυδείδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων.
 πολλὸν γὰρ ἀπάνευθε μάχης εἰρύατο νῆες 30
 θιν' ἔφ' ἀλὸς πολιῆς· τὰς γὰρ πρώτας πεδίονδε

18. οὕτως οὐδ' ἄρα τε διὰ τοῦ τε Ar. (others τοι? or τι?). 20. ὄρμαίνε D.
 21. μεθ': κας' G. 27. διοτρεφέες HJ. 30. γάρ ῥ' ACDHJU Eust. || νῆας L.
 31. πρώτα P¹.

storm itself. πορφύρη, see note on A 103. πορφύρεος is applied to waves in A 482, II 391, Φ 326 and several times in *Od.* The verb recurs only in a metaphorical sense, κραδίη πόρφυρε, Φ 551, δ 427, etc. κοῤῥῶι, as opposed to the splash and rush of the wave-tops before a wind.

17. ὁσσόμενον, foreboding, only here of inanimate objects. Cf. A 105.

18. αὐτως, vaguely, aimlessly, keeps up the personification, and is expanded in the words which follow. For οὐδ' ἐτέρωσε, (neither forward) nor aside, cf. N 543; Bentley wrote πρὸ κυλινδεται to make this clear. Eust. read οὐδετέρωσε, and so Nauck has; but H. knows neither οὐδέτερος nor any derivative of it. For τε Scheindler conj. τῇ, neither this way nor that (any other). κεκριμένον, decided, as opposed to the shifting 'puffs' which precede the storm. Cf. Hesiod (*hrr.* 670 τῆμος δ' (in summer time) εὐκράνεις τ' αἶραι καὶ πόντος ἀπῆμων, the winds are steady).

21. διχθάδια, cf. II 435 διχθά δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι. It appears from Herod. that some wrote διχθαδίη (διχθαδίη ἢ with synizesis?) but this was rejected by Ar.

26 = N 147, II 637. Observe the gen. νυσσομένων after σφι, as often (*H. G.* § 243. 3 d); it is a near approach to the

gen. absolute, cf. Z 3. The middle is reciprocal, 'stabbing one another.'

28. ἀνιόντες, the ἀνα- implies inland. πὰρ νηῶν is explained by 30-36.

30. For γάρ some mss. have γάρ ῥ', but the additional particle is not needed. See on Δ 467. It is clear from the context that νῆας means *their* ships, i.e. those of Diomedes, Odysseus, and Agamemnon, as opposed to the rest of the fleet. εἰρύατο with ῥ as in 75, but the regular ῥ is found in Δ 248 and elsewhere (from *Fe-Fρύ-ατο*). The ῥ is probably due to the analogy of other forms where it is followed by a consonant, εἰρύτο, εἰρῶμεναι (N 682), etc. Schulze *Q. E.* p. 318.

31. τὰς γὰρ πρώτας is susceptible of two different interpretations: (1) *for these ships* (those of the chiefs) *they had drawn up first to shore* (in the innermost line next the sea), *but had built the wall next the last* (the outermost line inland). Or (2) *for those (others) they had drawn up in the first row towards the land* (away from the sea) *and had built the wall hard by their sterns*. The decision mainly turns upon the word *πρυμνήσιν*. In (1) this is taken to mean *the last* (outermost) as opposed to *the first* (innermost). To this Herodianus objects *οὐ τίθησιν* (the adj. *πρυμνός*) *ἐπὶ διεστώτος σώματος ἀλλ' ἐπὶ ἡνωμένων*, i.e. H. uses it of the *end* of a single long

εἵρυσαν, αὐτὰρ τεῖχος ἐπὶ πρυμνήσιν ἔδειμαν.
οὐδὲ γὰρ οὐδ' εὐρύς περ ἔων ἐδυνήσατο πάσας
αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί.
τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλήσαν ἀπάσης
ῥιόνος στόμα μακρόν, ὅσον συνεέργαθον ἄκραι.
τῷ ῥ' οἳ γ' ὀψείοντες αὐτῆς καὶ πολέμοιο

35

32. πρύμνιας U. 33. εὐρύς J. 35. ἔρυσαν Ap. Lex. 135. 26. || ἀπάσας U.
36. μακρόν: πολλὸν Zen. Aph.: Ar. διχῶς. || συνεέργασεν Harl. a¹: συνεέργασεν
R (supr. o). || ἄκρας D. 37. ὀψείοντες Ar. Ω: ὀψαίοντες Zen. ? (v. infra). ||
πολέμοιο U.

body, not of the last of a row. This appears to be true, and if no exception to the rule is admissible it is decisive in favour of (2). On the other hand 75 νῆες δοαὶ πρῶται εἰρύσται ἀγχι θαλάσσης strongly supports (1) (see however on O 653) and so does *ῥαπ* instead of the *δέ* which we should expect with (2). Moreover (1) suits the whole tenor of the passage far better. It is a contradiction to explain the distance of the ships from the fighting by saying that the wall where the fighting is was built close to their sterns. On the whole therefore it seems advisable to admit an unusual sense of *πρυμνός*, remembering that the word is not very common, and that in nine out of the 25 places where it occurs it is found in the phrases *νηυσὶν ἐπὶ πρυμνήσιν*, *ἐπὶ πρυμνήσιν νέεσσι*, which are ambiguous, as they are used of fighting which occurs at the outermost ships, and also at their sterns. Similarly *πρῶτος* is used both of the end (of a pole etc.) and of the first of a series. According to the grammarians *πρύμνη* as subet. = *stern* is distinguished by accent from the adj. Hence if we adopt (2) we must write *πρύμνησι* here with mss. and Herod.; while Krates had *πρυμνήσι*, presumably adopting explanation (1). It is commonly said that this line is in contradiction to the closing portion of H, as implying that the building of the wall took place at the time when the ships were drawn up on land. This is certainly not involved in the words, and would indeed require an imperf. rather than the aor. *ἔδειμαν*. The phrase is purely topographical, not historical.

35. *προκρόσσας* can have only one meaning here, in *rows* or *ranks*, one behind another; the *αἰγιαλός* in the narrowest sense not being able to hold all the ships, they are drawn up on to the land as opposed to the beach. The only

difficulty in the interpretation of the word is caused by attempts to explain it from the far more obscure *κρόσσας πύργων* in M 258, q.v. Ar. taking the word there to mean 'scaling ladders,' explained *προκρόσσας* here to mean *τὰς κλιμακῶδων νενεωλκημένας ἐτέρας πρὸ ἐτέρων*, ὥστε θεατροειδὲς φαίνεσθαι τὸ νεώλκιον, i.e. drawn up on the steep curving beach in rows one above another like the ladder-like seats of the Greek theatre. The way in which Herodotus understood the word is perfectly plain (vii. 188) αἱ μὲν δὴ πρῶται τῶν νεῶν ὁρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνῃσι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἔντος οὐ μεγάλου, πρόκροσσαι ὁρμεόντο ἐς πόντον καὶ ἐπὶ ὀκτῶ νέας, they anchored in ranks eight deep. The word recurs also in Herod. iv. 152, but does not explain anything more. The arrangement in ranks is not elsewhere mentioned in the *Iliad*; it is evidently an invention of the moment to explain the long absence of the wounded chiefs in the crisis of the fight, due to the interposition of N.

36. *ἄϊώνας* is used here in a wider sense than *αἰγιαλός*, as our 'shore' is wider than 'beach.' For *στόμα* compare the word *στομαλίμνη*, Z 4 (note), and *ποταμοῖο κατὰ στόμα* ε 441. The promontories are regarded as jaws, the bay as the hollow of the mouth. *ἄκραι*, Sigeion and Rhoeiteion, which are about five miles apart.

37. *ὀψείοντες*, (ἡ διπλῇ περιστῆγμένη) ἔτι Ζηνοδότος γράφει ὀψαίοντες. εἰτε δὲ μετὰ πολλὸν χρόνον πορευόμενοι (sc. ὀψάιντες) ἤθελεν ἀκούειν εἰτε μετὰ πολλὸν χρόνον ἀκούοντες (sc. ὀψ' αἰώντες), ψεύδος· εὐθέως γὰρ ἀκούσαντες ὤρμησαν. καὶ τὸ ὀψά ἀνελλήμιστον· οὕτω γὰρ εἰσθε λέγειν, "ὀψέ δὲ δὴ μετέειπε" Δι. Ἀριστάρχος φησὶ Ζηνοδότον γράφειν ὀψαίοντες, ὃ δὲ Ἐπιθέτης Πτολεμαῖος "τῷ ῥ' οἳ γ' οὐ ψαύοντες" καὶ λόγον φησὶν ἔχειν τὴν

ἔγχει ἐρειδόμενοι κίον ἀθρόοι· ἄχυντο δέ σφι
 θυμὸς ἐνὶ στήθεσσιν· ὁ δὲ ξύμβλητο γεραίος
 Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 40
 τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·
 “ὦ Νέστωρ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,
 τίπτε λιπὼν πόλεμον φθισήνορα δεῦρ’ ἀφικάνεις;
 δείδια μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἔκτωρ,
 ὥς ποτ’ ἐπηπείλησεν ἐνὶ Τρώεσσ’ ἀγορεύων, 45
 μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,

40 ἀθ. Ar. || πᾶς Zen., Dion. Sid., Herod. C (p. ras.) G Vr. d, Harl. b, Par.
 d¹ j¹: πᾶς Q and αὐ δέ ap. Sch. T. || ἀχαιῶν: ἐταίρων Zen. 42 om. Q:
 follows 43 in Bar. Mor. 43. φρεσίνορα δεῦρ’ Ἰκάνεισ Α’ (text in margin).
 44. δείδια Aph. PR: δειδω Ω. || τελέσῃ Bar. || ὄβριμος CPR. 45. ὥς ποτ’
 Aph. C.

γραφῆν, Did. This is interesting as shewing that the edition of Zen. was without breathings or accents, so that even Ar. himself could not be sure how the letters were to be read; if we are to believe his ‘assailant’ Ptolemy, he was not even correctly informed as to the letters themselves. The strictures on the form *ὄψα* are well deserved; but the alternative explanation, *ὄψ’ ἀτώντες*, gives a perfectly good sense, and was no doubt what Zen. meant if Ar. was rightly informed. The alternative reading attributed to Zen. is not acceptable, as H. uses *ψάνειν* only in the physical sense *touch*; nor does the word ever seem to mean *take part in* in Greek. It is a long time since Agamemnon left the field (A 283), and the fact that he should only now have come to see after the fortune of the fight might well seem to require explanation. This is given by the distance at which his hut is from the wall, so that he only hears the din when the wall has long been crossed. This gives a good sense to τῷ (for which Pallis suggests *τῇ*, *there*), and it is a question if the reading of Zen. should not be preferred to that of Ar. It may be added that *ὀψείω* is the only desiderative in *-σειω* in H. (see van L. *Ench.* p. 356), and that the constr. with the gen. does not seem natural.

40. ἀθετείται *ὅτι καὶ ἐκ τῶν προειρημένων νοοῦμεν ὅτι Νέστωρ ἐστὶν ὁ γεραίος. καὶ τὸ πτῆξε ἀκυρον· ἐπὶ γὰρ τῶν ἀπολελυμένων τῇ ἀγωνίᾳ καὶ τῷ τῆς ψυχῆς παλμῷ ἀρμόζει* (i.e. the verb is properly used not of him who causes, but of him who suffers, dejection). The line may

well be omitted. There is no reason why the appearance of Nestor should cause dismay, as he is not even wounded; and the use of the verb is quite without parallel. The former objection applies also to the variants *πτῆξε* and *πλῆξε*. The difficulties may be, however, evaded by Ernesti’s conj. *πτῆξε δὲ θυμὸς*, or still better by reading *ἀχύνων* for *Ἀχαιῶν*, when *πτῆξε θυμὸν* will refer to Nestor’s own state of mind. *Ἀχαιῶν* as applied to the three chiefs can hardly be right. *πτῆσσειν* in H. means elsewhere only *cover* (θ 190, ξ 354, 474, χ 362), but comes to mean *fear* in later Greek (e.g. Soph. *O. C.* 1466 *ἐπτήξα θυμὸν*, Theognis 1015 *ἐχθροὺς πτήξαι*). The line does not look like a mere interpolation for the sake of bringing in Nestor’s name, as Ar. thought.

44. δείδια, the regular Homeric form in other parts of the verse, is in the first foot almost entirely supplanted by *δειδω*, which Ar. read, apparently preferring a spondee in the first place. The only exception is φ 536 and the variant of a few mss. here and ε 473. *δειδω* is explained as a contraction of *δειδωα* = *δέδωα* from *δε-δω(ι)-α*, whence also comes *δειδια* = *δέδωια* from the analogy of *δειδιμεν*, *δειδιότες*, etc. (*H. G.* § 22. 4 n., van L. *Ench.* p. 411). In any case *δειδω* must be a false form.

45. The allusion is evidently to the words of Hector in θ 181, 526. It follows that this passage must be as late as θ. Though *ποτὶ* thus means only the preceding day, it is excusable, as in the poem itself θ is a long way back.

πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτεῖναι δὲ καὶ αὐτούς.
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελείται.
 ὦ πόποι, ἦ ῥα καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοὶ
 ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥς περ Ἀχιλλεύς, 50
 οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρυμνήσι νέεσσι."
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 "ἦ δὴ ταυτά γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
 Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.
 τεῖχος μὲν γὰρ δὴ κατερήριπεν, ὧι ἐπέπιθμεν 55
 ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσεσθαι·
 οἱ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίσστον ἔχουσι
 νωλεμές· οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
 ὅπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται,
 ὥς ἐπιμῆξ κτείνονται, αὐτὴ δ' οὐρανὸν ἔκει. 60
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
 δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι."
 τὸν δ' αὖτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 "Νέστορ, ἐπεὶ δὴ νηυσὶν ἐπὶ πρυμνήσι μάχονται, 65
 τεῖχος δ' οὐκ ἔχραισμε τετυγμένον οὐδέ τι τάφρος,
 οἷς ἐπὶ πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ

48. ο' ὧς CDGJSU Par. d e f g h j: ἐν ἄλλωι κείνός γε (sc. γ' ὧς) A (cf. B 330). ||
 ΔΗ ΝΥΝ: ΔΕ ΝΥΝ J: ΝΥΝ ΔΗ Bar. Mor. 49. ΠΟΠΟΙ: ΠΕΠΟΝ J. 50. ΕΚ ΘΥΜΟΥ
 Q Lips. 51. ΕΠΙ: ΕΝΙ Mor. 53. ΕΛΛΩ G: ΕΛΛΩΝ U (supr. c U³). 54.
 ΠΑΡΑΤΕΚΤΗΝΑΤΟ Q: ΠΑΡΑΤΕΚΤΗΝΑΤΟ U. 56. ΤΙΝΕΣ ἄρρατον ἰσχυρόν, ἀνδλῶτον T.
 58. ΝΩΛΕΜΕΨ H. || Οὐ γὰρ ἔπι Q. || ΓΝΟΙΩ Aph. 60. ἸΚΑΙ PR. 62. ΝΟΟΣ
 γ' ἔρπει PR (and ἄλλοι A): ΝΟΟΣ δ' ἔρπει τινές, A. || ΘΥΜΕ Mor. ? 67. ΔΙΨΛΛΑΤΤΟΝ
 αἰ Ἀριστάρχου οἷς ἔπι καὶ ἦι ἔπι Did.: ἦι ἔπι Ω. || ΠΟΛΛΑ ΠΑΘΟΝ PR.

49. This and the two following lines are very suspicious. With very few exceptions, mostly of a doubtful character, ὦ πόποι elsewhere begins a speech (see N 99). We have apparently an addition, to explain the difficult line 40; the dismay there caused to Agamemnon is now attributed, very unnaturally, to a fear that Nestor may have left the fight in resentment against him. Besides, from Agamemnon's words in 65, it would seem that he only learns of the fighting ἐπὶ πρυμνήσι νέεσσιν from the following speech of Nestor. For ἐν θυμῷ βάλλονται cf. I 434.

53. ἐτοῖμα, 'brought to reality,' cf. I 425, and so also θ 384. ἄλλως, differently from what they are.

56=68. Bentley rejects it here. Cf.

H 437. The word ἄρρατον mentioned as a variant by Schol. T and meaning *hard* appears to be found only in Plato *Rep.* vii. 535 B, *Crat.* 407 D.

58. Cf. E 85 Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετέλῃ.

62. εἴ τι . . . ῥέξει, assuming, as a mere supposition, without implying anything as to its correctness, that advice will be of some good. Rhetorically, of course, this is a suggestion that it will not.

63. ΒΕΒΛΗΜΕΝΟΝ, an expression which refers only to the others, as Nestor is not wounded. He may perhaps include himself among them (ἄμμε) on the score of age. It is, of course, easy to read ὅμμε for ἄμμε, with Barnes.

67. οἷς, though supported only by one of the two editions of Ar., seems

ἄρρηκτον νηῶν τε καὶ αὐτῶν εἰλαρ ἔσσεσθαι,
 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 [ωνούμους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιοῦς.] 70
 ἥδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν,
 οἶδα δὲ νῦν ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσι
 κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδυσεν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω πειθώμεθα πάντες.
 νῆες ὅσαι πρῶται εἰρύονται ἄγχι θαλάσσης, 75
 ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἄλα δῖαν,
 ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν, εἰς ὃ κεν ἔλθῃ
 νῦξ ἀβρότη, εἴ κεν τῇ ἀπόσχωνται πολέμοιο

70 om. A¹C¹DP¹R Vg. b. || **ωνούμους** C^mG (*supr.* n) HJPM^mTU Harl. a. 71.
 ὅτε Ar. Ω: **ἔπ** I². 72. ὅτε Ar. PRT: **ἔπ** Ω. 75. **νῆες** AC (*supr.* α) U:
 νῆας Ω. 77. **ὀρμίσσομεν** GP¹QU. || **ἔλθοι** CL. 78. **εἴ κεν** Q Lips.: **ἂν**
 καὶ Ω.

preferable to *ἦ*, as including the wall, the most important part of the *εἰλαρ*.

69 = B 116, I 23; 70 = M 70, N 227.

71-72. The reading and constr. of this couplet are both doubtful. Ar. read *ὅτε* in both lines, and this gives the best sense: *As I knew when Zeus was helping the Danaans with all his heart, so I know now when he is exalting the Trojans*. The object to *ἥδεα* and *οἶδα* is left vague, 'I knew what it meant,' just as in Θ 406 *ὅφρ' εἶδῃ γλαυκῶπις δρ' ἂν δι πατρὶ μάχῃται*, π 424 *ἦ οὐκ οἶσθ' ὅτε δαῖρο πατὴρ τὸς ἴκετο φεύγων*; (In all these cases it will be seen that the *ὅτε*-clause is not the object of the verb; e.g. the last instance does not mean 'do you not know the date of your father's coming?' but 'do you not know what had happened when he came?') If we read *ὅτι* in 72 with most mss., we still have the same sense. It would then be tempting however to take the *ὅτε*-clause as the object both of *ἥδεα* and *οἶδα*: *I knew, (even) when Zeus was fighting for the Greeks, and I know now, that he exalts the Trojans*; i.e. I knew all the time, even when we were victorious, that Zeus was really in favour of the Trojans. This gives a vigorous sense, and suits the character of Agamemnon; but *πρόφρων*, implying real and not merely apparent aid, is fatal to it.

73. *κυδάνει* trans. = *κυδαίνει*, cf. *οἰδάνει νόον* I 554 and note on H 64. The verb recurs only in T 42, where it is intrans. For the metaphorical use of *ἔδυνε* cf. *ὅς τις μ' ἀθανάτων πεδᾶναι καὶ ἔδυνε κελεύ-*

θου δ 380. (Pallis' conj. *ἔλυνε* is not necessary.)

74 = B 139, I 26, in both cases introducing a similar proposal by the same speaker.

75. *νῆες*, though less strictly grammatical than the *νῆας* of most mss., deserves preference as more idiomatic. For similar cases of 'inverse attraction' see H. G. § 267. 4. *πρῶται*, here clearly *first* from the point of view of a spectator by the sea, as in O 654 from the land. See note on 31.

76. *πάσας*, sc. all these, while *ἀπᾶσας* in 79 means *all the rest*; a tacit limitation exactly like that of *νῆες* in 30.

77. *ὕψι*, *afloat*, perhaps a technical term, which evidently does not mean, as we might have expected, *far out at sea*. So in δ 785 *ὕψοῦ δ' ἐν νοτίῳ τῇν γ' ὤρμισαν*, ἐκ δ' *ἔβαν* αὐτοί, where see M. and R. 'The expression describes a ship ready for sailing at a moment's notice. . . She lies afloat; her stern made fast with a hawser to the shore, her bows made fast to the anchor-stone (*εὐναί*).' So also θ 55, Ap. Rhod. ii. 1282 *ὕψοθι νῆ' ἐκέλευσεν ἐπ' εὐναίησιν ἐρύσσαι*.

78. *νῦξ ἀβρότη*, only here; apparently a variation of *νύξ ἀμβροσίη*, though another possible explanation is suggested on K 65. *εἴ κεν*, van L.'s conj. (*αἶ κεν*) for *ἦν καὶ*, to remove the non-Homeric *ἦν*, is supported by two mss. (*εἰ καὶ* Brandreth). 'The suggestion that the Trojans may fight by night is ironical; such a thing was unknown in Homeric

Τρῶες· ἔπειτα δέ κεν ἐρυσαίμεθα νῆας ἀπάσας.
οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα. 80
βέλτερον, ὃς φεύγων προφύγῃ κακὸν ἢ ἐάλωμῃ."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
οὐλόμεν', αἶθ' ὥφελλες ἀεικελίου στρατοῦ ἄλλον 85
σημαίνειν, μῆδ' ἄμμιν ἀνασσέμεν, οἷσιν ἄρα Ζεὺς
ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας πολυπνεύειν
ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἕκαστος.
οὕτω δὴ μέμονας Τρώων πόλιν εὐρύαγχιαν
καλλείψειν, ἣς εἵνεκ' οἰζύομεν κακὰ πολλά;
σίγα, μὴ τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ 90
μῦθον δν οὐ κεν ἀνήρ γε διὰ στόμα πάμπαν ἀγοίτο,
ὃς τις ἐπίσταιτο ἡμισὶ φρεσὶν ἄρτια βάζειν

80. νύκτας K. || οὐδ' ὑπαλύσαι Max. Tyr. 41. 3 (cf. M 327). 81. προφύγει
L: προφύγει P. || ἡπερ ἀλώμῃ ap. Eust. 84. εἴθε PR. 86. εἰς U. 87.
ἕκαστος Q Lips. 88. οὕτως Q. 89. καλλείψαι: ἐκπέρσαι Zen. 90. τ'
om. JPRT: ἔτ' Vr. b d A. 91. ἀροίτο H (supr. r). 92. ἐπίσταιται U: ἐπί-
σταται PRT Cant. Vr. b A, Harl. b d, Par. c d g j, γρ. Harl. a: ἐπίστατο Lips.
King's, Par. e: ἐπίστατο Q.

warfare, Monro. τῆι seems to be a pure dat., by reason of or even out of regard to night; cf. H. G. § 143 and note on H 282.

80. οὐ νέμεσις, see on Γ 156. ἀνὰ νύκτα, here only; see H. G. § 210.

81. This line has been rejected by Friedländer as a gnomic 'tag.' Though such tags were peculiarly suitable for interpolation, there is really no cause for suspicion here. The sentiment of course is the familiar saw about 'him who fights and runs away.' For βέλτερον δς (where δς=εἰ τις) compare note on H 401, and ο 72 ἴσον ται κακὸν ἐσθ', δς τ' οὐκ ἐθέλοντα νέεσθαι ξείνων ἐποτρύνει, Hesiod Opp. 327 ἴσον δ' δς θ' ἰκέτην δς τε ξείνων κακὸν ἐρξῃ. Similar cases are common in Euripides, Thuk. and others. Ameis compares Luther's words, 'Wer zu viel Honig isset, das ist nicht gut.' προφύγῃ evidently means *escapes*, as distinguished from the simple φεύγων, by flight.

83=Δ 350, and cf. I 409 with note.

84. οὐλόμενα, see note on A 2. The vocative is similarly used in ρ 484. στρατοῦ, for the gen. see H. G. § 151 f. σημαίνειν, when meaning to *command*, elsewhere always takes the dat., and so Nauck would read here. But the analogies in favour of the gen. are quite

sufficient. So ἀνάσσειν generally takes the dat., but is found eight or nine times with the gen.

86. πολυπνεύσαι, to wind up in the sense of carrying through to the end; πολύπη being the ball of wool wound up after spinning. So Ω 7, and several times in Od.; see M. and R. on α 238.

87. φειόμενα, aor. subj. as φθίεται, T 173. These words might contain a bitter taunt against Agamemnon, as though the destruction of every man were his aim (δφρα final). But it is more natural to take them as part of the description of the heroes, 'men who are born to battle, and will fight till they fall' (δφρα temporal).

89. For καλλείψαι Zen. read ἐκπέρσαι, which gives a very vigorous sense if read with a note of interrogation: *Is this the way in which you expect to take Troy?* (Is it possible that he may have read καλλήψαι, and explained it by ἐκπέρσαι? See note on N 620.)

91. διὰ στόμα ἀροίτο, bring through the mouth, as though a word were a tangible thing taken bodily out of a man over the 'barrier of the teeth.' Hentze compares πάλιν λάρτο μῦθον, Δ 357.

92. The so-called 'attraction' of the mood in the subordinate clause to the

σκηπτοῦχός τ' εἶη, καὶ οἱ πειθοίαιτο λαοὶ
 τοσσοῖδ' ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις·
 νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἶον ἔειπες·
 95
 δς κέλεαι πολέμοιο συνεσταότος καὶ αὐτῆς
 νῆας ἐνστέλμους ἄλαδ' ἐλκόμεν, ὅφρ' ἔτι μᾶλλον
 Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσὶ περ ἔμπης,
 ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπηι. οὐ γὰρ Ἀχαιοὶ
 σχήσουσιν πόλεμον νηῶν ἄλαδ' ἐλκομενάων,
 100
 ἀλλ' ἀποπαπτανέουσιν, ἐρώησουσι δὲ χάρμης.
 ἔνθά κε σὴ βουλὴ δηλήσεται, ὄρχαμε λαῶν."
 τὸν δ' ἡμείβεται ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ Ὀδυσσεύ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῆι

95 δθ. Aph. Ar. || **σευ** : **αε** Zen. 'Vat. 10.' || **εἶπες** PR. 96. **μέλει** Q.
 97. **ἔλκεαι** Plato *Leg.* iv. 706 E. 98. **γένοιτο** C. || **ἐπὶ κρατέουσι** S : **ἐλδομένοι**
 Plato *ibid.* 99. **ἐπιρρέποι** CQ Bar. : **ἐπιρρέπα** J Lips. 100. **πολέμου** Plato
ibid. 101 *om.* R. || **ἀποπαπτανέουσιν** JL Par. a f (na dotted : marg. **ἀλλά**
 r' ἀπο) g, Plato *ibid.* : **ἀπαπτανέουσιν** H : **ἀποπτανέουσιν** Ω. 102. **δηλήσεται** J. ||
ὄρχαμε ἀνδρῶν S Par. a : **οἱ** ἀγορεύας Plato *ibid.* 104. **πῶς** : **περ** Lips.

opt. of the principal clause (as *δν* . . *ἀγοιτο* is here in relation to *δς ἐπίσταται*) merely means that the condition is regarded from the same point of view as the main action. Here the main action *ὅδ κεν ἀγοιτο* is put as a possibility only, so the condition is left only as a possibility, the speaker not caring to shift his point of view in order to insist upon his *assumption* or *expectation* of its reality as he might do by the indic. or subj. respectively. If it is desired, however, to insist upon this expectation, the mood is changed to the subj., e.g. 127 *δν κ' ἐν εἶπω* after *ἀτιμήσατε* (cf. *H. G.* § 305 ad fin.) Thus Bentley's conj. *ἐπίστηται* for *ἐπίσταται* is needless, though to some extent supported by the fact that several mss. have *ἐπίσταται*.

93. For the addition of the clause with **καὶ** cf. A 79, M 229.

95=P 173, q.v. The line was justly athetized by Ar. and Aph., as out of place ; **νῦν δέ** requires some such phrase as 'I used to esteem your wisdom' preceding it, but there is nothing of the sort here. For **σευ** Zen. read **σε**, which probably is for **σε(ο)** : the hiatus after **σε** would be very harsh, even at the end of the first foot (see B 87). For the aor. **ὠνοσάμην** see *H. G.* § 78. 1. The idiom is common in Attic (*ἐπῆνεσα*, etc.) but very rare in H. ; cf. Ω 241. Aisch. *Agam.* 277 *παῖδς νέας ὡς κάρ' ἐμωμῆσω φρένας*.

97. **ὅφρα** seems here to be final, in strong irony, as though the victory of the Trojans were Agamemnon's conscious purpose ; cf. 87.

98. **εὐκτά**, for this quasi-abstract use of the neut. plural cf. *φυκτὰ πέλωνται*, II 128, θ 299, *οὐκέτ' ἀνεκτὰ πέλονται* v 223, and note on M 30. **ἔμπης** seems to imply 'though they are already victorious, you are not content with that, but mean to give them their heart's desire, the destruction of the ships.'

99. **ἐπιρρέπηι**, *descend in the scales* of fate ; cf. Θ 72 *ρέπε δ' αἰσιμον ἡμαρ Ἀχαιῶν*.

101. **ἀποπαπτανέουσι**, *they will look away* from the fight thinking only of retreat. The vulg. **ἀποπτανέουσι** is a curious 'mumpsimus' which has invaded nearly all mss. and must be of great antiquity, dating no doubt from Alexandrian times. It was first corrected by Bentley from Hesych. (*Letter to Dr. Davies*), after Barnes, conscious of metre but careless of form, had tried *αὐτὰρ ἀποπτανέουσιν*.

102. It is impossible to say whether **δηλήσεται** is aor. subj. or fut. indic. The former is, however, more usual. For **κε** Barnes conj. **σε**, **ἄχτ δέ**.

104. **καθίκεο** : cf. a 342 *ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον*, the only other instance of the compound in H. In Attic writers it is equally restricted to the metaphorical sense.

ἀργαλέην· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα
 νῆας ἐυσσέλμους ἄλαδ' ἐλκέμεν υἷας Ἀχαιῶν.
 νῦν δ' εἴη δς τῆσδ' ᾧ ἀμείνονα μῆτιν ἐνίσποι,
 ἧ νέος ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένωι εἴη.”
 τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·
 “ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—αἶ κ' ἐθέλητε
 πείθεσθαι καὶ μὴ τι κότῳι ἀγάσῃσθε ἕκαστος,
 οὐνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν·
 πατὴρ δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὖχομαι εἶναι
 Τυδεός, δν Θήβησι χυτὴ κατὰ γαῖα κάλυψε.
 Πορθέϊ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 ὠϊκεὺν δ' ἐν Πλευρώνι καὶ αἰπεινήν Κάλυδώνι,
 Ἄργιος ἡδὲ Μέλας, τρίτατος δ' ἦν ἱππότης Οἰνεύς,
 πατὴρ δ' ἐμοῖο πατὴρ· ἀρετῇ δ' ἦν ἕξοχος αὐτῶν.

105. ἐγὼ C Lips. Ven. B. 107. Γ': τ' Cant. 108. ἄμεινος R, γρ. Lips.
 109. ματεύσομαι Q. 110. ματεύσομαι U. 111. πείθεσθαι: ἐπείγω Ar. *Lex.*
 4. 33. || κότῳι: χόλωι ap. Eust. || ἀγάσῃσθε Q (*surpr.* n). 112. νεώτατος Ω (and
 ἀπασαι Did.): νεώτερος PR Par. a f. 113. γένος: μόνος P. 114 ἀθ. Ar.
 Zen.: om. Apk. (see Ludwig). || γαῖα κάλυψε Ar. Ω: γαῖ' ἐκάλυψε ap. Did.:
 γαῖα καλύπτει A (γρ. κάλυψε) C Harl. a, Lips. Ven. B. 117 placed before 116,
 Strabo x. 463. 118. ἐμοῖο Ar. Ω: ἐμοῖο Zen. JLR.T. || αὐτῶν: ἄλλων HQ
 Bar. Mor.

107. εἴη δς . . ἐνίσποι, P 640 εἴη δ'
 δς τις . . ἀπαγγεῖλει, ξ 496 ἀλλὰ τις εἴη
 εἰπεῖν. The clause ἐμοὶ δέ κεν ἀσμένωι
 εἴη is virtually an apodosis to this wish;
 for if the wish had been expressed, as it
 well might have been, by εἰ δ' εἴη, we
 could then not have been sure whether
 we had an ordinary conditional protasis
 and apodosis, or an independent wish-
 clause, followed paratactically by a sen-
 tence expressing the result of the wish,
 as with the present text.

108. ἄμεινός, for the dat. cf. H 7,
 M 374, γ 228, etc.; H. G. § 143.

110. ματεύσομαι, only here in H.,
 apparently in the same sense as μαράω,
 we shall not be long at fault, see II 474,
 E 233. This is clearly the stage which
 connects the older meaning, to linger (in
 Attic restricted to μαράω, μαράζειν), with
 the later to seek, in which ματεύειν is
 found from Pindar onwards.

112. See I 54-58.

114. Did. says that Zen. athetized
 this line and Aph. omitted it; Ar.
 though not named must also have
 athetized it, as the obelos is affixed in
 A. The verse is unobjectionable in

itself, and if the genealogy is to follow
 the father's name seems indispensable.
 But the whole passage from 114 to 125
 is not only needless but incongruous, and
 quite alien to the character of Diomedes,
 who is fond of alluding to his father's
 prowess, but could hardly give a jejune
 catalogue of his relationships at such a
 moment. It is no doubt an interpola-
 tion, like many others, of the genealogi-
 cal school connected with the name of
 Hesiod. The objection to 114 that
 Tydeus, though killed in the siege of
 Thebes, was buried, according to the
 later legend, at Eleusis, is of no weight;
 for Pausanias (ix. 18. 2) says that his
 tomb was shewn at Thebes as well.

115. Πορθέϊ, the dat. instead of the
 gen. with ἐξεγένοντο is strange; cf. T
 231. mss. have Πορθέϊ, and so Ar. wrote
 διουλλάβωι, but the contracted form is
 against all analogy; the only case where
 it is required by the metre is Ἀχιλλεῖ
 Ψ 792, q.v. The ε for η is on the
 analogy of Ἀτρεῖ, Τυδεῖ, the only other
 certain instances in H. (see, however,
 Schulze Q. E. p. 458).

116. See B 638, N 217.

ἀλλ' ὁ μὲν αὐτόθι μείνει, πατὴρ δ' ἐμὸς Ἀργεῖ νάσθη
 πλαγχθεῖς· ὥς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120
 Ἀδρήστοιο δ' ἔγχευε θυγατρῶν, ναῖε δὲ δῶμα
 ἀφνειὸν βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
 πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 πολλὰ δέ οἱ πρόβατα ἔσκε· κέκαστο δὲ πάντας Ἀχαιοὺς
 ἐγχείη· τὰ δὲ μέλλετ' ἀκούμεν, εἰ ἐτεόν περ. 125
 τῷ οὐκ ἂν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες
 μῦθον ἀτιμήσατε πεφασμένον ὃν κ' ἐν εἴπω.
 δεῦτ' ἴομεν πόλεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκη·
 ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτήτος
 ἐκ βελέων, μὴ πού τις ἐφ' ἔλκεϊ ἔλκος ἄρηται. 130

119. αὐτόθι: τινὲς αὐτοῦ T, γρ. καὶ αὐτοῦ A. || μίμνε T 'Vat. 16,' ἐν ἄλλω A.
 121. ἀδράστοιο Lips. || εὐατῆρα Q. 122. ἀφνειὸς H. 125. εἰ ἐτεόν περ
 AΓ.: ὥς ἐτεόν περ Ω and αἱ δημῶδεις: ὥς ἐτεόν γε Vr. d. 126. γε om. G: γε
 PR.

119. *νάσθη*, was settled, had a home given him, cf. δ 174 καὶ κέ οἱ Ἀργεῖ νάσσα πόλιν καὶ δῶματ' ἔτευξα.

120. According to the Scholiasts on *πλαγχθεῖς*, *εὐσχημόνως παρεσιώπησε τὴν τοῦ πατρὸς φυγὴν*, as according to Pherekydes, whom they quote, Tydeus was driven away for homicide and obtained absolution in Argos. This is the familiar form taken by legends of migration; the absolution is a post-Homeric idea.

121. For the partitive gen. *εὐατῶν* in place of the acc. see *H. G.* § 151 c, with the instances quoted there (e.g. E 268). Tradition gives Deipyle as the name of Tydeus' wife. Diomedes himself married another of the daughters of Adrastus, E 412.

122. The possession of property in land, or *τέμενος βασιλῆων*, must be a mark of the unreserved admission of Tydeus into the royal family; for in Homeric times landed property seems to have been restricted solely to the kings.

124. *πρόβατα* recurs in H. only Ψ 550. It seems to mean *cattle* of all sorts, as in Hes. *Opp.* 558 *χαλεπὸς προβάτοισ*, *χαλεπὸς δ' ἀνθρώποις*.

125. αἱ Ἀριστάρχον εἰ ἐτεόν περ, ἢ ἦ, ταῦτα δὲ ὑμᾶς εἰκὸς εἰδέναι ἀκηκοῦστας, εἰ ἀληθὴ λέγω. αἱ δὲ δημῶδεις ὥς ἐτεόν περ, Did. Our mss. all agree with the *δημῶδεις*. We must take *ἀκούμεν* in

the pregnant sense, 'to know by having heard'; cf. Ω 543 καὶ σέ, γέρον, τὸ πρῶν μὲν ἀκούμεν *δλβιον εἶναι*, and so β 118, γ 193, δ 94. *ἀκούω* is in fact a (thematic) perfect in form as well as sense; *H. G.* p. 396. *Ye must have heard these things, whether it (what I say) is true, or, acc. to Darbishire, Rell. Phil. p. 27, if it is to be said, deriving (F)ετέος from (F)ημί, say.*

126. οὐκ ἂν . . *ὀπιμίσκατε*, the opt. is potential, *you could not despise me on the ground that my descent is base*. See *H. G.* § 300, n. β, where a slightly different tone is assumed. For the following subj. *εἴπω*, which expresses confidence, see on 92.

127. *πεφασμένον* from *φαίνω*, declared by speaking, as in Σ 295, δ 159. This is the only Homeric instance of σ in the perf. pass. of a ν-stem. Acc. to Brugmann *Gr.* ii. § 862 it is due to the analogy of the 2nd plural *πέφασθε = πέ-φαν-σθε*.

129. *ἐχώμεθα* with gen. = *ἀπεχώμεθα*, Γ 84, δ 422, etc.

130. *ἐκ βελέων*, not, as usual, *coming out of the range of missiles*, but *keeping out of the range*, as they are not to go near at all. This use is not like the regular meaning of the preposition *ἐκ*, and is not easily to be explained. We should have expected *ἀπό*, which implies merely *distance from*, not *motion out of*. See on Θ 213, II 668; and *H. G.* § 223.

ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ
θυμῷ ἦρα φέροντες ἀφεστᾶσ' οὐδὲ μάχονται."

ὥς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο·
βὰν δ' ἴμεν, ἦρχε δ' ἄρα σφιν ἀναξ ἀνδρῶν Ἀγαμέμνων.

οὐδ' ἀλαοσκοπὴν εἶχε κλυτὸς ἐννοσίγαιος, 135

ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἐοικώς,
δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαο,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Ἀτρεΐδη, νῦν δὴ που Ἀχιλλῆος δλοὺν κῆρ 140

γῆθεῖ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν

δερκομένῳ, ἐπεὶ οὐ οἳ ἐνὶ φρένες, οὐδ' ἡβαιαί.

ἀλλ' ὁ μὲν ὥς ἀπόλοιο, θεὸς δέ ἐσιφλώσει·

131. ὀτρυνόντες G. || γρ. ἀνήσομεν Sch. AT. 132. ἀφεστᾶσαν U. 133.
δ' ἄρα: δέ γε C. || μάλα μὲν: μῦθον Lips. 134. (βὰν) δ': β' D Bar. Mor.
135. ἀλαοσκοπὴν A^t (with hyphen: ἀλαοσκοπὴν A^m): ἀλαῶν σκοπὴν (sic Mⁿ.)
Zen. || κρείων ἐπὶσχεῶν D^mJU Par. b: ἀργυρότοκος ἀπόλλων D^t. 136.
Ζηρόδοτος ὑποτάσσει ἀντιπῶν φοῖνικι δπόωνι πηλᾶωνος An. 141. δερκομένῳ
GQ (U³ supr.) Vr. d. || οἳ: π Cram. Ep. 363. 13. 142. περισῶς ὁ στίχος καὶ ἡ
λέξις νεωτέρων Sch. T.

131. ἀνήσομεν, sc. δηϊοῖν, cf. K 89
Zeὺς ἐνέηκε πῶνοισι. Bentley most in-
geniously conj. ἐνήσομεν.

132. θυμῷ, *resentiment* against Aga-
memnon. ἦρα φέροντες (see on A 572),
humouring, indulging.

135. See on K 515.

136. παλαιῷ φωτὶ, this vague expres-
sion is not Homeric, as the particular
person whose likeness is assumed is else-
where always named. Hence the line
added by Zen. (from Ψ 360).

140. γῆθεῖ ἐνὶ, Barnes' γῆθεῖ ἐν is
doubtless right. γῆθεῖ ἐν (γῆθεῖ imperf.)
Brandreth, with the Florentine edition.

141. δερκομένῳ, dat. although the
gen. Ἀχιλλῆος has preceded; so I 636, K
188, ψ 206. But the converse is com-
moner, e.g. 26 above. Van L. (*Ench.*
p. 200) ingeniously suggests that the
original reading was δερκομένοι(ο), wrongly
transliterated into δερκομένῳ in the new
alphabet. The δερκομένου of a few mss.
is probably only a grammarian's correc-
tion.

142. ὥς, so, by his own folly. The
order of the words prevents our taking
ὥς as expressing a wish as in Σ 107 ὥς
ἐρς ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιο.
σιφλώσει, ἀπ. λεγόμενον, and quite
obscure in origin. It caused Ar. to
athetize the line, if we may judge from
the note of Schol. T (probably An.).

No form of the word occurs till the late
imitative Epics, who can only have
guessed at the meaning. Ap. Rhod. i.
204 has πόδε σιφλός, so he took the verb
to mean *cripple*; and this is the common
interpretation, though it can hardly be
said to give a satisfactory sense. Eust.
says that the adj. was a Lykian word,
used of hollow reeds. He and the *Et.*
Mag. also quote a form σικαλός from an
unnamed poet ἀλλὰ σὺ μὲν σικαλός τε καὶ
ὀφθαλμοῖσιν ἐφῆλος, where it clearly means
blind. This too is apparently the sense
in the fragment in *Oxyrhynchus Papyri*
i. p. 37. . . Γλαῦ[κ]ου Λυκίου, ὅτε σιφλός
ἐπειγε [ἀνθ' ἑκατομβόλ]ων ἐννεάβοια λαβεῖν
(has the reference to the *Lykian* any
significance?). Hentze suggests that the
sense *blind* is particularly appropriate
with δερκομένῳ, 'may God blind his eyes
thus as he is feeding them on the woes
of his friends.' This is ingenious, but
hardly Homeric. If we may accept the
statement of Eust. that the word was
not really Greek, but borrowed, a strik-
ingly appropriate explanation can be
found in the Semitic languages; for the
Hebrew *shāphal* (Arab. *safala*) is the
verb which is regularly used of *bringing*
low the haughtiness of the proud by the
hand of God; e.g. Isaiah ii. 17 'the
loftiness of man shall be bowed down,
and the haughtiness of men shall be

σοὶ δ' οὐ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,
 ἀλλ' ἔτι που Τρώων ἡγήτορες ἡδὲ μέδοντες
 εὐρὺ κονίσουσιν πεδίον, σὺ δ' ἐπόψεαι αὐτὸς
 φεύγοντας προτὶ ἄστρ' νεῶν ἄπο καὶ κλισιάων." 145

ὥς εἰπὼν μέγ' ἄυσεν, ἐπεσσύμενος πεδίοιο.
 ὅσσοι δ' ἐννεάχιοι ἐπίαχον ἢ δεκάχιοι
 ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης,
 τόσσην ἐκ στήθεσφιν ὅπα κρείων ἐνοσίχθων 150
 ἤκεν. Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστωι
 καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.

Ἦρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι
 στᾶσ' ἐξ Οὐλύμπιο ἀπὸ ρίου· αὐτίκα δ' ἔγνω
 τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν, 155
 αὐτοκασίγητον καὶ δαέρα, χαῖρε δὲ θυμῷ·

143. οὐ πω: αἱ δὲ γρ. οὐποι (leg. οὐ πῃ) T. 145. αὐτοὺς GHJPRST (Lips. *siue*), ἐν ἄλλῳ A. 148. ὅσσοι δ' Aph. D, Par. fj: ὅσσοι γ' Ar. Ω. || ἐννεάχιοι . . . δεκάχιοι Ar. ? Cf. E 860. 150. ἐν στήθεσφιν J: <ἐν ?> στήθεσσαν Bar. Mor. 152. κραδίῃ(i) CDPQR. 154. ἀπορρίου DST Vr. A.

made low'; x. 33 'the haughty shall be humbled'; and so Daniel v. 19, vii. 24, and often. σιφλός of the *beni* reed would give the required intermediate form. But little stress can be laid upon this, as the few Semitic words which have been identified in primitive Greek are all names of objects which we may reasonably suppose to have been imported from the East (e.g. χιτών, σῖνος, etc.). See also note on ἀσύφηνος, I 647.

143. οὐ πω, *by no means* rather than 'not yet'; see note on Γ 306. The following ἔτι, however, leaves the question doubtful.

145. κονίσουσιν πεδίον, *shall fill the plain with dust*; a curious variation of the familiar κονίειν πεδίοιο. Cf. Φ 407, X 405.

147-52. Poseidon appears to drop the character of the 'old man,' and to shout in his own person, without fear of Zeus. The three chiefs too are suddenly forgotten. 148-49 = E 860-61; 151-52 = A 11-12. See Introduction.

148. ὅσσοι δ', almost all mss. with Ar. give *ὅσων γ'* as in E 860, where the connexion of the line is quite different, and no conjunction is required. The reading is however possible if we put a comma at the end of 147 and a colon at the end of 149.

154. στᾶς' ἐξ Οὐλύμπιο ἀπὸ ρίου

cohere closely with *εἰσεῖδε, she stood and gazed out of Olympus from a pinnacle*. The order of the words is such as to suggest that the meaning is that she stood *in* Olympus *on* a pinnacle; but the thought of the mere position is dominated by that of the action which proceeds from it. So in φ 419 τὼν ῥ' ἐπὶ πῆχει ἐλὼν ἔλκεν νευρὴν γλυφίδας τε αὐτόθεν ἐκ δίφροιο καθήμενος: Eur. Ph. 1009 ἀλλ' εἰμι καὶ στὰς ἐξ ἐπάλξεων ἄκρων σφάξας ἐμαυτὸν σηκὸν εἰς μελαμβασθῆ . . . ἐλευθερώσω γαίαν: *ibid.* 1224 Ἐτεοκλῆς δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς πύργου κελεύσας σῖγα κηρύξαι στρατῷ. In all these cases the participle is strictly superfluous, and is to be compared to the pleonastic use of *ἰὼν, λαβὼν*, etc. in Trag. Without altering the form of his sentence, the Greek, for the sake of greater vividness, puts in a word to describe the attitude of his actor, and connects it by position with the prepositions which express action, not attitude. It is possible to join *στᾶσ' ἐξ Οὐλύμπιο* by the ordinary pregnant construction, *coming forth from Olympus and standing*, leaving *ἀπὸ ρίου* to go with *εἰσεῖδε*: but the order of the words is less natural, and we have to limit the meaning of Ὀλύμπιος in such a way as to exclude the *ῥίον* from it. Another explanation of these phrases will be found in Jebb's note on Soph. *Ant.* 411.

Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἴδης
 ἦμενον εἰσεῖδε, στυγερός δέ οἱ ἔπλετο θυμῷ.
 μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρη
 ὅπως ἑξαπάφοιτο Διὸς νόον αἰγιοχόιο. 160
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 ἐλθεῖν εἰς Ἴδην εὐ ἐντύνασαν ἑ αὐτήν,
 εἴ πως ἰμεῖραιτο παραδραθέειν φιλότῃτι
 ἦι χροῖηι, τῷ δ' ὕπνον ἀπήμονά τε λιάρὸν τε
 χεύει ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμησι. 165
 βῆ δ' ἴμεν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσε
 κληῖδι κρυπτήι· τὴν δ' οὐ θεὸς ἄλλος ἀνῶινγεν.

157-8 om. Syr. : 158 περισσόν Sch. T. 157. πολυπίδακος Ar. Ω : πολυπι-
 δάκου ἄλλοι, HJ Mor. Par. b j. 158. οὐμὸς Par. b, Vr. d. || ἔπλετο Ἰδοῦσιν·
 οὕτως ἀμεινον, Sch. T. 160. τινὲς εἴ πως T. 162. ἐπτείνασαν P. || ἐαυτῇ
 Zen. 163. ὅπως Q : ἐν ἄλλῳ ὅπως ἰμεῖραιτο A. || ἰμεῖροτο H. 164. χροῖοι
 Q Cant. 165. χεύει L : χεύουσιν Q : χεύει S. 166. δ' : ρ' Syr. 168. τὴν :
 τὸν U (syr. ἦν U²) Par. a f¹ j¹ and τὰ πλεῖα τῶν ἀντιγράφων, Eust. : τριχῶς ἡ
 γραφὴ ἐστὶ, τὴν δὲ τὴν κλεῖν, τὸν δὲ τὸν θάλαμον, τὰς δὲ τὰς θύρας Sch. T. ||
 δ' om. S. || ἀνοίγειν L : ἀνέωγεν P.

162. Bentley, offended at the neglect of the *F* of *Fé*, conj. *ἐντύνασα*, but this change to the nom. would be very harsh. P. Knight saw that *ἐαυτῇ* represents *ἐφ' αὐτήν*, *ἐφ'ε* being the emphatic form of the 3rd person implied in the later compound *ἐαυτὸν*; see note on N 495, and compare *ἐός* by *ὅς*.

164. *χροῖηι* here = *skin*. The word does not recur in H., and in later Greek generally means *colour*, but the two ideas are closely connected in the common idea *surface*. So Theognis 1011 *κατὰ χροῖην ῥέει ἰδρῶς*, and conversely *χρῶς* = *colour* in Aisch. *Pers.* 317, while in E 354, N 279 and similar passages either idea will suit. Still it must be confessed that the phrase is an odd one.

165. The subj. *χεύει* after the opt. *ἰμεῖραιτο* cannot be satisfactorily explained, as the sending to sleep is contingent upon the *ἰμεῖρασθαι*, and therefore could not be spoken of with more confidence than its condition, even if we were prepared to admit the use of the subj. after a historic tense into H. at all; see *H. G.* § 298. It is therefore generally agreed that the opt. must be restored. Thiersch, with a fine disregard of metrical difficulties, conj. *χεύει*, in which he has been followed, strange to say, by Bekker, Bäumlein, and Döderlein.

L. Lange is hesitatingly in favour of *χεύει*, though this form is very rare in H. (see note on B 4), and, as he himself remarks, is elsewhere found only at the end of a line or before consonants. Possibly we should write *χεύει βλεφάροισιν*, as the locative use of the dat. is particularly common of parts of the body; or rather *χεύει ἐν βλεφάροισιν*, which is suggested by the variants of Q and S. Van Herwerden conj. *χεύει*, to be taken as co-ordinate with *ἐλθεῖν*.

167. *ἐπῆρσε*, this form (from root *ἀρ* of *ἀρ-ἀρ-ίσκω*) recurs only in the repetition of this line in 339.

168. *κληῖδι* is here used in the sense not of *key* (as φ 6, 47) but of *lock*, or rather *bol*. So also Ω 455 *τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων*, where the *κληῖς* seems to be identical with the *ἐπιβλής* of 453. The same is the case with α 442 *ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι*, where see M. and R. But as this sense of the word was dropped in later Greek, it led to the conjectures *τόν* (sc. *θάλαμον*) and *τάς* (sc. *θύρας*) for *τὴν* mentioned in the scholia. It would then be necessary to take *κληῖδι* with βῆ, not with ἐπῆρσε, 'she went *with a key*.' This sociative use of the dat. is possible in itself (*H. G.* § 144), but is very forced here on account of the order of the words, and quite unnecessary.

ἐνθ' ἣ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινάς.
 ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροῶς ἱμερόντος 170
 λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ
 ἀμβροσίῳ ἐδανῶι, τό ρά οἱ τεθυμένον ἦεν·
 τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατὲς δῶ
 ἔμπης ἐς γαῖαν τε καὶ οὐρανὸν ἔκετ' αὐτμή.
 τῶι ῥ' ἣ γε χροά καλὸν ἀλειψαμένη, ἰδὲ χαίτας 175
 πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοὺς
 καλοὺς ἀμβροσίους ἐκ κράτος ἀθανάτοιο.

169. οὐρας: γρ. καὶ πύλας Sch. T. || ἐπέθηκε: ἐπιείσα Zen. 170. πρῶτα S. || χροῶς ἀθανάτοιο Plut. *Mor.* p. 693 v. 171. λύματα R Par. f g j: ῥύμματα Schol. Arist. *Ach.* 17. || πάντ' ἐκάθηρεν Bar. Lips. || λίπ' ἐλαίῳ: χροά λευκὸν Athen. xv. 688. 172. εανῶι Par. o: ἐανῶι Athen. *ibid.* (cf. *Hymn. Ven.* 63). 173. τοῦ: οὐ Athen. i. 17. || κατὰ Ar. P: ποτὶ Ω. 176. πλεξαμένη Lips. || ἔπεσε S. 177. καλοὺς καὶ μεγάλους Zen. Aph.

169. For ἐπέθηκε Zen. read ἐπιείσα, seemingly on account of the asyndeton in the following line, and it may be questioned if this is not superior to the text. Ar. held that the shorter sentence was the more Homeric.

170. ἀμβροσίῃ, see on B 19. We naturally cannot say in what form the divine perfume was used, or how it differed from the ἑλαιον ἀμβροσίον below.

171. λύματα, defilement, see A 314. λίπ' ἐλαίῳ, K 577.

172. ἐδανῶι is explained by the old lexica as = ἡδεῖ; and Brugmann (*Gr.* ii. p. 1048) regards this connexion as possible. Others would write ἐδανῶι and refer it to root *ēd* (see Aisch. *Ag.* 1407). Those who are prepared to hear that Hera used edible ointment may accept this etymology. For the variant ἐανῶι, which is as old as *Hymn. Ven.*, see Allen in *J. H. S.* xviii. 24. It is of course indefensible, as the adj. ἐανός has ᾱ. τεθυμένον ἦεν is the predicate, 'which was (well) perfumed.' The enclitic *oi* is added without emphasis, and is difficult to express in English; if we translate 'was perfumed for her,' it seems as though we meant 'was specially made for her use,' and this of course is not in the words. The usual view is that τεθυμένον is really for τεθυμένῳι, τό ρά οἱ ἦεν, the epithet having been transferred into the relative clause from its proper place in the principal sentence; compare N 340 ἐγγείησι | μακρῆς, ἃς εἶχον ταμεσί-χροας, and other similar passages (e.g. O 389, 646, Ω 167). The objection to this

is that if we take out the participle, the relative clause τό ρά οἱ ἦεν becomes void of sense; of course Hera *had* the oil which she used.

173. κατὰ is evidently right; the meaningless ποτὶ seems to have got into the vulgate from a reminiscence of A 426.

174. ἔμπης, ὅν ὁμοίως Schol. B (Ar.?), 'came alike to earth and heaven.' But it is impossible to reconcile this with other uses of the word. It seems to have meant originally *altogether*, here perhaps *everywhere, throughout*. This easily passes into the adversative sense, as in our *at though, for all that, Fr. toutefois* (see M. and R. on β 199). It is, however, possible to give the word its ordinary sense, 'if it was but stirred, yet *all the same* the savour reached heaven and earth,' as though it had been poured over both.

175. This is one of the three places where ἰσὲ is not used as an iambus after the main trochaic caesura; the others are Σ 589, T 285. See note on Γ 318.

177. ἀμβροσίους: Zen. and Aph. καὶ μεγάλους, probably because they thought that three repetitions of the adj. ἀμβρόσιος in nine lines were sufficient. For Homeric hair-dressing see Helbig *H. E.* p. 247. κράτος: the form recurs only T 93, χ 218. κράτ- appears to be a short form of καρμτ-, with the original *ā* preserved, perhaps, by the idea that it was by Epic diectasis from κρᾱτ-, while καρμτ- was an extension of κάρη. Cf. however κρή-δεμνον.

ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑάνον ἔσαθ', ὃν οἱ Ἀθήνη
 ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλά·
 χρυσεῖης δ' ἐνετήσι κατὰ στήθος περονᾶτο. 180
 ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἄραρυϊαν,
 ἐν δ' ἄρα ἔρματα ἤκεν ἐντρήτοισι λοβοῖσι
 τρίγλυνα μορβέντα· χάρις δ' ἀπελάμπετο πολλή.
 κρηδέμνωι δ' ἐφύπερθε καλύψατο διὰ θεάων
 καλῶι νηγατέωι· λευκὸν δ' ἦν ἡέλιος ὥς· 185
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῦ θήκατο κόσμον,
 βῆ ῥ' ἴμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην

178. ἔσατ Pap. o. 179. πολλά: πάντα DPR Bar. Mor. 181. ζώνῃ
 Ar. P. || ἄραρυϊν Ar. (A supr.) P Pap. o (cf. note on E 857). 182. ἔνε' ἄρα J:
 ἐνδὲσι Syr. 183. τρίγλυν' ἀμορβέντα τινές T. || λυμορβέντα Pap. o. 185.
 λευκὸν: κ]αλον Pap. o (supr. λ]ευκον): λαμπρὸν Par. j, ἐν ἄλλωι A. 186. ὑπαί
 GLR Harl. a. || λυπαροῖσιν Pap. o. || ἐδήσατο Vr. d. 188. ῥ': δ' H Pap. o.

178. ἑάνον, see E 734. ἔσατο, cf. ἔσαντο, T 150; the root *Fes* follows the analogy of the dental roots in varying between -σσ- and -σ- in the sigmatic aor.: *H. G.* § 39. 1.

179. ἔσυα, *scraped*, so as to produce either a smooth surface or a nap (like the fuller). The final operation seems to stand for the entire process of manufacture. Compare Attic *ἐυστίς*, used of fine cloth. ἀσκήσασα, *with cunning handicraft*, as Δ 110, Ξ 240, γ 438. τίθει by its position seems to imply that the decoration was done when the manufacture was completed, i.e. by embroidery.

180-81. For the pinning of the dress and the decoration of the girdle see App. G, §§ 4, 10.

182. Note the double hiatus. That at the end of the first foot is probably permissible (*ἐν δὲ τ' ἄρ' Heyne*); not so the second. P.. Knight conj. ἔρμαθ' ἔηκεν, Heyne ἔρματ' ἐνήκεν, Brandreth ἔρματα θῆκεν. ἔρματα, *carrings*. The use of these seems, like that of the *ἐνεταί*, to mark a departure from Mykenaeen custom, as it is not clear that any of the ornaments found in the acropolis graves at Mykene were really for the ears. This is asserted by Schuchhardt of the ornaments which he figures on p. 193, but doubted by Tsountas-Manatt (p. 179), on the ground that none of the Mykenaeen monuments represent a woman with rings in her

ears, with the single exception of a carved mirror handle, probably of foreign fabric.

183. The adjectives are fully discussed by Helbig *H. E.* pp. 271-74. τρίγλυνα, *with three drops*, see note on γλήνη, Θ 164, and the illustrations from archaic art given by Helbig. μορβέντα is of unknown meaning. The following explanations are purely conjectural: (1) *sparkling*, from root *μαρ* of *μαρμαίρω*; (2) root *μερ* of *μέρ-ιμνα* etc., *wrought with anxious toil*; so Schol. Ἀ πεποιημένα τῇ κατασκευῇ, ἀπὸ τοῦ μορῆσαι, δ' ἐστὶ κακοπαθῆσαι (?); (3) *berry-like*, from *μόρον*, *mulberry*; so Ernesti; (4) from *μόρα* or *μόρος* in its primitive sense *part* (cf. *μορίον*), hence *made of many parts*, elaborately built up. The old reading (τρίγλυν') ἀμορβέντα was variously explained as 'd intensive' (?) or *im-perishable*. Brandreth conj. τρίγλυν' ἱμερβέντα. The line recurs in σ 298, but throws no fresh light on the question, and earrings are not again mentioned in H.

184. κρηδέμνωι, see App. G, § 11. Helbig notes the absence here of the other ornaments for the head mentioned in X 468-69.

185. νηγατέωι, see on B 43. λευκόν, *bright* as well as *white*, cf. ζ 45 λευκή δ' ἐπιδέδρομεν αἶγλην, κ 94 λευκή δ' ἦν ἀμφὶ γαλήνη. There is no need to adopt the variant λαμπρὸν, which indeed seems to be a mere gloss. The description clearly indicates linen as the material.

τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔειπεν·
 “ἦ ῥά νύ μοι τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, 190
 ἦέ κεν ἀρνήσαιο, κοτεσσαμένη τό γε θυμῶι,
 οὔνεκ’ ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις;”
 τὴν δ’ ἡμείβετ’ ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
 “Ἥρη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνιοι,
 αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195
 εἰ δύναιμι τελέσαι γε καὶ εἰ τετελεσμένον ἐστί.”
 τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
 “δὸς νῦν μοι φιλόττητα καὶ ἥμερον, ὦι τε σὺ πάντας
 δαμνᾷ ἀθανάτους ἡδὲ θνητοὺς ἀνθρώπους.
 εἰμι γὰρ ὄψομένη πολυφόρβου πείρατα γαίης 200
 Ὀκεανὸν τε θεῶν γένεσιν καὶ μητέρα Τηθύν,
 οἷ μ’ ἐν σφοῖσι δόμοισιν ἐν τρέφον ἡδ’ ἀτίταλλον,
 δεξάμενοι Πείης, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
 γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης·

189. πρὸς: μετὰ Mor. 190. ἦ ῥά νύ: ἤραν Pap. ο (ἦ ῥ’ ἄν?). || τι: cu P. 191. τό γε: τότε R. 193. τὸν δ’ J Pap. ο. || διὸς θυγάτηρ: φιλομυθεῖς Par. j (γρ. διὸς θυγάτηρ). 195. ἀνώγει L (supr. σν), ἐν ἄλλωι A. 196. γε: τε Pap. ο. || ἔσται Cant. 198. νόμι μοι: δά μοι PR: μοι νόμι CD Lips.: ἐν ἄλλωι δὸς νόμι μοι νόμι (sic) A. || πάντα Cant. 199. δαμνᾷς D. 202. μ’ ἐν Ar. Ω: με A¹CD Vr. A, Harl. a d, King’s Lips.¹ || ἐν τρέφον: ἐὶτροφον J: εὐτρεφον Q: εὐτρεφον Ω. 203. βείας Ar. Aph. || τε: περ S. 204. καθεῖσε Pap. ο.

190. ἦ ῥά νύ μοι τι πίθοιο, see Δ 93. Van L. conj. ἦ ῥά κέ μοι, corrupted into the text by an intermediate ἦ ῥ’ ἄν μοι, which is now found in the papyrus.

195-96 = Σ 426-27, ε 89-90. τετελεσμένον, capable of accomplishment. The ideas ‘done’ and ‘doable’ are closely allied, as is seen in the verbal adjectives in -τος, which themselves are almost participles (compare τυκτῆσι βέεσαι M 105 with σάκος τετυγμένον Ξ 9); κτητός = gainable, ῥηκτός = vulnerable, φυκτά II 128, πιστά λ 456, οὐκ ἐξιδόν, there is no getting out, Hes. Theog. 732 (see H. G. § 246*). Here this pregnant sense has been imported into the participle, so that τετελεσμένον = *τελεστός, cf. ἀτέλεστος, that cannot be accomplished (so van L. Ench. p. 326: ‘participium pro gerundio’ Brandreth). The phrase is commonly explained to mean ‘if it is a thing that has been accomplished and therefore may be done again,’ which is not

satisfactory. Others take it to mean ‘if it is a thing already accomplished in the designs of fate,’ i.e. destined to be done. But such fatalism is not Homeric either in expression or thought.

199. δαμνᾷ, read either δάμνασαι with Bentley or δάμνης with Brandreth.

201. Tethys appears only here in H., nor do we find any mention elsewhere of Okeanos as the progenitor of the gods; he is only personified as a deity, outside this book, in T 7. Hesiod (Theog. 133-36) names Okeanos and Tethys among the other children of Gaia and Uranos, including Kronos. Virgil goes a step farther with his *Oceanumque patrem rerum*, G. iv. 382. Brandreth conj. ῥῶν (Frow as he writes it) for οἶων, father of rivers, cf. 245, φ 196. See also Plato’s comments, Theaet. 152 D.

203. Πείης, for the gen. after δέξασθαι see on A 596. For the deposition of Kronos see note on Θ 479.

- τοὺς εἰμ' ὄψομένη, καὶ σφ' ἄκριτα νείκεα λύσω. 205
 ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
 εὐνῆς καὶ φιλότῃτος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
 εἰ κείνω γ' ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
 εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότῃτι,
 αἰεὶ κέ σφι φίλῃ τε καὶ αἰδοίῃ καλεοίμην." 210
 τὴν δ' αὖτε προσέειπε φιλομμειδῆς Ἀφροδίτῃ·
 "οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνῆσασθαι·
 Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἱαύεις."
 ἦ καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα
 ποικίλον· ἐνθα δέ οἱ θελκτῆρια πάντα τέτυκτο· 215
 ἐνθ' ἐνὶ μὲν φιλότῃς, ἐν δ' ἱμερος, ἐν δ' ὀαριστὺς
 πάρφασις, ἥ τ' ἔκλεψε νόον πύκα περ φρονοῦντων.
 τὸν ῥά οἱ ἔμβαλε χερσίν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 "τῇ νῦν, τοῦτον ἱμάντα τεῶι ἐγκάτθεο κόλπῳ

208. κείνω Zen. Aph. JPQRS Harl. d, Vr. d, A. 209. ομοιωσῆναι Pap. o, Syr. (not ομοιωσῆναι). || φιλότῃτι Lips. 210. κέ: καὶ J: τέ P. 213 ἀθ. Aph. Ar. 215. τέτυκται Lips. 216 om. Lips. || ἐν δ' ἱμερος (Pap. o supr.), Boissonade *Anec.* iv. 450. || ἐν τισι τῶν ὑπομνημάτων ἂδ' (ἂ δ' ms.) ὀαριστὺς Did. 217. φρονοῦντος L (*supr.* ων), Aristotle *Eth. Nic.* vii. 7: φρονοῦντα J *Et. Mag.* 546. 53. 218. ἔμβαλε QS. 219. τῇ: τινὲς τῇ Ap. *Lex.* 152. 3 (so DG). || τεῶι δ' G. || ἐγκάτθεο PR.

205. ἄκριτα, *endless*, never brought to a 'crisis'; see note on B 246, and compare σ 264 ἔκριναν μέγα νείκος.

207. εὐνῆς καὶ φιλότῃτος co-ordinate with and explanatory of ἀλλήλων, but does not govern it. The order of the words, with the natural break at the end of the line, is enough to shew this.

208. κείνω is preferable to the well-attested κείνω: for the 'whole-and-part' construction is usual with κῆρ.

209. ἀνέσαιμι A, with interaspilation; it is from ἵσω, *should I set them on their bed*; see on ἀνέσαντες, N 657. The word evidently alludes to καθέισε above (204). For ὁμοιωσῆναι (ἀπ. λεγ.) compare ὁμῶν λέχος εἰσαβαίνειν, Θ 291.

213. ἀθετεῖται, *δὲ ἐκλίνει τὴν χάριν* (does away with the graciousness of the gift), εἰ ἔνεκα τοῦ Διὸς δίδωμι καὶ οὐκ αὐτῆς· *προηθέρει δὲ καὶ Ἀριστοφάνης*. The criticism is petty, and athetesis would leave us with a speech of one line only—a thing which is found occasionally in the later books, but not elsewhere before Σ 182. The use of the article in τοῦ ἀρίστου is suspicious.

214. The 'pierced (embroidered) strap' seems to be a mere charm carried in the

κόλπος (App. G, 5), not the girdle which Aphrodite is wearing. It is not called ζώνη and is taken ἀπὸ στήθεσφι, whereas the girdle lay lower, round the waist, at least in archaic times (Helbig *H. E.* p. 211). The strap may typify the bond which unites two lovers. κεστός is a mere adjective (cf. πολύκεστος ἱμάς of the helmet, Γ 371) and is not turned into a subst., the *cestus*, till much later—hardly in fact before the Roman mythologists.

215. Editors generally adopt Hermann's τέ for δέ against all ms. authority (including A, though La R.'s silence would imply the contrary). But the change is needless, cf. Z 245, Θ 48, N 21, Ψ 680.

217. This line has all the appearance of a gloss on the word ὀαριστὺς, but there is no record that any of the ancient critics condemned it. The use of the two words in apposition may be supported, however, by γαλήνη . . . νημεῖη, ε 392, and perhaps μόσχοισι λύγισιν, Δ 105 (q.v.). ἔκλεψε, *deceives*, see on A 132. For the sentiment cf. ο 421-22. The last half of the line is found also in I 554.

219. τῇ is apparently an adverb from the pronominal stem *ta*, meaning simply

ποικίλον, ὦι ἔνι πάντα τετεύχεται· οὐδέ σέ φημι. 220
 ἄπρηκτόν γε νέεσθαι, ὃ τι φρεσὶ σῆισι μενουῖαις."
 ὥς φάτο, μείδῃσεν δὲ βοῶπις πότνια Ἥρη
 μειδήσασα δ' ἔπειτα ἑῷ ἐγκάθθετο κόλπωι.
 ἡ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη,
 "Ἥρη δ' αἰξάσα λίπεν ῥίον Οὐλύμποιο, 225
 Πιερίην δ' ἐπιβάσα καὶ Ἥμαθίην ἐρατεινήν
 σεύατ' ἐφ' ἵπποπόλων Θρηικῶν ὄρεα νιφόεντα,
 ἀκροτάτας κορυφάς, οὐδέ χθόνα μάρπτε ποδοῖν·
 ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,
 Λήμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος· 230
 ἔνθ' Ἔγπῳ ξύμβλητο, κασιγνήτῳ Θανάτοιο,

221. γενέσθαι GS: γενέσθαι ἀντὶ τοῦ γενήσεσθαι Demetrios. || φρεσὶν ἡία D.
 222. μείδῃσεν: γήθησε(ν) J Harl. a (γρ. μείδῃσεν) Lips., γρ. T. 223. ἑῷ Zen.
 (Ar., Sch. T) Ω: μέσσει(ν) Ar. (Zen., Sch. T) AJ Harl. a d, Par. b: τεῷ(ν) R (τ
 dotted) Harl. b, Par. d. || ἐνικάθετο (P *supr.*) R: ἐνικάθετο P¹: ἐγκάθετο JU Lips.
 226. ὃ: τ' Q. 227. σεύατ': ἐν ἄλλῳ ἔσσυτ' A. || τινὲς ἰπποπόλων Sch. T:
 γρ. ἰπποκόμων Lips. || ὄρακῶν P. || νιφόεντα: σκίοντα PRS Par. f. 228.
 μάρπε HJS. 229. ἐπὶ: ἐς Zen. Aph. || ἐβήσατο DGJS Syr. Pap. o. 230. σεῖοιο
 ἄνακτος D¹PR: θόαντος ἄνακτος Bar. 231. ἔνθ': ἐν ὃ' Q. || τινὲς
 <προσ>γράφουσιν ἐρχομένῳι κατὰ φύλα βροτῶν ἐπ' ἀπείρονα γαῖαν T.

there (see Brugmann *Gr.* ii. p. 787). The form *τῆρε* however, quoted from Sophron, shews that it must have been restricted to an interjectional use on handing over something, so that at an early date it came to be felt as the imper. of a verb meaning *hold, take*. Cf. the Cyprian inscr. (Collitz 135) on a terracotta *askos*, τᾷ Ἐτεοδάμῳ πῖθι (like ε 347 Κύκλωψ, τῇ πῖε οἶνον). The whole line is very similar to ε 346, where Leukothoë gives her κρήδεμνον as a magic charm to save Odysseus: τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τανύσσαι.

221. *γενέσθαι* in future sense as Σ 101, Ψ 150, δ 633, ξ 152, and elsewhere, like *λέναι*: see Curtius *Vb.* ii. 315 and the general remarks of Delbrück *Gr.* iv. p. 120. ὃ τι implies an adverbial accus. τό in the principal clause, *thou shalt not return foiled in respect of that which*, etc.: see *H. G.* §§ 269-70.

223. μέσσει for ἑῷ seems to be an alteration made to avoid hiatus. The text is evidently right as answering to τεῷ in 219.

226. Πιερίην, see B 766. Ἥμαθίην (evidently from *ἡμαθος*) the coast-land of Macedonia (so Strabo). But in *Hymn. Ap.* 216 it is in Thessaly, as the god takes it (and Pieria) on his way from

Olympos to Iolkos. Compare ε 50 Πιερίην δ' ἐπιβάς (Ἑρμῆς) ἐξ αἰθέρος ἔμπεσε πόντῳ· σεύατ' ἔπειτα κ.τ.λ.

229. Athos is named only here in H. It recurs also in the catalogue of *Hymn. Ap.* 33. Brandreth reads Ἀθῶον (P. Knight *αθαῖο*), Menrad ἐκ δ' Ἀθῶνι(ο), the 'Attic' declension in -ως being very doubtful in Homer.

230. Thoas is mentioned again as the contemporary king of Lemnos in Ψ 745. He is of course not to be confused with the Aitolian leader Θῶας Ἀνδραίμονος υἱός, B 638, etc. Why Lemnos should have been chosen as the spot at which Sleep was to be found we cannot even guess. It is natural to suppose that there was some local cult of Hypnos there, but if so it has left no trace. A solution of the question given by Schol. A is sufficiently characteristic to be quoted. Lemnos was a haunt of Hephaistos, who had married Χάρης (Σ 382). It was therefore a younger sister-in-law of his of whom Hypnos was enamoured (275-76), and his house would be a place to which the amorous god would be likely to resort in order to pay his addresses.

231. The brotherhood of Sleep and Death is a familiar allegory in all literature; see, for instance, II 682, Hes.

ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "Ῥπνε, ἀναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἡδ' ἔτι καὶ νῦν
 πείθεις· ἐγὼ δέ κέ τοι ἰδῶ χάριν ἡματα πάντα. 235
 κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῷ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃ.
 δῶρα δέ τοι δώσω καλὸν θρόνον, ἀφθιτον αἰεὶ,
 χρύσεον· Ἡφαιστος δέ κ' ἐμὸς πᾶς ἀμφιγυήεις
 τεύξει ἀσκήσας, ὑπὸ δὲ θρήνῃν ποσὶν ἦσει, 240
 τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων."
 τὴν δ' ἀπαμειβόμενος προσεφώνεε νῆδυμος Ῥπνος·
 "Ῥρη, πρέσβα θεά, θύγατερ μεγάλῳ Κρόνῳ,
 ἄλλον μὲν κεν ἔγωγε θεῶν αἰειγενετῶν
 ῤεία κατευνήσαιμι, καὶ ἂν ποταμοῖο ῤέεθρα 245
 Ῥκεανοῦ, ὃς περ γένεσις πάντεσσι τέτυκται·
 Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίουος ἄσπον ἰκοίμην

234. ἡμὲν : εἰ μὲν JLRSU Lips. (γρ. ἡ), γρ. Eust. 235. πείθεις JQ Par. b f :
 πείθεις D : πείθεις SU Pap. o. || ἰδῶ χάριν : εἰδῶ χάριν GQT and αἱ δημῶδεις :
 χάριν εἰδῶ Ar. LR : χάριν ἰδῶ P. 236. κοίμῃς(c)om C (H supr.) JL Harl. a,
 Lips. Vr. A. || ὑπ' Ar. Aph. Ω : ἐπ' Zen. King's. 237. αὐτίκα δ' εἰ κεν Q.
 239. εἰδῶς : εἰοι S. 240. τευχα Syr. (supr. π). 241. ἐπισχοίης AC Ven. B
 (οὕτως Ῥρωδιανός A) : ἐπισχοίης Syr. || τινὲς ἐπάγουσιν αὐτὰρ ἐπὶν δὴ νῶϊ
 κατευνησάμενοι ἴθαι, ἀγείλῃαι τᾶδε πάντα ποσειδάωνι ἄνακτι, T. 242. δρι
 κῆδῳμος σὺν τῷ ν An. 243. Ῥρα R. || εὐγάτηρ PQ. 245. κατευνάσαιμι
 T Vr. A. 246. ἀλλὰ σύ, τὸν Ῥρίσταρχον ἀγαπῶν αἰεὶ καὶ θαυμάζων, οὐκ ἀκούεις
 Κράτῃτος ἀναγινώσκοντος ὠκεανὸς ὅσπερ γένεσις πάντεσσιν ἀνδράσιν ἡδὲ
 θεοῖς, πλείεσθιν <δ' > ἐπὶ γαῖαν ἵκαν, Plut. Mor. p. 938 v.

Theog. 212, 756-59, Virgil Aen. vi. 278.
 Statues of the pair stood together at
 Sparta (Paus. iii. 18. 1). Compare the
 striking phrase quoted from the comedian
 Mnesimachos, ὅπως τὰ μικρὰ τοῦ θανάτου
 μυστήρια.

234. ἡμὲν . . ἡδὲ, as . . so, like II
 236, θ 383, cf. H 301. A comparison of
 A 453 suggests ἡδὲ μὲν. εἰ μὲν is of
 course an admissible variant.

235. All the attested variants here are
 wrong ; εἰδῶ χάριν is condemned by the
 synzesis, Ar.'s χάριν εἰδῶ still more by
 neglect of the F, and the vulgate ἰδῶ
 by the short stem-vowel, which is quite
 irregular. The correct form is *είδω*
 (cf. *είδμεν*, *είδετε*), which was first
 restored by Brandreth. See H. G. § 80.

240. τευχα, read τεύξει F with van
 L. For the nature of the θρόνος see
 Helbig H. E. p. 118 ff. For the last

half of the line see κ 367. ποσὶν, for
 the feet, is not to be construed with
 ὑπὸ.

241. ἐπισχοίης is an entirely anomalous
 form in H., nor are the variants ἐπίσχοις,
 ἐπίσχοις any better (H. G. § 83). ἐπι-
 σχοίης might be defended as a non-thematic
 form from the aor. stem σχε-, cf. imper.
 σχέε (which, however, is itself not
 Homeric). ἐπίσχοις seems to have been
 the old vulgate, and is explained by the
 scholiasts as a mistake of the μεταχα-
 ρακτηρίσαντες for ἐπισχοίης. They remark
 that a comfortable chair is an appropriate
 gift to the god of sleep.—The added
 lines given by Schol. T are evidently
 meant to account for the fact that in
 354 Hypnos takes it upon him to go
 and tell Poseidon. But if they are
 accepted, the words of Hera in O 41 ff.
 become rank perjury.

οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι.
 ᾗδῃ γάρ με καὶ ἄλλο τεῖ ἐπίνυσσεν ἐφετμή,
 ἥματι τῷ ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς
 ἐπλεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
 ἦτοι ἐγὼ μὲν ἔβελξα Διὸς νόον αἰγιόχοιο
 νήδυμος ἀμφιχυθείς, σὺ δέ οἱ κακὰ μήσαο θυμῷ,
 ὄρσας ἄργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,

250

248. ὅτι Q (surp. ε). || κελεύει J (surp. οι): κελεύει L (surp. οι) Bar. Lips.
 249. ἄλλο τεῖ Δγ. ACGH: ἄλλος τεῖ Par. j: ἄλλο τε ἡ τεῖ R: ἄλλο τεῖ(ι)
 Zen. (?) DU Par. e f²: ἄλλοτεῖ Syr.: ἄλλοτε ἥ(ι) Parmeniskos JST Mor. Lips.
 Harl. a: ἄλλοτε ἦ P Par. f¹: ἄλλοτε cῃ Cant. Vr. b: ἄλλοτε cῃ Vr. A: ἄλλοτ'
 ἔῃ Q: ἄλλοτ' ἔῃ Harl. b, King's, Par. d. || ἐπινύσσειν Syr. || ἐφετμή(ι) DJQSTU
 Syr. Mor. Vr. A, King's, Harl. a b, Par. d e f. 251. ἰλιόει S. 252. ἔβελξα P:
 ἔλεξα Ω. 253. κακομήσαο Par. ο.

248. ὅτε μὴ, *unless*, see on N 319.

249. The critical questions raised by this line are complicated and difficult, though the general sense is clear enough. Most of the readings recorded above are no more than interpretations of an original *ἄλλοτε(ι)ἐπινύσσεινἐφετμή(ι)*: the only actual variants are *ἄλλοτεση*, *ἄλλοθεν*, and *ἐπινύσσειν*. But of all the alternatives none can be right. Those which read *ἄλλοτε*, with the pause at the end of the third foot, are metrically intolerable, while those with *ἄλλο* give no satisfactory sense. Ar. indeed assumed in his reading (that of the text) an ellipse of *κατά*, in another respect a command of thine taught me a lesson; but this use of *ἄλλο* is without analogy, for X 322 and Ψ 454 which are quoted prove nothing. As an alternative we might assume for *πινύσσω* the constr. of *διδάσκω*, *thy command taught me another lesson*; but then we must take another lesson to mean 'a lesson on another occasion,' which goes beyond all reasonable limits of looseness of expression. The same objections apply to the reading *ἄλλο τεῖ . . ἐφετμή*, in another respect Zeus taught me a lesson through a command of thine. Besides, the parallel passages A 590, T 90, shew that the right phrase is *ᾗδῃ καὶ ἄλλοτε*. It appears then that there must be a very ancient corruption of the text, to be emended by conjecture. Van L. transposes, *ἄλλοτ' ἐφετμή σῇ ἐπινύσσει* (remarking with truth that the aor. is needed). Very ingenious and less violent is Brugmann's *ἄλλοτ' ἔῃ ἐπινύσσει* (leg. -*σαι*) *ἐφετμή*, once before thou didst teach me a lesson by a command of thine, for

which see App. A (vol. i. p. 564). This he suggests was the reading of Zen., who used *ἐός* freely of other persons than the third sing. (the scholia only say *Ζην. σὺν τῷ ι*, i.e. -*ῇ* . . *ἐφετμή*). The first part of this conj. has now some ms. support; if there ever existed a variant *ἐπινύσσει* (or -*σαι*) we should have expected to find some notice of it, but in the fragmentary state of our excerpts this objection is not fatal. The whole context (to say nothing of *Διός* in the next line) shews that the *ἐφετμή* is that of Hera, not of Zeus, and that Zeus cannot be the subject of *ἐπινύσσειν*: so that we cannot read any form of *ἐός*, in view of its reflexive sense, except with *ἐπινύσσει*. There is thus good ground for supposing that the passage may have been altered in order to avoid the application of *ἐῃ* to the second person. *πινύσσειν*, to make wise, *σωφροσίζεν*, *παιδεύειν*, as the scholia render it, occurs only here; cf. O 10. The reading *ἐπινύσσειν* of Syr. suggests the deriv. from *ἐπινύσσω*, *pricked me on*; but such a metaphorical use of *νύσσω* seems to be without analogy in Greek. Hesych. appears to have read *ἐπινύσκειν*, and this form is used by Aisch. *Pers.* 830.

250. Διὸς υἱός, Herakles, whose name does not occur till 266. This legend is referred to again at somewhat greater length in O 18-30; cf. also T 96-133 for the enmity of Hera to Herakles. *κείνός* expresses dislike as E 604 *κείνος Ἄρης*.

252. ἔβελξα, *put to bed*, a grotesquely material metaphor. *ἔβελξα* is given in the second Aldine and most subsequent editions till Heyne.

254. ἀήτας, see note on O 626.

καί μιν ἔπειτα Κρόνδ' ἐὺ ναιομένην ἀπένεικας, 255
 νόσφι φίλων πάντων. ὁ δ' ἐπεγρόμενος χαλέπαινε,
 ριπτάζων κατὰ δῶμα θεούς, ἐμέ δ' ἔξοχα πάντων
 ζήτει· καί κέ μ' αἶστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
 εἰ μὴ Νύξ δμῆτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν·
 τὴν ἰκόμην φεύγων, ὁ δ' ἐπαύσατο χωόμενός περ· 260
 ἄζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
 νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι."
 τὸν δ' αὖτε προσέειπε βοῶπις πότνια "Ἥρη·
 "Ῥπνε, τί ἦ δὲ σὺ ταῦτα μετὰ φρεσὶ σῆμινι μενοινᾷς;
 ἦ φῆγες ὥς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν 265
 ὥς Ἡρακλῆος περιχώσατο, παιδὸς ἐοῖο;
 ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτεράων
 δώσω ὀπνιέμεναι καὶ σὴν κεκληῆσθαι ἄκοιτιν." 268
 ὥς φάτο, χήρατο δ' Ῥπνος, ἀμειβόμενος δὲ προσηύδα· 270

255. κρόων (om. D') U: κρόωνδ' Kallistratos C. 256. ἀνεγρόμενος J and ap.
 Eust.: ἐγρόμενος R: ἀπαγρόμενος Par. h. || χαλέπαινε S. 258. κέ om. RTU. ||
 ἀπ': ὑπ' L. 259. δμῆτειρα: μήτειρα Zen. Aph. 261. ἄζετο . . ἔρδοι:
 αἶστο . . ῥέπει ap. Eust. || θοῇ: τινὲς φίλῃ T. 263. γρ. ὥς φάτο μείδισεν
 δὲ οὐδ' Ἀντιόχου Ἄρη, χαρὶ τὲ μιν κατέρεκεν T. 265. ἀρηξέμεν GJQ. ||
 Ar. wrote Ζᾱ with ν' at the beginning of the next line: so ACD²HJ Lips. Syr.
 (Ζᾱ | ν'). See O 207, Ω 332. 268. After this C^mD^mGHJS Vr. b insert

πασιένῃ, ἥς αἰὲν ἑλπίσαι ἥματα πάντα 269

(ἐέλδον [D^mS]).

258. ζήτει, this verb occurs only here in H. in place of διζημαί. αἶστον, 'put out of sight,' i.e. sent to perdition; cf. α 235, 242 οἶχετ' αἶστος ἀπυστος, and ἀδηνλος = destroying.

259. For δμῆτειρα Zen. and Aph. read μήτειρα, a barbarous form and far less appropriate than the text. Cf. ὄπρος τανδαμάτωρ, Ω 5.

260. ἰκόμην in pregnant sense, 'came as ἰκέτης': cf. X 123.

261. ἀποσώμα is explained by A 562 ἀπὸ θυμοῦ εἶναι. The use of μὴ after ἄζετο is curious; we should have expected the infin.

265. ἦ φῆγες, an ironical question, which regularly follows another with τί ἦ, as in Z 55, O 244. For the form Ζᾱ at the end of the line cf. Θ 206.

267. ὀπλοτεράων, youthful rather than younger, cf. θηλυτέρων, κουρύτερος (Δ 316) etc. (H. G. § 122, van L. Ench. p. 246). In many cases the word is a real comparative, e.g. B 707, Δ 325 (compare also the superl. ὀπλότατος I 58); but we cannot suppose that the existence of

older Graces is here implied. The χάριτες are vaguely personified in E 338, P 51, § 18, θ 364, σ 194, as companions of Aphrodite, givers of beauty, etc.; and in Σ 382 Χάρις is the wife of Hephaistos. Their number seems from this passage to have been regarded as indefinite. In Hesiod Theog. 907 we already find the number three; in 945 Hephaistos marries Aglaia ὀπλοτάτην Χαρίτων. Pausanias has an interesting chapter on the question, ix. 35. The word ὀπλότερος has not been satisfactorily explained. The derivation from ὄπλον rarely, if ever, gives a good sense, and here is quite impossible. κε . . δώσω, see on X 66.

[269]. The scribe who first interpolated this line from 276 appears to have aimed at originality by writing ἑλπίσαι for ἐέλδαι, quite unconscious of his false quantity.

270. χήρατο, this aor. occurs here only, though the reduplicated thematic form (κεχάρωντο etc.) is not uncommon, and ἐχάρην is found also in Γ 23, K 541.

“ ἄγρει νῦν μοι ὁμοσσον ἀάατον Στυγὸς ὕδωρ,
 χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβοτείραν,
 τῇ δ' ἐτέρῃ ἄλα μαρμαρέην, ἵνα νῶϊν ἅπαντες
 μάρτυροι ὦσ' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἔοντες,
 ἣ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων, 275
 Πασιθέην, ἣς τ' αὐτὸς ἐέλδομαι ἥματα πάντα.”
 ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 ὦμνε δ' ὡς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας
 τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.
 αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελευτήσεν τε τὸν ὄρκον, 280
 τὼ βήτην, Λήμνου τε καὶ Ἰμβρου ἄστν λιπόντε,
 ἥερα ἑσσαμένω ρίμφα πρήσσοντε κέλευθον.
 Ἴδην δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,
 Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τὼ δ' ἐπὶ χέρσου

271. ἄατον CPRSTU Pap. o, Vr. A. 272. πουλυβοτείραν T. 273. ἅπαντα
 Vr. d. 274. μάρτυρες Zen. || ὦσ' οἱ: ὅσσοι J: ὥσιν ἢ ὅσσοι Eust. || κρόνου RS.
 276. τῆς τ' PR: ἥς (om. τ') Zen. Aph. 277. θεὰ λευκώλενος: βοῶπις πότνια
 Syr. 278. <γρ.> οἷον δ' ὀνόμηνεν ἕκαστον T. 279. τιτάνες R Lips. Vr.
 A. || <προσ> γράφουσιν τινες ὠμνε δ' ἐκ πέτρης καταβόμενον (sic) στυγὸς ὕδωρ
 Sch. T. 281. ΛΑΜΝΟΝ S Pap. o (JNON), Par. c.g. || Ἰμβρον S: τινὲς Λάμνηοι κατὰ
 μέγα ἄστν λιπόντες: τί γὰρ νῦν πρὸς τὴν Ἰμβρον; Sch. T. || λιπόντες Bar. 282.
 ἥερα e' Harl. a. 283. Ἰκάνον Vr. d: Ἰκάσων U.

271. ἄατον, a word of unknown derivation and meaning. Connexion with *άάω* is usually assumed as obvious; but (apart from the question whether the real form of the verb is not *άάω*, see on Θ 237) this explains neither form (*άα-* for *άνα-*), quantity (cf. *άάτη* with *ά-ά*), nor meaning. In φ 91, χ 5 we have *άάτος* (— — —) applied to the contest of the bow; but that expression is equally unexplained. The word recurs in Greek only in Ap. Rhod. ii. 77 *κάπτος άάάτος*, *invincible in strength*. The problem is beyond our powers of solution. For the oath by the Styx see on B 755. The appeal to the nether gods does not reappear when Hera next swears (O 36 ff.); it seems to indicate the want of a more distinctly personal sanction than a river, even in the case of a god; for this purpose only the older dynasty was available. Men also appeal to the underworld in similar circumstances, Γ 278. The touching of land and sea may be regarded as an inclusion of the entire order of nature among the witnesses, or perhaps as a physical means of calling the attention of the powers below; see I 568.

273. *μαρμαρέην*, here only as an epithet of the sea; cf. Virgil's *aequor marmoreum*.

274. The Homeric form is not *ὦσι* but *ἔωσι* (except in the very late passage ω 491). We cannot read *μάρτυρ' ἔωσι*, as the elision of *-οι* in the nom. plur. is inadmissible; van L.'s *μαρτυρέωσι* is possible, though the verb happens not to occur in H. Eust. mentions a variant *ὅσσοι ἔνερθε θεοί*, but the passages quoted to defend the omission of the subjunctive of *εἰμί* are insufficient to justify it here (A 547, E 481, A 477, Ξ 376, o 394). Cf. also *ἦσιν* for *ἔησιν*, T 202, θ 580). Nauck would expel 272-74 altogether.

279. For the Titans see Θ 479. The genuineness of this line has been questioned, but without sufficient ground, as it seems to be implied in 274, and there is no case of an Olympian god swearing by his fellows. At all events if 279 is condemned, 278 must go with it.

284. *Λεκτόν*, the promontory forming the S.W. angle of the Troad (see Θ 47), is naturally brought by the Scholiasts into etymological connexion with the *λέχος* of Zeus and Hera.

βήτην, ἀκροτάτῃ δὲ ποδῶν ὑπο σείετο ὕλη. 285
 ἐνθ' Ἵπνος μὲν ἔμεινε πάρος Διὸς ὅσσε ἰδέσθαι,
 εἰς ἐλάτῃν ἀναβὰς περιμήκετον, ἥ τότ' ἐν Ἴδῃ
 μακροτάτῃ πεφυυῖα δι' ἡέρος αἰθέρ' ἵκανε·
 ἐνθ' ἦστ' ὄξοισιν πεπυκασμένος εἰλατίνοισιν, 290
 ὄρνιθι λιγυρῇ ἐναλγέκιος, ἣν τ' ἐν ὄρεσσι
 χαλκίδα κυκλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.
 Ἥρῃ δὲ κραιπνῶς προσεβήσето Γάργαρον ἄκρον
 Ἴδης ὑψηλῆς· ἶδε δὲ νεφεληγερέτα Ζεὺς.
 ὥς δ' ἶδεν, ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψεν,

285. ὑπο σείετο Ar. Zen. Aph. Pap. ο (υπο): ἐπεσείετο R: ὑπεσείετο Ω. ||
 ὕλη: Ὡν Vr. d, γρ. Lips. 286. ἔμεινε A sup. || ὅσσε ἰδέσθαι: ἄσσαν ἰκέσθαι
 Cant. Vr. A. 288. πεφυκῖα R. 289. πεπυκνωμένος P (γρ. πεπυκασμένος).
 292. προσεβήσατο DJQRSU Pap. ο, Syr. 293 om. R. 294. ἔρος Syr. 'Vat.
 16': ἔρος Ω. || πυκινὰς Lips.: πυκινὰ S.

285. The hiatus before ὕλη is unexplained, except as a possible trace of the lost initial sibilant; a very doubtful resource. The variant Ἴδῃ does not help matters. Note also that this is the only place in H. where a short syllable stands before σείω, which is elsewhere always regarded as beginning with a double consonant, probably σφ, written σσ after the augment and in composition, just as with σείω: see note on A 549.

286. ὅσσε may be taken either as subject or object of the verb: but O 147 ἐπὶν ἔλθῃτε Διὸς δ' εἰς ὧπα ἰδῃσθε is in favour of the latter.

288. δι' ἡέρος αἰθέρ' ἵκανε, a poetical hyperbole: the tree is so tall as to pass through the mist clinging to the hillside and reach the clear air. ἀήρ as usual means *mist* or *cloud*; there is no ground for supposing that to Homer it meant, as we are often told, the lower stratum of the atmosphere in which clouds are formed. See App. H.

290. ἐν ὄρεσσι belongs really to the principal sentence, in the sense ὄρεσι-τρῶμα, not to the relative. For other instances of this hyperbaton see note on 172. What the bird was it is naturally impossible to say, though we may reasonably suppose that it was nocturnal in habits. Aristotle *H. A.* ix. 12 says ὁ κύμινδης ὀλιγάκις μὲν φαίνεται· οἱ κεῖ γὰρ ὄρη . . . κύμινδιν δὲ καλοῦσιν Ἴωνες αὐτήν. But it is not to be supposed that he had any genuine tradition of the name which would enable him to identify the bird.

For the various modern suggestions see Thompson *Gloss.* p. 108; and for the language of the gods see note on A 403. Thompson suggests that the relation between Ἵπνος and the χαλκίς may have some connexion with the phrase χάλκεος Ἵπνος. For a god in the likeness of a bird see on H 59.

294. ὥς . . ὥς, compare note on A 512 and see also T 16, T 424. The two latter passages differ from the first and agree with the present in that the parallelism as . . so does not express the meaning, which is clearly 'no sooner did he see *than*.' In other words ὥς is no longer the modal *as*, but has become the temporal *when*; and has affected the correlative ὥς till we can take it as *then*—a difference which is expressed by the aor. in the second clause, where A 513 has the imperf. Though ὥς is often temporal, there is no other case of such use of the demonstrative ὥς: the use of the word has evidently been accommodated to that of the relative for the effect of the antithesis. Fairclough (*C. R.* xiv. 395) writes ὥς . . ὥς and regards the second as exclamative, *when he saw, how he leapt*. This is no doubt the way in which Theokritos and Virgil took the phrase (see on A 512). The exclamative use of ὥς, if we deduct the places where it is = *ὅτι οὕτως*, is rare, but undeniable; see Φ 273, 441, κ 38, π 364, σ 26, ω 194 (and we should perhaps add the use in wishes and ὥς *ὄφελον*). But the obvious correlation seems to forbid such an explanation

οἶον ὅτε πρῶτόν περ ἐμσγέσθην φιλότῃ, 295
 εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆς.
 στή δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἥρη, πῆι μεμαυῖα κατ' Οὐλύμπου τόδ' ἱκάνεις;
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.”
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια “Ἥρη· 300
 “ἔρχομαι ὀψομένη πολυφόρβου πείρατα γαίης,
 Ὀκεανόν τε θεῶν γένεσιν καὶ μητέρα Τηθύν,
 οἳ μ' ἐν σφοῖσι δόμοισιν ἐν τρέφον ἡδ' ἀτίταλλον·
 τοὺς εἰμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω.
 ἦδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305
 εὐνῆς καὶ φιλότῃος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
 ἵπποι δ' ἐν πρυμνωρείῃ πολυπίδακος Ἴδης
 ἐστάσ', οἳ μ' οἴσουσιν ἐπὶ τραφερὴν τε καὶ ὑγρὴν.
 νῦν δὲ σεῦ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἱκάνω,
 μή πῶς μοι μετέπειτα χολώσσαι, αἶ κε σιωπῇ 310
 οἴχωμαι πρὸς δῶμα βαθυρρόου Ὀκεανοῖο.”

295. οἶος P, γρ. A. || πρῶτόν περ Ar. ACP Harl. a: πρῶτον R: πρώτιστον Ω. ||
 ἐμσγέσθην JPRS Vr. A Mosc. 2: μισγέσθην D. 297. αὐτῇ S. 298. πῆι: ποῦ
 R. 299. κ' om. Zen. Aph. 300. προσηύδα om. C: προσέφη P Lips. 303.
 μ' ἐν: με A (γρ. μ' ἐν) CDQ Lips. Vr. A (cf. 202). 304-06 δθ. Ar. Zen.
 306. After this Syr. repeats 208-09 (with ομοιωθῆναι). 307. πολυπίδακος
 Ar. A^mGPRT Syr.: πολυπιδάκου Ω. 308. οἴσονται L. 310. μετόπισθε Zen.
 Aph. DSU Mor. Bar. Harl. b, King's Par. a c d f g. || κωτέσσαι Mor. Bar. Par.
 d g: χολέσσαι Q.

here.—For ἔπος, the only Homeric form, see note on Γ 442. πυκινάς, *firm*, i.e. *prudent*: cf. πύκα φρονέοντων 217. It is possible to read πυκινά with S, taking it as an adv. with ἀμφεκάλυψε, *beset closely*; but such common phrases as πυκινὴν ἡρτίνατο βουλὴν, etc. are all in favour of the text.

296. The secret wedlock of Zeus and Hera was a favourite theme of later poets and mythographers, and played a prominent part in several ancient local cults (see Frazer *Paus.* iii. p. 183). According to Kallimachos (ap. Schol. A on A 609) it lasted no less than three centuries. Cf. also Theokr. xv. 64 πάντα γυναῖκες ἱσάντι, καὶ ὡς Ζεὺς ἀγάγεθ' Ἥραν.

298. τόδ' ἱκάνεις, so 309, Ω 172; else an Odyssean idiom (a 409, etc.). See *H. G.* § 133.

299. Zen. and Aph. omitted κ'. It cannot be said that the presence or absence of the particle makes any appreciable difference in sense; but the

absence in such final clauses is very rare (according to *H. G.* § 304. 1 b, X 343 seems to be the only instance).

301-03 = 200-02; 304-06 = 205-07. The last three lines were athetized by Zen. and Ar. on the ground that they were not suitable in speaking to Zeus, as the possession of the κεστός, *limbs* made any excuses needless. 'And perhaps Zeus might have taken her at her word and urged her to go; at all events (ms. οὐν, for γοῦν!) she should not run the risk of it,' Schol. A. It is more likely that the Alexandrian critics found an ἀπρεπές in the use of the expression to one of the other sex. But its very suggestiveness is in its favour.

308. τραφερὴν, *solid land*, only here and v 98. It is connected with the sense *curdle* of τρέφειν (E 903). ὑγρὴν occurs also in K 27, Ω 341, α 97, etc.

310. μετόπισθα, elsewhere only in *Od.* The usual word is μετόπισθε, as Zen. and Aph. read.

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “Ἥρη, κείσε μὲν ἔστι καὶ ὕστερον ὄρμηθῆναι,
 νῶϊ δ' αἶψ' ἐν φιλότῃ τραπέομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδε θεᾶς ἔρος οὐδὲ γυναικὸς 315
 θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν,
 οὐδ' ὅπότε ἡρασάμην Ἴξιονίης ἀλόχοιο,
 ἥ τέκε Πειρίθοον θεόφιν μῆστωρ' ἀτάλαντον·
 οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιώνης,
 ἥ τέκε Περσῆα πάντων ἀριδείκετον ἀνδρῶν· 320
 οὐδ' ὅτε Φοῖνικος κούρης τηλεκλειτοῖο,
 ἥ τέκε μοι Μίνων τε καὶ ἀντίθεον Ῥαδάμανθυν·
 οὐδ' ὅτε περ Σεμέλης οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
 ἥ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα·
 ἥ δὲ Διώνυσον Σεμέλη τέκε χάρμα βροτοῖσιν· 325
 οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης,
 οὐδ' ὅποτε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς,
 ὥς σέο νῦν ἔραμαι καὶ με γλυκὺς ἕμερος αἶρεϊ.”

314. Νῶϊ δὲ γ' Q: Νῦν δ' ἔπειτ' J. || εὐνηθέντες DHJS Syr. Bar. Lips. 315. ἔρος AC'DHJPQ. 316. περιπροχυθεὶς: περιπλεχυθεὶς Dem. Ixion: περιχυθεὶς HS. 317-27 ἀθ. Ar. Aph. 319. οὐδ' ὅποτε Vr. A. 320. ἀριδείκετον: τινὲς πολλὸν φίλτατον T. 322. μοι om. Q. || μίνων Ar. PR Vr. b: μινωα Syr. and τινὲς, T: μίνω Zen. Ω. 323. καὶ ἀλκμάνης D. 327. οὐδὲ: οὔτε J. || coo Q.

314. ἐν φιλότῃ goes with εὐνηθέντες, as 360. τραπέομεν from τέρπω, see on Γ 441.

316. περιπροχυθεὶς, cf. δ 716 τὴν δ' ἄχος ἀμφοχύθη and ἀμφοκάλυψε in 294 for this vivid metaphor of the invasion of the mind by violent feeling.

317. Ar. and Aph. athetized 317-27 ὅτι ἀκαιρὸς ἢ ἀπαρίθμησις τῶν ὀνομάτων· μάλλον γὰρ ἄλλοι τὴν Ἥραν ἢ προσάγεται. καὶ ὁ ἐπειγόμενος συγκοιμηθῆναι διὰ τὴν τοῦ κεστοῦ δύναμιν πολυλογεῖ. It might be added that the whole character of the passage reminds one of the Hesiodian κατάλογοι γυναικῶν or Ἡοίαι, and that the legends named, though familiar in classical times, are not Homeric; the birth of Herakles from Alkmene is mentioned in T 99, a late passage, and Dionysos is definitely late (see on Z 130). Demeter too has no real personality in H. except in ε 125, where we are told of an amour of far more primitive character than this. But the whole of the πᾶσι contains myths not elsewhere found in H.; so that this does

not form a convincing objection to the passage in this place. The wife of Ixion was named Dia, according to the legend which recurs in various mythographers.

318. Peirithoos is mentioned as a son of Zeus also in B 741. θεόφιν, the instrumental in its 'comitative' sense, H. G. § 155.

319. Ἀκρισιώνης, a feminine patronymic, cf. Εὐνήνη I 557, Ἀδρηστίνη E 412. This famous legend is mentioned again in Scut. Herc. 216 ff., and often from Pindar onwards.

321. Φοῖνικος κούρης, Europa, daughter of Agenor according to another and commoner form of the legend, which probably contained a tradition of the mingling of Greek and Phoenician elements in Crete.

322. Μίνων, so Ar.; the acc. is Μίνω in N 450, and so we can of course read here. But compare Ἀρην, Μέγην beside Ἀρῆα, Μέγῃτα. The vulg. Μίνω is hardly defensible. For Minos see also N 450, λ 322, τ 173, and for Rhadamanthys δ 564, η 323.

τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ; 330
 εἰ νῦν ἐν φιλότῃ λιλαίεαι εὐνηθῆναι
 Ἴδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα,
 πῶς κ' ἔοι, εἴ τις νῶϊ θεῶν αἰειγενετάων
 εὔδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν
 πεφράδοι ; οὐκ ἂν ἔγωγε τεὸν πρὸς δῶμα νεοίμην 335
 ἐξ εὐνῆς ἀνστᾶσα, νεμεσσητὸν δέ κεν εἶη.
 ἀλλ' εἰ δὴ ῥ' ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῶι,
 ἔστιν τοι θάλαμος, τὸν τοι φίλος υἱὸς ἔτευξεν
 Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπήρσεν·
 ἐνθ' ἵομεν κείμεντες, ἐπεὶ νύ τοι εὔαδεν εὐνή.” 340
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ Ἥρη, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν
 ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
 χρύσεον· οὐδ' ἂν νῶϊ διαδράκοι Ἥελίος περ,
 οὐ τε καὶ ὀξύτατον πέλεται φάος εἰσորάασθαι.” 345

330. *ἔειπας* C. 335. *ἔγωγε* : *ἔπειτα* Bar. || *τεὸν* : *θεῶν* Lips. 338. *τόν*
τοί : *τόν* *κοί* Q : *τόν* *δε* J. 340. *εὐνήν* Zen. Aph. 342. *εὐδὼν* AH (*supr.* ω)
 PRT (*supr.* ω) Syr. Mosc. 2, Ven. B. || *ἀνδρῶν* : *ἄλλον* Syr. Vr. d : *ἄλλον*
ἀνδρῶν H. 343. *ὄψεσθαι* : *ἀσπασθῶν* Syr. 344. *ἔν* : *ἐν* S. || *νῶς* U.

331-36. The construction of this sentence is as follows. *πῶς κ' ἔοι* is the apodosis to the conditional protasis *εἴ τις . . πεφράδοι*, and is taken up again and expanded in the categorical form in *οὐκ ἂν . . εἶη*. (This form of conditional sentence is similar to those in σ 223-25, 357-61, φ 195-97, in each of which the apodosis consists of an interrogation prefixed to the protasis introduced by *εἰ* with opt., and subsequently repeated in another form.) To this complex conditional sentence there is prefixed the assumption made by *εἰ* with the indic. in 331-32, as the foundation upon which all rests ; this is the not uncommon form of two protases to one apodosis which is noticed on E 212. The clause *τὰ δὲ προπέφανται ἅπαντα* belongs closely to the preceding ; in English we should add it not paratactically but by a relative, 'where everything is open to the view.' Hentze prefers to make this clause the apodosis to the preceding *εἰ*-clause, and puts a colon after *ἅπαντα*, but this seems to throw too much weight upon an obvious fact, and thrusts into the background the

emphatic part of the speech in 333. Van L. suggests *ἦ* for *εἰ* in 331 with a note of interrogation after *κορυφῇσι*. Other punctuations may be found in Hentze, *Anh.*, but all of them are inferior to that given above (after Lange, EI p. 451).

338-39=166-67.

340. *κείμεντες*, see *κακκίοντες*, A 606. *εὐνήν*, the reading of Zen. and Aph., must be taken with *ἵομεν* as acc. of the *terminus ad quem*, *ἐπεὶ νύ τοι εὔαδεν* becoming a parenthesis. For *εὔαδεν* see on P 647.

342. See E 827, with note, and H. G. § 234. 3 ; and for the addition of *ὄψεσθαι* cf. χ 39-40 *οὐτε θεοὺς δεῖσαντες . . οὐτέ τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι*. *τό γε* is perhaps the object of *ὄψεσθαι*, but it is of course equally possible to take it as an adverbial acc. (as in E), for *that matter*, and this is on the whole more Homeric.

345. *φάος* seems here to have a double significance, 'light' and 'sight.' But the confusion is a natural one ; the power of sight being regarded as something which goes out of a man, it is

ἦ ῥα καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παράκοιτιν·
τοῖσι δ' ὑπὸ χθών δια φύεν νεοθηλέα ποίην,
λωτόν θ' ἔρσήεντα ἰδὲ κρόκον ἥδ' ὑάκινθον
πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔεργε.
τῷ ἐνι λεξάσθην, ἐπὶ δὲ νεφέλῃν ἔσαντο 350
καλὴν χρυσεῖην· στυλπναὶ δ' ἀπέπιπτον ἔερσαι.
ὥς ὁ μὲν ἀτρέμας εὔδε πατήρ ἀνὰ Γαργάρῳ ἄκρῳ,
ὑπνῳ καὶ φιλότῃτι δαμείς, ἔχε δ' ἀγκὰς ἄκοιτιν·
βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνος
ἀγγελέην ἔρέων γαιήοχῳ ἐννοσιγαίῳ. 355
ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
“πρόφρων νῦν Δαναοῖσι, Ποσειδάων, ἐπάμυνε.
καὶ σφιν κῦδος ὄπαζε μίνυνθά περ, ὄφρ' ἔτι εὔδει
Ζεὺς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα·
”Ἥρῃ δ' ἐν φιλότῃτι παρήπαφεν εὐνηθῆναι.” 360
ὥς εἰπὼν ὁ μὲν ὦιχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων,

346. ἔμαρπτε: ἔλαze Bar. (cf. E 371). 349. ἔεργε Ar. Ω: ἐν δὲ τισιν ἔεργε καὶ ἔεργε (?) ἐν δὲ τῇ Χίαι Ἰκανε· Ζηνόδοτος Ἰν' ἀπὸ χεονὸς ἀγκασέων Did. 351. ἐπέπιπτον 'Vat. 16' (Zen. ? Sch. A): ἀνέπιπτον ἀντὶ τοῦ ἐπέπιπτον Zen. (Sch. T). || ἐπάγουσι δὲ τινες θά ῥα τότ' ὀφθαλμοῖς διὸς χύτο νήδυμος ὕπνος Sch. T. 357. ΝΥΝ: θῆ JS Mor. || ἐπάμυνε ADLT Syr.: ἐπάμυνον Ω: 358. περ: τι C. || εὔδει J. 359. κῶμα κάλυψα ACGST Pap. ο, Syr.: κῶμ' ἐκάλυψα Ω, ἐν ἄλλῳ A. 360. εὐνηθεῖσα S.

natural to represent the sun's power of sight by what goes out of him. In other words, what enables men to see enables him to see too. We cannot fairly compare the use of *φάει* for *eyes* in a formal line of the *Odyssey* (π 15, ρ 39, τ 417); the verb *λεύσσω*, however, properly to *shine*, and then to *see*, is analogous. *εἰσπράσσει* is of course mid., *krenesai* for *beholding*, not passive.

347. This beautiful passage, the most 'romantic' in Homer, may for its sense of sympathy with nature be compared with the voyage of Poseidon at the beginning of *N.* There is a delightful allegorical reminiscence of it in *Virg. G. ii.* 325 ff.; see also *Milton P.L. iv.* 670 ff., viii. 573 ff.

348. Brandreth reads *λωτόν ἐρσήεντα*, the only Homeric form being *ἔερση*, except in Ω 757, q.v. (ι 222?). So also in Pindar. The word is for *ἐφέρση*, see *Brugm. Gr. i.* § 626.

349. Of the variants given in the App. Crit. it is evident that *ἔεργε* is the only one which can compete with *ἔεργε* for beauty and appropriateness.

351. *στύλπναι*, formed like *τερπνός*, here only in H. *ἀνέπιπτον*, *rained from the cloud*: Zen.'s *ἀνέπιπτον*, *fell on them*, is again inferior. The added line mentioned by Schol. T is evidently designed to meet the prosaic objection that the Sleep-god does nothing after his long journey. Most readers will feel that the efficacy tacitly implied in his mere neighbourhood is a thoroughly poetical expression of his mysterious workings. On the other hand suspicion may justly be felt as to his self-imposed message to Poseidon in 354 ff. It is not needed for the story, and is probably only designed to effect a connexion with the following interpolation. See note on 241.

358. *ἔτι εὔδει*, *hiatus illicitus*, and not to be explained, as the etymology of the verb *εὔδει* is not known. *ὄφρα κ' ἔθ' εὔδει* (*εὔδῃ*), Brandreth, will of course not do. *ἔτι γ' Bentley*.

359. Cf. σ 201 *ἥ με μάλ' αἰνοπαθῇ μαλακὸν περὶ κῶμα κάλυψεν*, of the deep sleep sent by Athene to Penelope.

τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
 αὐτίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν.
 "Ἀργεῖοι, καὶ δ' αὖτε μεθίετε Ἑκτορι νίκην
 Πριαμίδῃ, ἵνα νῆας ἔλῃ καὶ κύδος ἄρῃται; 365
 ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὐχεται, οὐνεκ' Ἀχιλλεὺς
 νηυσὶν ἐπὶ γλαφυρῇσι μένει κεχολωμένος ἦτορ.
 κείνου δ' οὐ τι λίην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
 ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 370
 ἄσπιδες ὅσσαι ἄρισται ἐνὶ στρατῶι ἠδὲ μέγιστα
 ἐσσάμενοι, κεφαλὰς δὲ παναίθῃσιν κορύθῃσσι
 κρύψαντες, χερσὶν δὲ τὰ μακρότατ' ἔγχε' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί
 Ἑκτορα Πριαμίδην μενέειν μάλα περ μεμαῶτα. 375
 δς δέ κ' ἀνὴρ μενέχαρμος, ἔχῃ δ' ὀλίγον σῆκος ὦμωι,
 χεῖρονι φωτὶ δότω, ὁ δ' ἐν ἄσπιδι μείζονι δύτω."

363. ἐκέλευε Syr. 364. μεθίετε QS Harl. a, Lips. (*supr. μεν*): μεσεύμεναι
 D: μεσ(ε)ύμεναι N. 365. ἄρῃται: ἔλοπτο Lips. 366. εὐχεται: ἔλπεται Zen.
 368. πόος Harl. a *supr.* 370. ἔρων H. 371. ἀσπίδες ACJPT: ἀσπίδας N
 (incl. Syr.). 373. χερσίν τε [G]T. || ἔγχι J. 374. ἐγὼ Syr. 376-77 ἀθ.
 Ar. Aph., om. Zen. 378. ἔχει Ar. [G]JQ[S]TU. || δ' ὀλίγον: δολιχόν Pap. o
 (*supr. r*).

363. It is to be presumed that Poseidon is still in the guise of a *φῶς παλαιός* (136), though *μέγα προθορῶν* hardly seems to suit this character. It is remarkable that in spite of all the pains which Hera has taken to give him freedom of action, he does nothing more now than at any time since he came to Troy at the beginning of N, only urging on the Greeks with taunts instead of displaying his divine power.

364. δ' = δῆ, see on A 340. *μεθίετε* is preferable to the vulg. *μεθίμεν*, as the desire to abolish permitted hiatus will account for the change.

371. The idiomatic *ἀσπίδες* has been supplanted by the strictly grammatical *ἀσπίδας* in most MSS., just as in 75 q.v.

372. *ἐσσάμενοι*, a curious word to use of taking shields. So far as it goes, it supports Reichel's theory that *χαλκοχίτωνες*, *χαλκεοθώρηκες* do not imply the use of breastplates; App. B, iii. 4. *παναίθῃσιν* is *ἀπαξ λεγ.*, and not Homeric in style. The whole idea, as well as the expression, of this passage is extraordinary; the suggestion of a change of armour in the hottest of the fight can hardly come

from a poet familiar with real war, as the poet of A, for instance, must have been. Even if the climax of absurdity in 376-77, 381-82, be expelled, the passage is not much the better, as we must assume that the soldiers have, as a rule, only their second-best shields with them, and retire *sub silentio* to their tents to change. It would appear also either that they have, as a rule, left their helmets behind, or else that the *παναίθῃσιν κορύθῃσιν* are a superior sort to those which they have. Thus the condemnation of 376-77 (which Ar. and Aph. athetized, and Zen. *οὐδὲ ἔγραψεν*) avails nothing. The athetesis must begin at all events with 370, and must extend at least to 382. Even then 383 is left without any context. The whole passage from 352 to 401 is a very poor addition (see Introduction).

374. Poseidon here quite drops the character of the old man, apparently without exciting notice or comment.

376. After *δς δέ κε* supply *ἔγχι*, see note on 274. Ar.'s reading *ἔχει* is very harsh, but not impossible; somewhat similar cases of subj. followed by indic. are found in similes, e.g. I 324.

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδὲ πίθοντο.
 τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον οὐτάμενοί περ,
 Τυδεΐδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων· 380
 οἰχόμενοι δ' ἐπὶ πάντας ἀρήϊα τεύχε' ἄμειβον·
 ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρηϊ δὲ χείρονα δόσκειν.
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νόροπα χαλκόν,
 βάν ῥ' ἵμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
 εἵκελον ἀστεροπῇ· τῷ δ' οὐ θέμις ἐστὶ μυχθῆναι
 ἐν δατ' λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.
 Τρῶας δ' αὖθ' ἐτέρωθεν ἐκόσμεε φαίδιμος Ἔκτωρ.
 δῆ ῥα τότε' αἰνοτάτῃν ἔριδα πτολέμοιο τάνυσσαν
 κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ, 390
 ἦτοι ὁ μὲν Τρῶεσσιν, ὁ δ' Ἀργείοισιν ἀρήγων.
 ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 οὔτε θαλάσσης κύμα τόσον βοάει ποτὶ χέρσον,

379. περ: τε D. 382. χέρηϊ δὲ χείρονα P: χέρεια (χερήϊα R) δὲ χείρονα
 Ω. || δόσκον HT King's, Harl. d, Par. c d g: δώκει(ν) PR: Ἀρίσταρχος δόσκον,
 ἐνια δὲ τῶν ὑπομνημάτων δώκειν ἀντὶ τοῦ δόσκειν (A gives δόσκον as the reading of
 Ar., but must be corrected from T, οὕτως Ἀρ. δόσκον: see Ludwig; Maass is wrong):
 δόσκον γράφουσιν οἱ ἀκριβέστεροι Eust. 383. αὐτοὶ ἐπεὶ L (om. ῥ'?). 384.
 βαν δ' Pap. o. 387. ἀν δατ' T. 388. δ' αὖ L Cant. || ἐκόσμεε G: ἐκόσμεαι Ω.
 389. τάνυσσαν ap. Did.? (οὕτω διὰ τοῦ α γραπτέον τάνυσσαν). 392. προτὶ L
 394. προτὶ G. 394-95 placed by Zen. after 399.

380. See 28. Nestor is forgotten here.
 381-82. There is no record of the
 athetesis of these lines by Ar. or the
 others, though if 376-77 go, these must
 necessarily follow; and An. says of 382
 οὗτος ὁ στίχος τοὺς προκειμένους ἀναιρεῖ.
 οἰχόμενοι ἐπὶ, ἐποχόμενοι, visiting all the
 divisions. ἀμειβον, it would seem, must
 mean 'caused them to change' their
 armour.

382. χέρηϊ δὲ χείρονα deserves pre-
 ference over the vulg. χέρεια δὲ χείρονα,
 as preserving the favourite 'chiasmus';
 and χέρης is elsewhere found only as a
 masc. See note on A 80. There seems
 little to choose between δόσκον and
 δόσκειν. The former of course is logi-
 cally consistent, but the latter is quite
 defensible.

383. ῥ' is an obvious metrical stop-gap
 (Ἐέσσαντο), unless we read Ἐέσσαντο with
 van L.

386. τῷ, apparently ἄορ, μυχθῆναι
 meaning 'to meet, come in contact
 with'; a strange use. According to the
 regular sense of the Homeric formula
 μυχθῆναι ἐν δατ' λυγρῇ the words should
 mean 'it is not permitted for him (or
 it) to join in the battle,' which is sense-
 less here. We might translate it is not
 permitted (to mortals) to join in battle
 with it (instrum. dat., using it as a
 weapon), but this is little better.

389. ἔριδα πτολέμοιο τάνυσσαν, see
 on H 102. Poseidon and Hector are
 here treated as two equal powers, like
 Poseidon and Zeus in N; a thoroughly
 un-Homeric conception. ἀρήγων itself
 is a word suited to an ally from without,
 but not to a general commanding his
 own troops; cf. E 507, 511. For the
 gen. πτολέμοιο cf. νεῖκος πολέμοιο, N 271.

392. For the participation of inanimate
 nature cf. N 29, Φ 387.

ποντόθεν ὀρνύμενον πνοιῇ Βορέω ἀλεγεινῇ,
 οὔτε πυρὸς τόσσός γε πέλει βρόμος αἰθομένοιο
 οὔρεος ἐν βήσσηις, ὅτε τ' ὤρετο καίεμεν ὕλην,
 οὔτ' ἄνεμος τόσσόν γε περὶ δρυσὶν ὑψικόμοισιν
 ἡπύει, ὃς τε μάλιστα μέγα βρέμεται χαλεπαίνων,
 ὄσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνῇ
 δεινὸν ἀυσάντων, ὅτ' ἐπ' ἀλλήλοισιν δρουσαν.

Αἶαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἔκτωρ
 ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἱ, οὐδ' ἀφάμαρτε,
 τῇ ῥα δύνω τελαμῶνε περὶ στήθεσσι τετάσθην,
 ἦτοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου ἀργυροῆλου·
 τῷ οἱ ῥυσάσθην τέρενα χροά. χώσατο δ' Ἔκτωρ,
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 τὸν μὲν ἔπειτ' ἀπionτα μέγας Τελαμώνιος Αἴας

395. πάντοθεν Cant. || Βορέα S: ἀνέμου C: ἀνέμων Lips. 396. γε: τε G. ||
 πέλει *El. Mag.* 214. 36: πέλεται Schol. Ap. Rhod. iii. 861: ποῖ HPR: ποτὶ Ω.
 397. ὤρετο: ἐν τισι τῶν ὑπομνημάτων ὤρορε Did. 398. τόσσός Zen. JQ Harl.
 b, Par. c d. || περὶ ADJPRS Harl. a: ποτὶ Ω. || ὑψικόμοισιν: ἱσοφόροισιν
 Agathokles ap. Eust. 399. μέγα: μάλα Q. 400. ὅσση Zen. Aph. Ar. A[C]P²
 (ὅσσοι P¹) R King's (Lips. *supr.*) Harl. d, Par. e g¹ j: τόσση Ω. 403. ἐτέτραπτο
 Q: τράπετο Lips. || ἰού οἱ: ἰουμ Syr. (or ἰουν ?). 404. τοῦ ῥα U. || τετάσθην
 P: πετάσθην G Lips. 406. ἐρυσασθην Syr. 409. ἐπionτα Lips.

395. Notice the contrast of *θάλασσα*, the sea near the shore, and *πόντος* the deep sea. *Βορέω*, rather *βορέα'(ο)* (van L.): note the reading of S.

396. The meaningless *ποτὶ* has invaded almost all our mss., and *πέλει* has no authority but a quotation in the *El. Mag.* The variant *ποθι* is just possible (supplying *βόδαι* from 394) but not likely. Van L. reads *τόσσος πέλεται βρόμος* from a very imperfect quot. of the scholiast on Ap. Rhod. Bentley's *ποτὶ δρυμόν* is almost too ingenious.

398. For the variant *ἱσοφόροισιν* cf. *δρύας ἱσοφόρους* quoted by Hesych. from Sophokles (frag. 354 Dind.).

399. *μάλιστα* goes with the whole sentence, not particularly with the whole sentence, 'the wind which most of all roars loud in anger.' When *μάλιστα* is followed by an adj. the end of a line is generally interposed, E 5, N 568, etc.

402. Here we enter upon a different region of ideas, and are on purely Homeric ground. Lachmann rightly felt the change of style, and therefore joined the following passage to his

'tenth lay,' following immediately after A 557, an artifice which has been generally recognised as the weakest point in detail of his theory, and has given rise to infinite discussion. See Introduction.

403. *τέτραπτο πρὸς ἰού οἱ*, see N 542 *ἐπὶ οἱ τετραμμένον*. But the position of the pronoun is wrong (the words must mean *προστέτραπτό οἱ ἰθύ*), and 'the sense seems to require *πρὸς ἰθύν*, in the direction of his aim,' *H.G.* § 365. This correction gains support from the reading of Syr.

404. *τῇ*, we must supply *hii him* from *οὐδ' ἀφάμαρτε*. The point indicated must be the middle of the breast where the baldricks crossed, that of the sword lying over the right shoulder, that of the shield over the left. Cf. Herod. i. 171 *τελαμῶσι σκνίτιναισι οὐκίλιντες* (*τὰς ἀσπίδας*) *περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστεροῖσι ὤμοισι περικείμενοι* (Reichel p. 32). It is clear that Aias cannot have been wearing a breastplate (see 406), as was noted indeed by some ancient critics (ap. Schol. T).

χερμαδίῳ, τά ῥα πολλὰ θοάων ἔχματα νηῶν 410
 παρ ποσὶ μαρναμένων ἐκυλίνδετο, τῶν ἐν αἰέρας
 στήθος βεβλήκει ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς,
 στρόμβον δ' ὥς ἔσσευε βαλῶν, περὶ δ' ἔδραμε πάντη.
 ὥς δ' ὅθ' ὑπὸ ῥιπῆς πατρὸς Διὸς ἐξερίπη δρῦς
 πρόρριζος, δεινὴ δὲ θεοῖον γίνεται ὁδμή 415
 ἐξ αὐτῆς· τὸν δ' οὐ περ ἔχει θράσος, ὅς κεν ἴδῃται
 ἐγγὺς ἔων, χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός·
 ὥς ἔπεσ' Ἑκτορος ὠκὺ χαμαὶ μένος ἐν κονίησι.
 χειρὸς δ' ἐκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶι. 420
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειᾶς

412. ἐβλήκει JU and *ap.* Eust.: βεβλήκειν Zen. Aph. 'Vat. 16.' 414.
 ὑπὸ ADHQU Syr. Harl. a, Mor. Cant. Lips.: ὑπαι Ω. || ῥιπᾶς: πλῆγας A (γρ.
 ὑπο ριπᾶς) H Ambr. Pap. o, Harl. a (γρ. ριπᾶς). || ἐπέριπε Mor. 415. γίγνεται L.
 416. οὐ περ . . ὅς κεν: οὐ τιμ' . . ὅστις (with τῶν for τὸν?) Aph. || περ:
 κεν Bar. 417 *om.* R. 418. πέσεν J Ambr. || ὠκὺ Ar. P: ὠκα Ω Chia Mass.
 420 *om.* A^t Ambr. Pap. o. 421. μέγ' R Lips. 422. ἐρυσαῖαι Ambr.:
 ἐρύσασθαι R.

410. *χερμαδίῳ*, the construction is altered in the next line, as often, after the parenthesis. *τά*, (of those) *ισήκῃ*, virtually = *οἱ*. Cf. ε 422 *κῆτος* . . *οἳ τε πολλὰ τρέφει*, § 150 *εἰ μὲν τις θεὸς ἔσσι τοι οὐρανὸν εὐρὺν ἔχουσιν*, μ 97 *κῆτος δ' μυρία βόσκει ἀγασσάων* Ἀμφιτρίτη. *ἔχματα*, a word which recurs only in M 260, N 139, Φ 259, in different senses. It is most natural to regard it as = *ἔρματα*, A 486, B 154, stones used as *shores* to keep the ships upright; cf. Hes. *Opp.* 624 *νῆα δ' ἐπ' ἡπείρου ἐρύσαι*, *πυκάσαι τε λίθοισι πάντοθεν*. The only difficulty is to see how such stones could have been lying about in numbers unemployed. Dr. Hayman (*Odyssey* i. App. p. cxiv.) plausibly suggests that the word may mean stones used for ballast. These would naturally be thrown out when the ships were drawn up on land, in order to avoid straining the hulls; but into the sea rather than on the land. The imperf. *ἐκυλίνδετο* seems to imply that they were being used as missiles by others also.

412. *ἄντυγος*, the rim of the shield, Z 118.

413. Cf. A 147 *δλμον δ' ὥς ἔσσευε κυλινδεσθαι δι' ὀμλιν*. The traditional meaning of *στρόμβος* is *whipping-top*, also called *βέμβεξ*, and in this sense

Virgil imitates the simile, *ceu quondam rapido volitans sub verbere turbo*, *Aen.* vii. 378. Others took it to mean a spindle, others again a *ρύμβος* or 'bull-roarer' (see *Lang Custom and Myth* pp. 29-44). Aeschylus uses the word of a whirlwind, and in later Greek it usually means a spiral shell. It is not very clear whether Hector or the stone is the object of the comparison and the subject of *ἔδραμε*, i.e. whether Aias whirls the stone like a *στρόμβος* or makes Hector spin like a *στρόμβος*. The latter is implied by the order of events, though the former seems more natural.

416-17. This couplet has been objected to as superfluous, and is certainly rather weak; note especially the use of *αὐτᾶς* in an emphatic position, but entirely without emphasis—it is in fact redundant. The dislocation of *τῶν* from its governing verb *ἴδῃται* is unusual.

419. The *ἔγχος* must be the second spear which the Homeric hero usually carried: Hector has already cast one. *ἐάφῃ*, see on N 543.

422. *σαμαίᾶς* is legitimately separated from its substantive *αἰχμᾶς* by the end of a line, because it is not an epithet, but part of the predicate, *cast thick*. See note on N 611.

αἰχμάς· ἀλλ' οὐ τις ἐδυνήσατο ποιμένα λαῶν
οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
Πουλυδάμας τε καὶ Αἰνείας καὶ δῖος Ἀγῆνωρ 425
Σαρπηδῶν τ' ἀρχὸς Λυκίων καὶ Γλαῦκος ἀμύμων·
τῶν δ' ἄλλων οὐ τίς εὖ ἀκήδεσεν, ἀλλὰ πάροιθεν
ἄσπιδας εὐκύκλους σθένον αὐτοῦ. τὸν δ' ἄρ' ἑταῖροι
χερσὶν αἰείραντες φέρον ἐκ πόνου, ὅφρ' ἔκεθ' ἵππους
ὠκέας, οἳ οἱ ὀπισθε μάχης ἡδὲ πτολέμοιο 430
ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
οἳ τὸν γε προτὶ ἄστρ' φέρον βαρέα στενάχοντα.
ἀλλ' ὅτε δὴ πόρον ἔξον ἑρρεῖος ποταμοῖο,
Ξάνθου δινήεντος, δν ἀθάνατος τέκετο Ζεὺς,
ἐνθά μιν ἐξ ἵππων πέλασαν χθονί, καδ δέ οἱ ὕδωρ 435
χεῦαν· ὁ δ' ἀμπνύνη καὶ ἀνέδρακεν ὀφθαλμοῖσιν,
ἐξόμενος δ' ἐπὶ γούνα κελαινεφές αἰμ' ἀπέμεσσε.
αὐτὶς δ' ἐξοπίσω πλῆτο χθονί, τὰ δέ οἱ ὄσσε
νύξ ἐκάλυψε μέλαινα, βέλος δ' ἔτι θυμὸν ἐδάμνα.

423. ἐδυνήσατο Lips. 424. ἄριστοι: ἕκαστοι Q (γρ. ἄριστοι): ἐν ἄλλωι
ἀπαντες A. 427. δ': τ' Zen. || εὖ: σευ H. || ἀκήδεσεν Vr. b d, Par. j: ἀκήδης
L: διήλλαττον αἱ Ἀριστάρχου ἀκήδεσεν καὶ ἀκηδέσατο Did. 429. αἰείραντες
PR Lips. 433. δὴ: δὲ Ambr. || ἑρρεῖος PR: εὐρείος ST. 434. ἀθάνατος
Zen. U. 435. πέλασαν P. 436. ἀμπνύνη Ω: ἀμπνυτο Q: ἀμπνύνη Ar. ? ||
ἀνέδρακεν P Lips. 437. ἐξόμενος S. || ἀπέμεσσε Ar. Ω: ἀπέμασσε Zen.
A (μέσσε Ar^m). CDS Pap. o, Par. e j (-ασην): ἀπήμεσσε R: οἱ δὲ γρ. ἀπέμασσε T.
438. αὖτις C. || τῶ δέ Ar. ACHPRS Lips. Mor.: καδ δὲ U and ap. Did.

423. ἐδυνήσατο: ῥ' ἐδυνήσατο Barnes,
γε δυνήσατο Bentley, Fe δυνήσατο G.
Hermann (after N 600: but see note
there). But there is nothing in the
lengthening of *τις* in the principal caesura
to justify a change.

426. Glaucus was wounded in M 387,
and in Π 508 is still unable to fight.
The point is inconsiderable, but may
indicate the interpolation of the line.

427. ἀκήδεσεν, a curious form; it
seems to imply a present *ἀκηδέσ-*ω*
from the stem ἀκηδεσ of ἀκηδής. This
would form an aor. ἀκηδέσ-σαι, with the
usual power of dropping one σ (H. G.
§ 39). Compare ἀκηδέστω. The only
other instance of the verb in H. is Ψ 70
ἀκήδεῖς (ἀκηδέες), imperf. Hence Nauck
reads ἀκηδεῖν here.

429-32 = N 535-38.

433-34 = Φ 1-2, Ω 692-93. In all the
numerous alternations of the war this is
the first mention we have had of the
ford across the Skamandros, which in

the passages quoted lies directly between
the camp and the city. The poet treats
his topography with the utmost freedom,
according to his needs for the moment.

434. ἀθάνατος, Zen. ἀθάνατον, prob-
ably on the ground that ἀθάνατος is
nowhere in H. joined to a divine name,
except in the repetitions of this line and
B 741 (in the same half line); and in
the *Odyssey* of the subordinate divinities
Proteus (δ 385) and Kirke (μ 302). The
acc. as predicate in the rel. clause is
quite defensible, see note on N 340.

436. ἀμπνύνη, see note on E 697.
There is no authority here for the correct
form ἀμπνύνη.

437. It is strange that Nikanor should
think it necessary to point out that
ἐπὶ γούνα is to be joined with ἐξόμενος,
not with ἀπέμεσσε. The phrase evi-
dently means 'sitting with his knees on
the ground,' which we call 'sitting on
his heels.' Zen.'s weak variant ἀπ-
έμασσε has some ms. support.

Ἄργεῖοι δ' ὥς οὖν ἴδον Ἴκτορα νόσφι κίοντα, 440
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
 ἔνθα πολὺ πρῶτιστος Ὀϊλῆος ταχὺς Αἴας
 Σάτνιον οὔτασε δουρὶ μετ' ἄλμενος ὀξύεντι
 Ἥνοπίδην, δν ἄρα νύμφη τέκε νηῆς ἀμύμων
 Ἥνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος. 445
 τὸν μὲν Ὀϊλιάδης δουρικλυτὸς ἐγγύθεν ἔλθων
 οὔτασε καλὴ λαπάρην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ' αὐτῷ
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
 τῷ δ' ἐπὶ Πουλυδάμας ἐγγέσπαλος ἦλθεν ἀμύντωρ
 Πανθοΐδης, βάλε δὲ Προθοήνορα δεξιὸν ὦμον, 450
 υἱὸν Ἀρηϊλύκοιο· δι' ὦμου δ' ὄβριμον ἔγχος
 ἔσχεν, ὁ δ' ἐν κούρησι πεσὼν ἔλε γαῖαν ἀγοστῶι.
 Πουλυδάμας δ' ἔκπαγλον ἐπέυξατο μακρὸν αὔσας·
 “οὐ μὰν αὖτ' ὅτω μεγαθύμου Πανθοΐδαο
 χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα, 455
 ἀλλὰ τις Ἀργείων κόμισσε χροῖ, καί μιν ὅτω
 αὐτῷ σκηπτόμενον κατίμεν δόμον Ἀΐδος εἴσω.”
 ὧς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
 Αἴαντι δὲ μάλιστα δαΐφρονι θυμὸν ὄρινε,
 τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα. 460
 καρπαλίμως δ' ἀπίνοντος ἀκόντισε δουρὶ φαεινῶι·
 Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν
 λικριφὶς αἶψας, κόμισεν δ' Ἀντήνορος υἱὸς

440. νόσφι κίοντα Ar. (?) A (γρ. κίοντα) CS Lips. Harl. a d, Par. a e f. 444.
 οἰνοπίδην Bar. Mor. 445. οἴνοπι Mor. || ὄχθην P: ὄχθην R (supr. α tan. rec.):
 ὄχθην Zen. || σατνιόεντος: τινὲς σατταρίοιο T. 447. οὔτα κατὰ λαπάρην [G?]
 (this is the printed vulgate). 449. ἦλθεν: τινὲς ἦεν T. 451. ὄβριμον CPRS
 Lips. 453. πολυδάμας R. || γρ. καὶ ἔκπαγλος T. || μακρὰ βιβάζων A (γρ.
 μακρὸν αὔσας) HS Pap. o, Harl. a. 460. τοῦ: τῷ Q. 462. ἀλεύατο S.

440. The variant κίοντα for κίοντα is due no doubt to a feeling that the latter is not the right word for a man who is carried away unconscious.

443. Σάτνιον, a short form for Σατνιοείος: compare the name Σιμοείος (Δ 474) also derived from a river. For the position of the Satnioeis see note on Z 35.

444. κηῖς, see notes on B 865, Z 22, and similar phrases in Z 25, 34. So 447 is nearly identical with Z 64. 452 = N 520. ἀγοστῶι, Δ 425.

455. πηδῆσαι, for the commoner ἐκφυγεῖν: the dart is spoken of like an animate being.

457. “αὐτῷ is emphatic, the staff ‘as it was,’ ready to his hand; he would need no other on his way to Hades,” Monro. σκηπτόμενον, using as a staff: the verb is found only here in H.

458–59 = N 417–18. 460 is a weak verse, whose authenticity is doubted with good reason by Heyne and others. The use of τῷ is hardly Homeric, and from the context we should suppose that this is still the Oilean Aias.

463. λικριφὶς αἶψας, so also τ 451, of the oblique charge of a wild boar (cf. on M 148). Compare λικροί (λεκροί)· οἱ ὄφιοι τῶν ἐλαφείων κεράτων (Hesych.):

Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὀλεθρον.
 τὸν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνοεχμῶι, 465
 νεύατον ἀστράγαλον, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 τοῦ δὲ πολὺ προτέρη κεφαλῇ στόμα τε ῥινές τε
 οὐδεὶ πληντ' ἢ περ κνήμαι καὶ γούνα πεσόντος.
 Αἴας δ' αὐτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι·
 “φράξω, Πουλυδάμα, καὶ μοι νημερτές ἐνίσπες· 470
 ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
 ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἔξ,
 ἀλλὰ κασίγνητος Ἀντήνορος ἵπποδάμοιο
 ἦ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἑώικει.”
 ἦ ῥ' εὖ γινώσκων, Τρῶας δ' ἄχος ἔλλαβε θυμόν. 475
 ἔνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὐτάσε δουρί,
 ἀμφὶ κασιγνήτῳ βεβαῶς· ὁ δ' ὕφελκε ποδοῖν.
 τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·
 “Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι,
 οὐ θην οἰοσίν γε πόνος τ' ἔσεται καὶ οἰζὺς 480
 ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτανέεσθε καὶ ὕμμες.

464. ἀρχέλοχος Ar. Ω: ἀρχίλοχος S. 465. τόν δ' J. || κεφαλὴν H. ||
 συνοεχμῶι Pap. o. 466. τένοντας Lips. 467. πρότερον (Harl. a *supr.*, Par.
 a *supr.*) Eust. || ρινας Pap. o. 468. πεσόντα Vr. d. 469. ἀμύμονα πουλυ-
 δάμαντα Zen. 470. πουλυδάμαν Zen. || ἐνίσπες AJ Pap. o: ἐνίσπε Ω. 472.
 μοι: τοι S. 474. ΓΕΝΕΪΝ: ΚΕΦΑΛΗΝ (or Κ ΕΦΑΜΗΝ ?) Pap. o: ῥα φῆν Aph. ||
 εἰοικεν Aph. J, ἐν ἄλλωι A. 475. γινώσκων L. || οὐμῶι GT: οὐμοῦ Cant.

λέχριος, ob-liqu-us, and for the termina-
 tion, ἀμφί-s. κόμισεν, caught in his
 body, as in 456 above.

465. συνοεχμῶι, here only in Greek.
 It appears to come from συν-έχω, cf.
 συνοχή, joining; but the ε is then quite
 anomalous.

466. ἀμφω τένοντε, see notes on Δ
 521, K 456.

467. The meaning may be either that
 the head is cut completely off with such
 force as to bring it to the ground before
 the body has time to fall, or that it is
 only partially severed, but that the
 blow is so violent as to turn the man
 head over heels and bring him face
 foremost on the ground.

471. Compare the similar taunt in
 N 446.

472. The neglect of the F of *Feidetai*
 is very rare. Bentley's *οὐ τι κακὸς μοι*
Feidetai is condemned by the want of

caesura. Brandreth reads *ἔσεται* for
εἶδεται with equal improbability.

474. ἑώικει, the plupf. (=imperf.)
 implies 'I thought he was,' when he
 was alive. ΓΕΝΕΪΝ is a strange word,
 apparently expressing what we should
 give by 'family type'; but neither the
 phrase nor the idea is like H. Aph.
 read αὐτῷ γάρ ῥα φῆν ἀγχιστα εἰοικεν,
 which is plain, and has been adopted by
 Nauck, von Christ, and van L.

475. εὖ γινώσκων, though he knew
 him well he pretended not to do so for
 the sake of the sarcasm.

477. ὕφελκε· ὑπό=away from Aka-
 mas; ποδοῖν, by the feet (or from
 under Akamas' feet?). Akamas also is
 son of Antenor, B 823, A 60, M 100.

479. ἰόμωροι, see note on Δ 242.

481. κατακτανέεσθε, Collet M. C. 330
 would read *κατακτενέεσθε*, see note on
 Z 409.

φράξεσθ' ὥς ὑμῖν Πρόμαχος δεδμημένος εὔδει
ἐγχει ἐμῶι, ἵνα μή τι κασιγνήτοιο γε ποιῇ
δηρὸν αἵτιτος ξηί· τῷ καὶ τέ τις εὔχεται ἀνὴρ
γνωτὸν ἐνὶ μεγάροισιν ἄρεω ἀλκτῆρα λιπέσθαι." 485

ὡς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
Πηλέεωι δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
ὠρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἐρώην
Πηλεόιο ἀνακτος· ὁ δ' οὐτασεν Ἴλιονῆα
υἷον Φόρβαντος πολυμήλου, τὸν ῥα μάλιστα 490
Ἑρμείας Τρώων ἐφίλει καὶ κτῆσιν ὅπασσε·

482. ὡμῖν: ὡμῖν Q: ὡμῶν Lips.: ὡμῶν Harl. a *supr.*: ὡμῶν H Cant.
483. ἵνα μή: ἐν ἄλλωι μή τοι A. || Γε: τε S. 484. ἄτιμος R. || τέ (A *supr.*)
HJ: om. P¹Q Lips.: κε Ω. 485. μεγάροισιν Zen. (Ar. ?) DJS: μετάρους Ω. ||
ἄρεω Ar. ? (see Ludwich): ἄραc Zen.: ἄρεω (C *supr.*) PQ Harl. a b, King's, Par.
c d g h: ἄρεωc Ω. || λιπέσθαι: γενέσθαι S Eust. 489 om. T'. || Πηλεόιο
Ω (incl. A): γρ. καὶ μέγα ὡς Μενελέωc (sic) Harl. a: Πηλέεω Cant. 490.
τὸν ῥα: τὸν δὲ Mor. Bar. 491. ὅπασσε S.

482. εὔδει is used only here of death ;
but cf. κοιμήσατο χάλκεον ὕπνον, A 241.

484. The scansion of ἄτιτος with ῖ is
entirely contrary to all analogy ; see
N 414, and compare παλῆτιτος, ἀντιτος,
λυτός, στατός, etc. always with a short
stem-vowel. Hence Clarke transposed
and wrote ἐπὶ αἵτιτος. This, however,
is almost too simple—there is no reason
why it should ever have got wrong. I
strongly suspect that the original read-
ing is that of R, αἵτιμος, in the sense
unassessed. When a man's next-of-kin
was gone, he had lost the avenger who
exactd the price for the blood shed.
Compare π 431 τοῦ νῦν οἶκον αἵτιμον ἔδει,
*whose house thou eatest up with no price
set on it*, i.e. without retribution, and
note on ἀτίμητον μετανάστην I 648. The
sense *assess* is of course quite familiar
in the verb τιμᾶω: and even if Schulze
is right in referring τιμή to a different
root (τίω = *honour*) from that of τίσις
(τίω = *exact*), the two had been com-
pletely confused at a very early date, as
he admits (see App. D, vol. i. p. 595).—
The vulg. καὶ κέ τις is clearly impossible.
For καὶ τέ τις Monro (H. G. § 82) writes
καὶ τίς τ', the regular order, which may
be indirectly supported by the entire
omission of the particle in a few mss.
But there seems to be a certain tendency
of τε in this generalizing sense to cohere
with καὶ, cf. A 521 and other instances
in H. G. § 332, so that the text may
be accepted.

485. ἄρεω, i.e. ἀρή'(o), gen. of ἀρης,
harm, wrongly transliterated from
AΠΕΟ: see note on M 334. The
variant ἀρήs naturally arises from the
acc. ἀρην, confused with ἀρήν = *prayer*,
curse. The explanation of Ar., that
ἄρεω is from ἄρεωc a by-form of ἄρης,
does not hold here, for when a man is
killed in battle it cannot be said that
a survivor ἄρην ἀμύνει, though he may
keep *disaster* from the family by saving
them the disgrace of a kinsman slain
and no blood-price exacted. ἀλκτῆρα
from δλκ- (δλ-αλκ-εῖν etc.). Schulze
(K. Z. xxix.) makes *ἄλκτῆρ* = *ultor* for
volctor ; but this is disproved by § 531
κυνῶν ἀλκτῆρα καὶ ἀνδρῶν. Cf. also
ἀρην (ἀρην) ἐτάροισιν ἀμύνειν M 334, etc.
λιπέσθαι, *be left behind* ; this aor. is
always used in passive sense.

488. ὠρμήθη with gen. as Φ 595.

489. Edd. read Πηλεέω, like Περτέω
B 552 etc., as the other cases (in mss.)
come from a nom. -εωc. But Aph. read
Πηλέεον in N 92, and the declension
in -os can always be restored: van L.
Ench. p. 206.

491. κτῆσιν ὅπασσε, as god of flocks
and herds. Hence in § 435 the swine-herd
offers to the nymphs and Hermes, and the
schol. quote from Simonides (Amorg. fr.
18) θύουσι νύμφαις τῷι τε Μαιῆδος τόκωι·
οὔτοι γὰρ ἀνδρῶν αἰμ' ἔχουσι ποιμένων.
Cf. also o 319. The pastoral character
of Hermes is more pronounced in later
mythology, e.g. in the Hymn to him.

τῶι δ' ἄρ' ὑπὸ μήτηρ μῦνον τέκεν Ἴλιονῆα·
 τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα,
 ἐκ δ' ὥσε γλήνην· δόρυ δ' ὀφθαλμοῖο διαπρὸ
 καὶ διὰ ἰνίου ἦλθεν, ὃ δ' ἔξετο χεῖρε πετάσσας 495
 ἄμφω. Πηνέλεως δὲ ἐρυσσάμενος ξίφος ὀξὺ
 αὐχένα μέσσον ἔλασσε, ἀπήραξεν δὲ χαμᾶζε
 αὐτῇ σὺν πῆληκι κάρη· ἔτι δ' ὄβριμον ἔγχος
 ἦεν ἐν ὀφθαλμῶι· ὃ δὲ φῆ κώδειαν ἀνασχὼν
 πέφραδ' ἐτε Τρώεσσι καὶ εὐχόμενος ἔπος ἤυδα· 500
 "εἰπέμεναι μοι, Τρῶες, ἀγανοῦ Ἴλιονῆος
 πατρὶ φίλῳ καὶ μητρὶ γοήμεναι ἐν μεγάρουσιν·
 οὐδὲ γὰρ ἡ Προμάχοιο δάμαρ Ἀλεγηνοριδαο
 ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὅππότε κεν δὴ
 ἐκ Τροίης σὺν νηυσὶ νεώμεθα κούροι Ἀχαιῶν." 505
 ὧς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυῖα,
 πάπτηνεν δὲ ἕκαστος ὄπηι φύγοι αἰπὺν ὄλεθρον.
 ἔσπετε νῦν μοι, μούσαι Ὀλύμπια δώματ' ἔχουσai,
 ὅς τις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν

495. χεῖρα PQ. 498. κάρη G². || δαβριμον CHPQRS. 499. δὲ φῆ Zen.: δὲ φῆ Ar. AJ: δὴ φῆ G: δ' ἔφη Ω. 500 δθ. Ar. ? (see below). 505. σὺν: ἐν Zen. Aph. J. 506. τρόμος ἔλλαβε γυῖα: χλωρὸν θέος εἴλα(ν) DGPQRUT Harl. a, γρ. A. || ἔλλαβε: εἴλετο S. 507. ὅποι GR Eust. || φύγη(ι) JQ Cant. Lips.: φύγη D. 509 τινὲς ἀθετοῦσι Schol. AT (see below).

He was worshipped as ἐπιμήλιος at Koroneia, κρισφόρος at Tanagra (see Frazer *Paus.* v. p. 87), and as νόμιος commonly.

495. ἰνίου, see note on E 73.

497. ἀπήρασεν, cf. N 577 ἀπὸ δὲ τρυφάλειαν ἄραζεν.

499. φῆ, see on B 144; he held up the head on the spear-point like a poppy-head on its long stalk. φῆ is here, as in B, the reading of Zen.; Ar. read φῆ = ἔφη and probably athetized the next verse (δοκεῖ ἀθετεῖν τὸν δεῦτερον στίχον, Herod.); he understood the words to mean 'he said, holding it up (as) a poppy-head.' The unnaturalness of this construction need not be dwelt upon.

500. πέφραδε, *sheaved*, *pointed out*, as 335 above, η 49 δόμος ὃν με κελεύεις πεφραδέμεν, κ 111, λ 22, etc.

505. σὺν νηυσὶ and ἐν νηυσὶ are equally Homeric, but the former is commoner. But ἐπὶ νηυσὶν always means *at* or *among*

the ships on land, never *on board* (except as variant in B 351).

508. The following passage is probably a later addition. The appeal to the Muses is out of place, as there is no great crisis, but only a temporary reflux of the tide of battle (cf. A 218). The allusion to the agency of Poseidon refers to 383-401, a decidedly late passage. The turning of the battle took place really with the wounding of Hector, and since then many ἀνδράγρια have been won. The phrase ἀνδράγρια, *spoils of heroes*, is unique; hence τινὲς (not, apparently, including Ar.) ἀθετοῦσι διὰ τὸ ξένον τῆς λέξεως καὶ μὴ κείμενον ἀλλαχοῦ. (Those who athetized 509 must equally have condemned the preceding and following lines; and this with δέ for ἄ in 511 might suffice to save the rest of the passage). The analogous words are βοάγρια (M 22, q.v.), ζωάγρια (Σ 407), μοιχάγρια (θ 332), but not one of these is exactly parallel.

ἦρατ', ἐπεὶ ῥ' ἔκλινε μάχην κλυτὸς ἐννοσίγαιος. 510
 Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα
 Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·
 Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἐξενάριξε·
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα,
 Τεύκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην. 515
 Ἀτρεΐδης δ' ἄρ' ἔπειθ' Ὑπερήνορα ποιμένα λαῶν
 οὔτασε καλὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσε
 δηιώσας· ψυχὴ δὲ κατ' οὔταμένην ὠτειλὴν
 ἔσσυτ' ἐπειγομένη, τὸν δὲ σκότος ὄσσε κάλυψε.
 πλείστους δ' Αἴας εἶλεν Ὀϊλῆος ταχὺς υἱός· 520
 οὐ γάρ οἱ τις ὁμοῖος ἐπισπέσθαι ποσσὶν ἦεν
 ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρσῃ.

510. ἦρατο ἢ ἦρατο Eust. || ῥ': per Mor. || μάχης S. 511. ῥα: μεν C.
 512. μυρτιάδην Q. || καρτεροθύμων S: βαρβαροφώνων τινές, T. 513. φάλκην
 R Vg. A: φάλκην Bar. Mor. 517. οὔτασε καλὰ Ω: οὔτα κατὰ DGQTU Par.
 e h, γρ. A. || δ': τ' Mor. || ἔπειτα T¹ Mor. 520. οἰλιαδης Pap. o. || υἱός:
 αἴας R (cf. N 701). 522. τε Ζεὺς: διὰ θεὸς τινές T. || ἐν: ἐς P. || ὄρσῃ:
 ὄρσῃ(ν) CDHTU Lips. Par. j (γρ. ὄρσῃ): ὦ[Pap. o: A has ὄρσῃ συγρ. ε over η.

514. Μόρυν τε καὶ Ἴπποτίωνα, see on N 792. From the same passage (791) Barnes conj. Πολυφότην (Πολυφήτην) for Περιφήτην.

516. Ἀτρεΐδης, Menelaos, who alludes in P 24 to the death of Hyperenor, though he adds details which are not mentioned here.

517. See note on N 508.

518. κατ' ὠτειλὴν, down the course of the wound, as though it were a channel along which the soul flowed; cf. κατὰ ῥέον.

521. ἐπισπέσθαι may consistently with

the use of ἔπομαι mean either 'no man was his match so as to keep pace with him in running,' or 'no man was his equal for clinging to the foe when men have turned to flee.' In the latter case ἀνδρῶν τρεσσάντων may be a gen. absolute, and ποσσὶν mean 'by speed of foot.' It is perhaps possible, however, to make ἀνδρῶν depend on ποσσὶν, and take this with ἐπισπέσθαι, as we talk of 'hanging on the heels' of a flying enemy. There is little to choose between ὄρσῃ and ὄρσε. For the phrase compare A 544, N 362.

INTRODUCTION

THE book consists of two principal parts—(1) the awaking of Zeus and the restoration of Hector to the battle by Apollo's aid, 1–366 ; and (2) the final battle or battles at the ships, 515–746. The intervening portion, 367–514, seems to be an interpolation designed partly to effect the transition between the two sections, partly to bring the whole into connexion with the main plot as it was left at the end of Λ.

The division between Ξ and O is purely arbitrary. The first portion, O 1–262, is the necessary continuation of the Διὸς ἀπάγη, and shares the merits of that delightful poem. It contains several passages of doubtful authenticity, but none of them are of large compass, nor does the doubt cast upon them affect the general context. Reference may be made to the notes on 18, 56, 212–14, 231.

With 263 more serious questions begin. We find the long and splendid simile by which Paris is portrayed in Z 506 ff. applied with far less appropriateness to Hector. Yet if we cut it out there is left not a word even to hint that Hector has to come all the way from the ford of Skamandros (Ξ 433) before joining his men ; this we should hardly expect the Epic poet to leave out. The simile of the galloping horse may to some extent bridge this gap.

The speech of Thoas, 281–305, is full of difficulties, which are pointed out in the notes. It would seem as though the whole passage from 263–305 were an interpolation ; most of the lines which are not un-Homeric in thought or expression come from other parts of the poems (263–68 = Z 506–11 ; 269 = X 24 ; 270, cf. N 757, β 297 ; 271, cf. Γ 24 ; 272 = Λ 549 ; 277–78 = P 730–31, cf. N 147 ; 285 = A 73, etc. ; 286 = N 99 ; 290, cf. χ 372, K 44 ; 294 = B 139 ; 298 cf. Λ 594 ; 299 cf. K 433 ; 300 = H 379). It is not easy to see what was the reason of the interpolation, unless it may have been desired for local or family reasons to bring in the curious eulogy on Thoas, who at once disappears from the scene, together with his futile tactical advice—a distant echo of that of Poseidon in Ξ 370 ff.

The description of the fight at the ships, 306–66, contains no noteworthy difficulty, with the exception of the fact that Hector who is on foot in 307 (μακρὰ βεβᾶς) suddenly appears on his chariot in 352. On this little stress can be laid, as similar instances are common in the Homeric

fight; we have only to assume that Hector, who was carried to his chariot in Ξ 429, returns with it to the fight, and mounts or dismounts as occasion serves.

With 366 Apollo disappears from the battle, having carried out the charge laid on him in 229-33; henceforth it is Zeus alone who directs the fight. Here, then, we may confidently place the end of the $\Delta\iota\omicron\varsigma$ ἀπάτη. And from this point difficulties and complications thicken.

The introduction of Nestor in 370 is sudden and unexplained; we last heard of him in Ξ 1-134, as he is not mentioned in Ξ 380 with the friends in whose company he was last found. The omen of the thunder, too (379), seems to miss its mark and produce the opposite effect to that intended. There is thus some ground for suspicion, though hardly for condemnation of the passage.

The passage about Patroklos (390-404) is also difficult, apart from the general question of the authenticity of the whole Eurypylos incident (see Introduction to Λ); for it is impossible to say what are the times alluded to in 391 and 395. There does not seem to be a proper contrast between the period when 'they were fighting for the wall'—which would seem to be the stage of the battle described in M—and the moment when 'he marked the Trojans assaulting the wall.' Even if we take $\epsilon\pi\epsilon\sigma\sigma\upsilon\mu\epsilon\nu\omicron\varsigma$ to imply 'carrying' the wall, the difficulty is not solved, for that was done at the end of M; are we to suppose that Patroklos never noticed all the disasters of N and Ξ , and only remarks when the wall is carried for the second time? The lines could only be in place immediately after the end of M; but it may remain doubtful whether they were originally composed for that place, or are purposely left with a vague reference so as to introduce the Patrokleia at any point of the story. It may be remarked that of the ten lines 395-404 six are borrowed; 395-96 = M 143-44; 397-98 = O 113-14, 403-04 = Λ 792-93; and this fact, together with the use of the non-Homeric word $\lambda\omicron\gamma\omicron\iota\varsigma$, seems to point to late origin. The same may be said of the word $\sigma\omicron\phi\acute{\iota}\eta\varsigma$ in the next passage (405-14), which is further complicated by a confusion in the picture of the battle which runs through most of the rest of the book. In 387 we were told that the Greeks have mounted the ships and are fighting from them. But here (407-09) they are drawn up in $\phi\acute{\alpha}\lambda\lambda\alpha\gamma\gamma\epsilon\varsigma$, and are keeping the Trojans away from the ships. In 416 it is not made clear whether Aias is on the ship or before it, but the context is on the whole in favour of the latter; for though Lykophron, who is standing by Aias, falls when wounded $\nu\eta\omicron\varsigma$ ἀπὸ $\pi\rho\nu\mu\eta\eta\varsigma$, there is nothing whatever in the following passage, down to 591, to shew that the battle is not on the level ground. In 442 and 483 there is no mention of any climbing of the ship, and in 515-91 the fighting is of the normal type, with rushes forward and backward on either side. In 566 the phrase $\phi\rho\acute{\alpha}\xi\alpha\tau\omicron$ $\nu\eta\alpha\varsigma$ $\epsilon\rho\kappa\epsilon\acute{\iota}$ $\chi\alpha\lambda\kappa\epsilon\acute{\iota}\omega$ naturally implies a wall of armed men in front of the ships; and in 593 we are told, to our surprise, that the Trojans 'attacked the ships,' as though they had not done so already in 385.

It is clear, then, that this part of the battle cannot be harmonized with the lines which first describe the Greeks as posted on the ships. These lines are 379-89, (414 ?) and 435. The latter carries with it the whole episode of Teukros and his bow, which takes us down to 514. The whole

passage 367-514 is in fact only a string of episodes which have grown up independently about one central idea with details differently conceived, and have been brought into merely superficial connexion. They partly contradict one another as to the position of Aias, and cannot be reconciled with what follows.

But after 514 all goes smoothly enough, and the only question is as to the point at which we once more enter the stream of the *Mḗνrs*. Either 515 or 592 fits on excellently to the general situation as it was left in Α 595. The slow and stubborn retreat of the Greeks there described is resumed here in a brief stand in front of the ships, till the Trojans charge and drive them inside the line (see note on *εἰσῶπτοι* 653) and among the huts.

Now at length Aias, not content to be confined in one of these dislocated groups, mounts on the ships' decks, and fights first from one and then from another; finally he has to defend the ship of Protesilaos, which Hector attempts to burn.

As between 515 and 592 the decision is not easy; 515-91, though rather commonplace and entirely without significance in the story, contain no serious difficulties, but it cannot be doubted that 592 is far more suitable as the exordium of a 'new rhapsody'. The question is fortunately not important. For two short interpolations it will be sufficient to refer to the notes on 610 and 668.

ΙΛΙΑΔΟΣ Ο

Παλίωσις παρὰ τῶν νεῶν.

αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
 φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
 οἳ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
 χλωροὶ ὑπαὶ δέιους, πεφοβημένοι, ἔγρετο δὲ Ζεὺς
 Ἴδης ἐν κορυφήσιν παρὰ χρυσοθρόνου Ἥρης. 5
 στῇ δ' ἄρ' ἀναΐξας, ἶδε δὲ Τρῶας καὶ Ἀχαιοὺς,
 τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν
 Ἀργείους, μετὰ δέ σφι Ποσειδάωνα ἄνακτα.
 Ἔκτορα δ' ἐν πεδίῳ ἶδε κείμενον, ἀμφὶ δ' ἑταῖροι
 εἶαθ'· ὁ δ' ἀργαλέῳ ἔχει' ἄσθματι κῆρ ἀπινύσσων, 10
 αἶμ' ἐμέων, ἐπεὶ οὐ μιν ἀφαιρότατος βάλ' Ἀχαιῶν.
 τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
 δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
 "ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη,
 Ἔκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαοὺς. 15

4. ὑπαὶ Ar. Ω: ὑπὸ Lips. || ὑπαῖδδαιούς T. 5. προστιθέασι καὶ τὸ ἔζετο δ' ὀρεώεασι μαλακὸν δ' ἐνδυνε χιτῶνα (= B 42) T. 10. κῆρ ἀπινύσσων Ar. Ω: κῆρ ἀπινύσσων Aph.: τινὲς κῆρα <πινύσσων> T: κῆρ ἀπονύσσων Par. e. 11. ἀφαιρότερος QST Vr. b A. 15. τινὲς ἐφόβησε δ' ἀχαιούς T.

1-3=Θ 343-45. οἳ μὲν, the Trojans.
 4. δαίους, a form which recurs only in K 376 in the same phrase; it represents an original ὑπὸ δ' αἰέος.

10. For εἶαθ', a form which recurs some fifteen times in H., Ar. strangely read εἶαθ', as though = ἦσαν, as also in Ω 84, υ 106. In the last passage there is more excuse for him, as the verb is there applied to an inanimate object. ἄσθματι, cf. 241. ἀπινύσσων, dazed, ἀπὸ τοῦ παραφρονῶν καὶ ἀναισθητῶν· πινυτὸν γὰρ τὸ αἰσθητικόν, Schol. BL.

The verb recurs only ε 342, ζ 258, in the sense to be foolish; see note on Ξ 249. The variant κῆρα πινύσσων was explained to mean expecting death.

11. Cf. Ξ 437. οὐ . . ἀφαιρότατος, sc. Aias (lilotes).

13. δεινὰ must be taken as qualifying the whole phrase ὑπόδρα ἰδὼν, scowling terribly. But the expression is rather awkward.

14. ἀμήχανε, unmanageable, as N 726. The order of the words is very unusual.

οὐ μὰν οἶδ' εἰ αὐτε κακορραφίης ἀλεγεινῆς
 πρώτη ἐπαύρηαι καὶ σε πληγῇσιν ἱμάσσω.
 ἦ οὐ μέμνηι ὅτε τε κρέμω ὑψόθεν; ἐκ δὲ ποδοῖν
 ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἦλα
 χρύσειον ἄρρηκτον, σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν
 ἐκρέμω· ἥλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
 λύσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,

20

17. *πρῶτον* Harl. a *supr.* om. Zen.
 19. *περὶ*: *παρὰ* Q.
 κε Q. || *λάβοιμι* J (γρ. *λάβοιμι*).

18. *μεινῆς* ar. Rh. Gr. iii. 244. 23.

18-31

21. *ἥλάστεον* Vr. A: *ἑλάστεον* S.

22. *ὄν*

16. οὐ μὰν οἶδ' *cl.* exactly the Latin *haud scio an*, in the sense of 'very likely.' αὐτε, *hereafter*, as A 340, etc.

17. *πρῶτη ἐπαύρηαι*, *be the first to reap the fruits*, see on A 410 *ἐπαύρωται βασιλῆος*. *ἱμάσσω* is best taken as an aor. to correspond with *ἐπαύρηαι*: the stem is dental, *ἱμα(ν)τ*, and can make *ἱμασσα* as well as *ἱμασα* (E 589, etc.). For the *πληγαί* of Zeus (the thunderbolt) cf. Θ 12.

18-31. This whole passage, the *κόλασις τῆς Ἥρας*, was omitted entirely by Zen. His authority would be greater but for the suspicion that he may have seen an *ἀπρεπές* in such a tale of the gods. Internal evidence, however, is strongly in his favour. The last line (31) comes in very awkwardly, *αὖτις* having no particular reference, whereas 32 joins on perfectly to 17. There are several forms which do not belong to the old Epic dialect, e.g. *μέμνηι*, *κρέμω*, *ἥλάστεον*, *γῆν* for *γαίαν* (see note on Γ 104), *ἀθήσαντα* (for *ἀέθλ.*). *ξύν* for *σύν* in order to 'make position' for a short syllable in *thesis* can hardly be right, and *ῥυσάμην* elsewhere always has the *υ* long. It is of course possible to emend by conjecture; for *μεινῆι* we can read *μεινῆ(αι)* (cf. Φ 442) as also in T 188, Φ 396, ω 115 (*διὰ τοῦ ἣ εἶχον πάσαι* Didl.: does this imply *μέμναι* as Ludw. thinks? or should we read *διὰ τοῦ ι*—or *ηι*—implying *μέμνη* as the variant?) or *μεινῆς* (αι) with Choroiboskos, cf. Ψ 648. So for *κρέμω* we can read *κρέμα(ο)* (Nauck has *σε κρέμας(α)* for *τε κρέμω*); and *ρύμην* for *ῥυσάμην* with Heyne. But it may be questioned whether the older forms ever stood in this place. The rather barbarous character of the legend is no argument for the antiquity of the passage itself; for the rudest mythology

of Greece attains to literary recognition only in post-Homeric times, and is studiously ignored in the older period of the *Épos*. The legend is evidently closely related to that in Ξ 249 q.v.

18. *ἦ οὐ*: Brandreth is probably right in omitting *ἦ*, see on E 349. For *τε κρέμω* mss. write *τ' ἐκρέμω*, entirely abolishing the caesura.

19. *ἄκμονας*, the anvil is the largest mass of metal with which primitive man commonly deals, and is therefore a handy means of torture. Curtius suggests however that the word may here mean *thunderbolts*, regarded as heavy stones, a sufficiently appropriate implement for Zeus; he compares Skt. *arman*, stone, thunderbolt, Lith. *akmen*, stone. See also Hes. *Theog.* 722 where *χάλκεος ἄκμων οὐρανόθεν κατιών* may mean *thunderbolt*, but is more probably *anvil*. A similar rough and ready torture is applied to Melanthios in χ 173.

21. *ἥλάστεον*, see note on M 163. 'ἥλυσσον?' A. Pallis: but that word seems too strong: see X 70. Schol. T and Eust. say *προσγράφοις τινε*

πρὶν γ' ὅτε δὴ σ' ἀπέλυσω πεδῶν (Heyne: *ποδῶν* mss.), *μυδροῖς δ' ἐνὶ Τροίῃ* *κάββαλον*, *ὅφρα πέλοιτο καὶ ἐσομένοις πυνθέσθαι*.

καὶ δεικνύνται, φασί, ὑπὸ τῶν περιηγητῶν οἱ τοιοῦτοι μύδροι, οὗς ἀνωτέρω ἄκμονας εἶπεν. The lines will not fit into our text; if they ever stood there, it must have been in place of 22-30. Ludwich suggests that they may merely have been copied into the margin of some archetype from a lost Epic, by way of illustration. They probably were meant to explain the presence of some meteoric stones in the Troad. *παρασταδόν*, *παραστάντες*, cf. *ἀποσταδόν*, 556; *H. G.* § 401.

ρίπτασκον τεταγών ἀπὸ βηλοῦ, ὄφρ' ἂν ἴκηται
γῆν ὀλιγηπελέων. ἐμὲ δ' οὐδ' ὥς θυμὸν ἀνίει
ἀζηχῆς ὀδύνη Ἑρακλῆος θείοιο, 25
τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας
πέμψας ἐπ' ἀτρύγετον πόντον κακὰ μητιώωσα,
καί μιν ἔπειτα Κόωνδ' ἐν ναιομένην ἀπένεικας.
τὸν μὲν ἐγὼν εὐθεν ῥυσάμην καὶ ἀνήγαγον αὐτὶς
Ἄργος ἐς ἱππόβοτον, καὶ πολλά περ ἀθλήσαντα. 30
τῶν σ' αὐτὶς μνήσω, ἵν' ἀπολήξῃς ἀπατάων,
ὄφρα ἴδῃς ἦν τοι χαρίσμη φιλότης τε καὶ εὐνή,
ἦν ἐμίγῃς ἐλθοῦσα θεῶν ἀπο καί μ' ἀπάτηςας."

24. **οὐμὸν** Ar. Ω: οὐμὸς C²GPRSTU Harl. a, King's Par. c d f² (or f¹?) g (Lips. *supr.*). || **ἀνίει**: ἀνίει HPQR: ἀνίηι U: ἀνίηι T¹. 26. **βορέα** Q. || **ἀνέμῳ** Mor. 28. **κόων** (om. δ') Lips. 29. **ἐπεί**: αὐτὶς Cant. || **αὐτὶς**: αὐτὶς C. || οἱ δὲ γρ. ἀπίαγον αὐτὶς T. 31. **αὐτὶς** C. || **ἀπολήξῃς** Ar. DRT Lips. Bar. Vr. A: ἀπολλήξῃς Ω. 31-62 lost in J (one leaf). 32. **ὄφρα ἴδῃ** Ar.: ὄφρα ἴδοι Lips.: ὄφρα ἴδοις Par. e: ὄφρ' εἶδα(ι)ς GQRS. || **τοί**: π PQ. 33 om. Zen. Aph.

23. Cf. A 591 ῥῆψε ποδὸς τεταγών ἀπὸ βηλοῦ θεσπεσίαο, whence this line has evidently been adapted, for βηλοῦ without the epithet is less clear. But Schol. A on A 591 says Παρμενίων ὁ γλωσσογράφος φησὶν Ἀχαιοὺς καὶ Δρύοπας καλεῖν τὸν οὐρανὸν βηλόν. So Qu. Smyrn. understood the word when he wrote ἀστερόεις βηλός (xiii. 483). Perhaps this contains a genuine tradition, and βηλός is really an old Achaian word distinct from βηλός = threshold, Ψ 202, which certainly is not particularly appropriate here. **ρίπτασκον** is a wrong form, it should be either **ρίπτεσκον** or **ρίψασκον**, as the Homeric iteratives are formed either with the stem-vowel or thematic ε of the present stem, or the sigmatic aorist stem in -σα. The mistake is perhaps due to a reminiscence of **ρίπτειν** in the similar passage, Ξ 257. **νικάσκομεν** (A 512) and **τρωπασκετο** (A 568 if right) are of course different, being contracted forms from α-stems. The hiatus after **βηλοῦ** is defensible in the bucolic diaeresis. **ἴκηται**, the subj. is thoroughly un-Homeric; see H. G. § 293. We must either read **ἴκατο** or regard the mood as positive evidence of the lateness of the passage.

24. **ὀλιγηπελέων**, cf. 245, and **ὀλιγοδρανέων**, 246, *fainting*, apparently 'little moving' (**πῆλομαι**), hardly able to stir; cf. **ηπελεῖν** quoted from Hippokrates.

οὐμὸν, others **θυμὸς** (*anger*, in apposition with **ὀδύνη**). There is not much to choose between the two, though apart from authority the second is perhaps slightly preferable. **ἀνίει**, *left, departed from*, as in the phrase **θυμὸς ἀνῆκε**, etc.

25. **ἀζηχῆς**, see note on A 435.

26. **κὺν Βορέῃ ἀνέμῳ** is to be taken with **πέμψας**, as we say 'to go with the wind.' **ἄμα πνοιῆς** is the commoner phrase, but **κὺν** suits the marked personification, 'in the company of.' Schol. T gives two very inferior alternatives, **ἀδελον πρότερον** Ἑρα καὶ Βορρᾶς ἀνέπεισαν τὰς θυέλλας, ἢ Ἑρα ἄμα Βορρᾶι καὶ τὰς θυέλλας ἐπεισεν. The variant **ἀνέμῳ** would be tempting if better attested.

28 = Ξ 255, shewing that the same event is spoken of in both passages.

29. **ῥυσάμην**, Bentley **ρύμην**, Heyne **ρύμην** (see on 18-31 above). Schulze (Q.E. p. 328) thinks that the ῥ may be due to the influence of **ἐρύσασθαι**.

30. **ἀεθλήσαντα**, see note on H 453. **ἀλγῆσαντα** van L. καὶ πολλὸν ἀεθλήσαντα Brandreth; both needless in this passage.

31. This line has all the appearance of an awkward transition from an addition to the original text.

33. **ἦν**, cognate acc.; see H. G. § 136. 1, and cf. **νίκης τὴν μιν ἐγὼ νίκησα**, λ 545. The line was omitted by Zen. and Aph., but there is no obvious reason for its condemnation.

- ὥς φάτο, ῥίγησεν δὲ βοῶπις πότνια Ἥρη,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 35
“ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὃς τε μέγιστος
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
σὴ θ' ἱερὴ κεφαλὴ καὶ νωῖτερον λέχος αὐτῶν
κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μᾶψ ὁμόσαιμι· 40
μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
πημαίνει Τρώας τε καὶ Ἑκτορα, τοῖσι δ' ἀρήγει,
ἀλλὰ που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
τειρομένους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοὺς·
αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην 45
τῇ ἱμεν ἦμιν κεν δὴ σύ, κελαινεφές, ἡγεμονεύῃς.”
ὥς φάτο, μεῖδυσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
“εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια Ἥρη,
ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζεις, 50
τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλῃ,
αἰψά μεταστρέψειε νόον μετὰ σὸν καὶ ἐμὸν κῆρ.

36. τόδε: τό γε R. 39. ἱερὰ DP Lips. 42. πημαίνειν R Lips. || ἀρήγειν R. 43 om. Q frag. Mosc. 44. κτεινομένους Aph. Argol. Mass. 45. καὶ κείνῳ(i) Ar. ACQT Cant. Harl. a, fr. Mosc. Ven. B: κάκείνῳ(i) Ω. 46. ἡγεμονεύουσιν AP²RU Harl. a, fr. Mosc.: ἡγεμονεύουσιν G: ἡγεμονεύουσιν Ω. 48. ἀμειβόμενος: φωνήσας Vr. b. 49. βοῶπις Aph. Ω: βοῶπι Ar. (?) APRU² (p. ras.). 50. γρ. καὶ ἐν ἀθανάτοισι T. || καεῖνας ST Bar. Par. d f. 51. γε om. T Harl. a. 52. μεταστρέψειε S.

36-38 = ε 184-86, where see M. and R. for the legends connected with the Styx. Compare also B 755, Ξ 271 ff., with notes. The Styx here seems to represent both the waters and the underworld, which with heaven and earth make up the universe (see 187-93).

40. κουρίδιον, A 114.

41. For μή with indic. in oaths see K 330, T 261, and H. G. § 358. It should be noticed that the construction here is slightly different from that in K, as μή here negatives only the following words, δι' ἐμὴν ἰότητα, not the verb πημαίνει, whereas in K it negatives the verb ἐποχῆσεται. Hera speaks the truth so far, that Poseidon had intervened on his own initiative, not on account of any wish of hers (δι' ἐμὴν ἰότητα, which may perhaps be purposely used in place of the usual ἰότητι), as with the present text

there has been no communication between them (see note on Ξ 241); but morally of course παρακέρουσαι τὸν ὄρκον, her oath is fraudulent, as Ar. says. There is but a slight technical change in Hera's favour even if we omit Ξ 252-60 (see Introd. to Ξ). Zeus evidently grasps the real position.

45. καὶ goes with παραμυθησαίμην, the optat. being concessive, 'so far from inciting, I am even willing to advise him' (H. G. § 299 d).

50. Schol. A (Did.) has ἐν τοῖς εἰκαιτέροις "ἀθανάτοισι θεοῖσι," which is impossible without further alteration (φρονέουσθα?). Doubtless T, as often, has the correct reading, and the variant was ἐν for μετ' with legitimate hiatus.

51. γε καὶ εἰ, εἰ καὶ Bentley, a decided improvement, as εἰ καὶ is the regular phrase and the γε otiose.

ἀλλ' εἰ δὴ ῥ' ἑτέον γε καὶ ἀτρεκέως ἀγορεύεις,
 ἔρχεο νῦν μετὰ φύλα θεῶν καὶ δεῦρο κάλεσσον
 Ἴρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον, 55
 ὅφρ' ἡ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 ἔλθῃ καὶ εἴπησι Ποσειδάωνι ἄνακτι
 παυσάμενον πολέμοιο τὰ ἄ πρὸς δώμαθ' ἰκέσθαι,
 Ἔκτορα δ' ὀτρύνησι μάχην ἐς Φοῖβος Ἀπόλλων,
 αὐτὶς δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων 60
 αἱ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὐτὶς ἀποστρέψῃσιν ἀνάλκιδα φύζαν ἐνόρσας,
 φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσωσι

53. οὕτω διὰ τοῦ γε Ar. Aph. (others τε? So Harl. d). || ἀγορεύεις Q. 54.
 ἐν ἄλλῳι κάλεσσον A. 55. κλυτότοξον: τινὲς κλυτὸν αὐδὴν T. 56-77 ἀθ.
 Aph. Ar. 60. αὖθις CPR. || ἐμπνεύσῃσι L. || λελάθει H fr. Mosc. (T has οἱ and
 written one over the other: both *man.* 1?). 61. μιν: μοι Q. 62. αὖθις
 C. || ὑποστρέψῃσι Mor.

53. Except here and B 10 ἀτρεκέως occurs only in K, Ω and Od.

56-77. This passage was athetized by Aph. and Ar.; Zen. entirely omitted 64-77, saying that they were 'like an Euripidean prologue.' Most edd. agree in the condemnation, though some would exempt 56-63 and 72-77. The first eight lines contain no serious cause of offence: beyond the general grounds that the whole passage is a needless recital and inferior in composition, the only argument brought by Ar. against this part of it is that *ὡς ἐρίπαν πρὸς τὸ δεύτερον πρότερον ἀπαντᾷ*, νῦν δὲ πρὸς τὸ πρότερον ἀπήντηκεν "ὅφρ' ἡ μὲν μετὰ λαὸν Ἀχαιῶν" (i.e. ἡ μὲν means the former, not as often the latter of two persons mentioned; but this is by no means universal, see for instance O 7). Against 64-71 the objections are decisive. In the first place the prophecy of the course of the war is not in accordance with Homeric practice, and is quite unnecessary. Then it does not accord with facts; the rout of the Achaeans does not come on the ships of Achilles; and it is not Achilles who stirs up Patroklos, but *vice versa*. ἐκ τοῦ in 69 is awkward; it must mean not, as the words imply, from the time of Hector's death, but from the time of the sending of Patroklos (64). The twice-repeated form κτενεῖ is not Homeric, nor is Ἴλιον as a neuter (but for this see note on 71). The last six lines do not interfere with the context, and might be left,

though suspicion attaches to the use of τὸ πρῶν (see note) and the form κάρητι for καρῆατι.

58. παυσάμενον, acc. because it goes closely with the infin., 'to cease and go'; H. G. § 240. Eust. cites *πανσαμένῳ*, but there is no ground for considering this a real variant. τὰ δ, ἐφ' δ P. Knight as elsewhere.

59. Note the sequence of subjunctives in -η(ι)σι, ὀτρύνῃσι, ἐμπνεύσῃσι, ἀποστρέψῃσι. This form is certainly not original in the non-thematic (sigmatic) aor. Hence Mulvany (*C. R.* x. 24) takes ὀτρύνῃσι for pres., reads ἐμπνέῃσι, and regards ἀποστρέψῃσι as evidence that the late interpolation begins with 61, not 64. But the aor. seems to be required in both the former cases; and as the analogy of the thematic present must have affected the aor. before the end of the Epic period, it is probably better to accept the forms as they stand.

60. λελάθει, in causal sense, *make to forget*, B 600, etc., as with *λελαχεῖν*; in the sense 'to forget' the mid. *λελαθέσθαι* is used.

62. Pallis suggests ἀποτρέψῃσι (cf. A 758). The two verbs are often confused in mss., see M 249, T 256; but change is needless.

63. ἐν νηυσὶ νέωσσι, this is one of the few passages where this common phrase is free from ambiguity, though in a different sense from the equally unambiguous N 742; see on I 236.

Πηλεΐδew 'Αχιλῆος· ὁ δ' ἀνστήσει δν ἑταῖρον
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχεϊ φαίδιμος Ἔκτωρ 65
 Ἴλιου προπάροιθε, πολεῖς ὀλέσαντ' αἰζηοὺς
 τοὺς ἄλλους, μετὰ δ' υἱὸν ἑμὸν Σαρπηδόνα διον.
 τοῦ δὲ χολωσάμενος κτενεῖ Ἔκτορα διός· Ἀχιλλεύς.
 ἐκ τοῦ δ' ἄν τοι ἔπειτα παλίωξιν παρὰ νηῶν
 αἶεν ἐγὼ τεύχοιμι διαμπερές, εἰς ὃ κ' Ἀχαιοὶ 70
 Ἴλιον αἰπὺ ἔλοιεν Ἀθηναίης διὰ βουλάς.
 τὸ πρὶν δ' οὐτ' ἄρ' ἐγὼ παύω χόλον οὔτε τιw ἄλλον
 ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἑάσω,
 πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἑέλδωρ,
 ὥς οἱ ὑπέστην πρῶτον, ἐμῶι δ' ἐπένευσα κάρητι, 75
 ἥματι τῶι ὅτ' ἐμείο θεὰ Θέτις ἤψατο γούνων
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον."
 ὥς ἔφατ', οὐδ' ἀπίθουσε θεὰ λευκώλενος Ἥρη,
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.

64. ἀνστήσει δν Ar. Ω (ἀνστήσοι L: ἀναστήσει R Par. e): ἀνστήσειεν τινές (Did.), S Par. a: ἀναστήσειεν Par. f. 64-77 om. Zen. 65. κτανεῖ J (*supr.* ε). 66. πολεῖς P: πολ(λ)οῦς CQ. || ὀλέσαντ' A^c. 69. δ' ἄν: δά Cant.: δ' ἄρ Q. 71. αἰπὺ ἔλοιεν: ἐκπέρωσαν Ar. (?). || αἰπὺ: αἰπὺν R² Harl. a, Mor. Par. e. || ἔλοιεν: ἔλωσιν C Lips.¹ 72. παύω Ar. Ω: παύω (C *supr.*) DHJPQU Harl. b d, King's Par. a c g h. || ἄλλων DPQ. 75. πρῶτοι C¹. || ὑπένευσα Q Cant. fr. Mosc. 76. ἑμῶι P. 78. θεὰ λευκώλενος: βοῶπις πότνια S. || τινές μετὰ τούτων γράφουσι ΖΗΝ' ὑποταρβήσασα, νόος δὲ οἱ ἄλλα μενοῖνα T. 79. δὲ κατ': δ' εἰ (Zen. † see below) S Harl. a, Par. a (γρ. βῆ δὲ κατ') f j. || εἰς R.

66. Ἴλιου, i.e. Ἴλιος: the ancient form is evidently copied from passages such as Φ 104, Ξ 6. πολεῖς, the contracted form is no doubt original here; cf. note on B 4.

69. Ar. noted that παλίωξις is here used of continued defeat, not in the Homeric sense of the turning of the tide of battle.

70. τεύχοιμι, τεύχωμι Cobet (see on A 549), with the consequent adoption of ἔλωσιν in 71. The subj. is certainly the mood of prophecy, not the opt.

71. (ἡ διπλῇ) οἱ νῦν μόνως οὐδετέρως εἰρηται Ἴλιον, An.; Ἀριστάρχος (τινές, T) "Ἴλιον ἐκπέρωσιν" Did. The two statements are obviously contradictory, and no doubt we ought to read Ἀριστοφάνης in the latter. The difficulty of Ἴλιον as a neuter may however be evaded by reading αἰπὺν, with slight ms. support, as Bentley proposed. For -us as a fem. termination cf. θῆλυς ἑέρση, etc. (H. G. § 116. 4). Zen. accepted the neut. Ἴλιον

as Homeric, cf. Π 92, Σ 174. It was of course the regular form in post-Homeric times, and very probably stood here from the first. Ἀθηναίος, as inspirer of the device of the wooden horse, τὸν Ἐπεὶδς ἐποίησεν σὺν Ἀθῆνῃ, θ 493.

72. τὸ πρὶν is nowhere else found in the sense of the simple πρὶν: it always means *formerly*. ἄρ': Barnes *an*, taking παύω as subj., or reading παύσω.

75. κάρητι, cf. κάρητος § 230, ψ 157. κάρη belongs to the same stem (for κάρητι), but no other cases of it occur. The form need not be regarded as contracted from καρῆατι. Ar. (Sch. T) took it as masc., from κάρης.

77. Ar. objected that πτολίπορος is an epithet of Odysseus, not of Achilles; but see Θ 372, Φ 550, Ω 108. The title is sufficiently justified by I 328-29.

79. The variant δ' ἔξ for δὲ κατ' is attributed to Zen. by Did. But this must be an error, for we know that it was Ar. who elsewhere objected to κατὰ and

ὥς δ' ὅτ' ἂν ἀΐξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν 80
 γαῖαν ἐληλυθὼς φρεσὶ πευκαλίμησι νοήσῃ
 "ἔνθ' εἴην ἢ ἔνθα," μενοιμήησιν τε πολλά,
 ὥς κραιπνῶς μεμαυῖα διέπτατο πότνια "Ἥρη.
 ἵκετο δ' αἰπὺν Ὀλυμπον, ὀμηγερέεσσι δ' ἐπῆλθεν
 ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες 85
 πάντες ἀνήϊξαν καὶ δεικανόωντο δέπασσιν.
 ἦ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήϊω
 δέκτο δέπας· πρώτη γὰρ ἐναντὶ ἦλθε θέουσα,
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·
 "Ἥρη, τίπτε βέβηκας; ἀτυζομένη δὲ ἔοικας· 90
 ἦ μάλα δὴ σ' ἐφόβησε Κρόνου πάϊς, ὅς τοι ἀκοίτης."
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ λευκώλενος "Ἥρη·
 "μή με, θεὰ Θέμι, ταῦτα διεῖρεο· οἶσθα καὶ αὐτὴ

81. ἐληλυθεός H: ἐληλυθεός PRU Lips. || νοήσῃ L (supr. n) Q Eust. 82. εἴην D (p. ras.) GHPQRTU¹ (Ym U², ἢ εἴην U³) fr. Mosc. Par. c (d¹ ?) e g (γρ. εἴην ἢ εἴην) h: ἦα Lips.: ἵην Par. f¹: εἴην, ἦην, and εἴην ap. Eust. || μενοιμήησιν Ar. [S¹] Par. g: μενοιμήσῃ Ω. 83. διέπτα Lips. 84. ἀπάλεον S: ἐπάλεον Q. 85. δόμων J. 86. ἐδεικανόωντο CH. || δέπασσιν Ar. Ω: δειπάσσαν DPQU Vr. A Harl. b, Par. d e: ἐπέσσαν Zen. (Sch. B: τινές AT). || ἐν ἐνίοις κάλειν τὴ μιν εἰς 2 ἑκαστος οὐκ εἶδ' (= Ψ 203) Sch. A. 87. ἔλλως Q. 88. ἐναντίον P Mor.: ἐναντίος L. || εἶσεύσα Lips. Harl. a, fr. Mosc. Par. h: ἀμεινον φέρουσα, T. 90. ἦρα Lips. 91. ὅς τοι: ὅστις J fr. Mosc.: ὁς τοι Q Lips. 92. θεὰ λευκώλενος: βοῶντις πότνια PRS Par. a f (and ἐν ἄλλω A).

wrote *ἐξ* when the passage was made from mountain to mountain, not from the mountain to the plain (see on Θ 410); probably Zen. wrote *κατ'* here.

80. This curious simile is the only illustration taken from purely mental processes in H., if we except the comparison of η 36 τῶν νέες ὡκείαι ὡς εἰ πτερὸν ἢ νύμφη, and ὁ δ' ὥστε νύμφη ποτῶτο, *Scul. Herc.* 222. A somewhat similar one will be found in Ap. Rhod. ii. 541 ff. The presence of *ἂν* in a simile is against the rule (*H. G.* § 283). We can of course easily write *ἀναΐξῃ*, but the compound is strictly limited to the sense *spring up* from a lower position to a higher, which is excluded here.

82. εἴην, a proper opt. *I would be in this place or that*—and the wish is its own accomplishment; by the power of memory he is in an instant wherever he wills. μενοιμήησιν τε πολλά is rather obscure, but it probably means *and he has many wishes*, i.e. however many wishes he has (respecting the place he would be in), it

is all the same. The primitive parataxis by which a clause is simply tacked on by a *τε* or *δέ*, and the exact connexion of thought—here 'even though'—left to be inferred is common enough. Others take it to mean *he longs much* (after the places he remembers), or *makes many plans* (for the future); but these seem hardly relevant. μενοιμήησιν is the reading of Ar.; the assimilation (for μενοινμήησιν) is rare (*H. G.* § 55), but the subj. seems preferable to the opt. of the vulg., which is probably due to the influence on the copyist's mind of the neighbouring εἴην, or εἴη as many mss. have. No doubt the latter form was taken to mean *considers whether he should go* (cf. Hesych. εἴημι· πορεύομαι) *hither or thither*. But the explanation first given seems decidedly better.

86. δεικανόωντο, see note on Δ 4. Schulze takes the word as = *δεκανόωντο*, with purely metrical lengthening.

87. For the dat. after δέκτο see note on A 596 and *H. G.* § 143. 2.

- ολος ἐκείνου θυμός, ὑπερφίαλος καὶ ἀπηνής.
 ἀλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἐνι δαιτὸς ἐΐσης· 95
 ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεται ἀθανάτοισιν,
 οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδὲ τί φημι
 πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
 οὔτε θεοῖς, εἴ πέρ τις ἔτι νῦν δαίνυται εὐφρων."
 ἡ μὲν ἄρ' ὥς εἰπούσα καθέζετο πότνια Ἥρη, 100
 ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοί· ἡ δὲ γέλασσε
 χεῖλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κυανέησιν
 ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηύδα·
 "νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες.
 ἡ ἔτι μιν μέμαμεν καταπαυσέμεν ἄσπον ἰόντες 105
 ἡ ἔπει ἡδὲ βίη· ὁ δ' ἀφήμενος οὐκ ἀλεγίζει
 οὐδ' ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσι
 κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.
 τῷ ἔχεθ' ὅττι κεν ὕμμι κακὸν πέμπησιν ἐκάστωι.

94. ἐκείνου Ω: κείνου Ar. || θυμός ἐκείνου Lips. 95. ἐΐσης P. 97.
 πιφάσεται JPQR: πιφάσεται Mor. || τι: τε S: ε H Harl. b (and γρ. Lips.)
 98. οὐμῶ H Vr. b. 100. καίεζο J. 101. ὄχθησαν HTU Harl. a, Lips. Vr.
 b A, fr. Mosc. 102. κυανέοισι(n) PQ. 103. προσκύδα HTU. 104. κινός
 Bar. || ἀφραδέοντες (A *supr.*) C Mor. || τινὲς ἐριδαίνομεν ἀφρονέοντι Did. (T):
 μενεαίνομεν ἰσοφαρίζειν Heracl. All. 2. 109. δῶμι ἢ ὕμμι Eust.

94. Ar. read κείνου, the regular Homeric form for ἐκείνου, see note on I 63. But it must be admitted that the spondaic form gives a very harsh rhythm here. Van L.'s κείνοο is a little better.

97. πιφαύσκεται, almost = *is parading*; cf. M 280 *πιφανσκομένος τὰ δ κῆλα*.

98. *κεχαρησέμεν*, intrans., like the mid. *οὐ μὲν τοι θυμὸς κεχαρήσεται* ψ 266, the only other form of the redupl. future. Pallis would read *χαρησέμεν* from T 363. It is however possible, and with the weakly attested variant *οὐδέ ε* would be necessary, to take it as causative; and the analogy of *πεπιθήσω* and *κεκαδήσω* points to this (*H. G.* § 65). In this case it is well to make Hera herself rather than Zeus the subject of the verb: *I do not suppose that I shall gladden the hearts of all alike* (Monro). The phrase is of course a *litotes*, meaning 'I am sure that some of you will be very angry.' She is thinking of Ares (110). *βροτοῖσιν* seems to be added rather for rhetorical effect than for any direct interest which humanity could have in the quarrel.

101. Cf. A 570. *γέλασσε χεῖλεσιν*,

a phrase which may be compared with υ 347 *γναθμοῖσι γελῶν ἄλλοτρίοισιν*, though the present expression is simpler and more natural; it is notorious that a 'forced smile' is far easier for the lips than for the eyes and brow. In the *Odyssey* the effect aimed at is that of a ghastly and unnatural laugh.

104. *ἀφρονέοντες*, the verb occurs here only in H. For the variant *ἀφραδέοντες* cf. I 32, η 294. The cunning of Hera in stirring up rebellion while pretending to counsel submission is a masterpiece worthy of Mark Antony.

105. *ἄσπον ἰόντες* in the sense of hostile approach, as A 567. The same connotation is found with the Hebrew *qarab*, e.g. Ps. xxxii. 9 'Whose mouth must be held in with bit and bridle lest they come near unto thee.' Hence *q'arab* = battle. For the fut. infin. with *μέμαμεν* see note on H 36.

106. *ἀφίμμενος*, *sitting apart*; the compound occurs only here. Cf. Θ 207, A 81.

108. Compare M 103.

109. *ἔχετε*, imper. rather than indic. It is not clear whether it is to be taken

ἤδη γὰρ νῦν ἔλπομ' Ἀρῆ γε πῆμα τετύχθαι· 110

υἱὸς γάρ οἱ ὄλωλε μάχῃ ἐνι, φίλτατος ἀνδρῶν,
Ἀσκάλαφος, τὸν φησιν ὃν ἔμμεναι ὄβριμος Ἀρης."

ὥς ἔφατ', αὐτὰρ Ἀρης θαλερῶ πεπλήγετο μῆρῳ
χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δὲ προσηύδα·

"μὴ νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ' ἔχοντες, 115

τίσασθαι φόνον υἱὸς ἰόντ' ἐπὶ νῆας Ἀχαιῶν,

εἴ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῶι

κεῖσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κούρησιν."

ὥς φάτο, καὶ ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε 120

ζευγνύμεν, αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα.

ἔνθ' αὖ ἐτι μείζων τε καὶ ἀργαλεώτερος ἄλλος

πὰρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,

εἰ μὴ Ἀθήνη πᾶσι περιδδείσασα θεοῖσιν

ᾠρτο δι' ἐκ προθύρου, λίπε δὲ θρόνον ἔνθα θάασσε,

τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος ὤμων, 125

112. **δωβριμος** CHPR. 114. **καταπρηνὲς** T: **κατὰ πρηνὲς** P. || **δὲ προσηύδα** Ω: **δ' ἔπος κῦδα** Ar. AR Harl. a d, Par. h (γρ. **ἐπικῦδα** T). 116. **τίσασθαι** (A *supr.*) Cant. 119. **κέλετο** GJPR: **κέλεται** Q. 120. **ἔντεα δύσετο** PR. || **ἐδύσατο** A (*supr.* ε) CJQST Vr. A Bar. fr. Mosc. Lips. || **παμφανόωντα** Bar. 121. **κ' ἔτι**: **κέ τι** S Harl. a, Vr. A fr. Mosc.: **κέ τις** DGP (καί) RU. 122. **φόνος καὶ μήτις** Vr. d. 123. **περιδδείσασα** Ar. P. 124. **μὲν ἐκ ἧ δι' ἐκ** Eust. 125. **ὁμοῖον** H.

intrans., *hold on*, i.e. be patient; or trans., *accept, endure*, whatever ill he sends you. The latter, though not a common use of *ἔχειν*, is sufficiently supported by λ 482 *ἔχω κακά*. In fact the distinction between the two is very slight, for even if we do not take the relative clause as the direct object of *ἔχετε* it still represents an adverbial accus.

110. **ἔλπομαι**, *I fancy*, of present or past events as H 199, II 281, etc. The word is ironical, as Hera evidently has no doubt of the fact. For the death of Askalaphos see N 518. That passage was obviously composed in preparation for the present scene. We are not told how Hera came to know of Askalaphos' death; until she left Olympus for Ida in Z, after the event, she seems to have been completely aloof from the war like Ares himself. This, however, is one of the small difficulties which may trouble the reader as little as the poet.

113. **πεπλήγετο μῆρῳ**, a gesture of annoyance; 397, M 162, II 125.

116. **ἰόντ'**, i.e. *ἰόντα*, not *ἰόντι*, as 58, etc. For the infin. after **νεμεσάζετε** cf. δ 158, 195, and for acc. and infin. note on P 254.

118. **ὁμοῦ** with dat. as E 867 **ὁμοῦ νεφέεσσιν** (where see note). **μετά**, meaning *among*, is very rarely found with the dat. singular; there are only five other cases. Here **αἵματι** must be regarded as a sort of noun of multitude, the bloody corpses. Cf. **μετὰ στοφάλλεγγι** Φ 503 beside **ἐν στρ.** II 775 (*H. G.* § 194). The similar words of the same speaker in E 886 may be compared, **πῆματ' ἐπασχον ἐν αἰνήσιν νεκδέεσσιν**. The emphasis laid on carnage is well suited to the character of Ares.

119. For **Δεῖμος** and **Φόβος** as participators in the battle see Δ 440. In N 299 **Φόβος** is called the son of Ares. It would seem more natural, but for these passages, to look upon them here as the horses themselves, not as the attendants who harness them; and this opinion was in fact held by some of the ancient critics, but refuted by Ar.

ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα
 χάλκεον· ἢ δ' ἐπέεσσι καθάπτετο θούρον Ἄρηα·
 “μαινόμενε, φρένας ἡλέ, διέφθορας· ἢ νύ τοι αὐτως
 οὔατ' ἀκουέμεν ἔστι, νόος δ' ἀπόλωλε καὶ αἰδώς.
 οὐκ ἄτεις ἄ τέ φησι θεὰ λευκώλενος Ἥρη,
 ἢ δὴ νῦν παρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;
 ἢ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἄψ ἔμεν Οὐλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκη,
 αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι;
 αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς
 λείψει, ὁ δ' ἡμέας εἰσι κυδοιμήσων ἐς Ὀλυμπον,
 μάρψει δ' ἐξείης ὅς τ' αἴτιος ὅς τε καὶ οὐκί.
 τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς εἰοί.
 ἤδη γάρ τις τοῦ γε βίην καὶ χεῖρας ἀμείνων
 ἢ πέφατ' ἢ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ
 πάντων ἀνθρώπων ῥύσθαι γενεήν τε τόκον τε.”

126. ἀπὸ: ἐκ (A *supr.*) CP: ἀπὸ ἢ ἐκ Eust. 127. καθάπτετο P (T *supr.*).
 128. μαινόμενε: δαιμόνιε *El. Mag.* 68. 46, *El. Gud.* 38. 36. 129. αἰδώς:
 αὐτός Bar. Mor. 131. ἐλληλούσει L. 134. αὐτὰρ δ G Vr. A. || σοῖς μέγα
 πᾶμα Zen. || πᾶσι: πᾶμα S Par. a f (and ἐν ἄλλωι A). 136. ἐς: ἐπ' R. 138.
 ὅσοι Zen. H (*supr.* ἄο) R, γρ. L: ἔσο Ar. Ω. 139. τοῦ γε Ar.
 APRT Vr. b, Harl. b d: τοῦδε Zen. Aph. Ω: τοῦσε Q. 140. πεφάσεται S.

126. ἔστηκε, stood, presumably in the
 σύργε of a spear-stand (δοιροδόκη α 128,
 cf. T 387).

128. ἡλέ, here only, with φρένας ἡλέ
 β 243, οἶνος ἡλέος ξ 464. The word is
 evidently connected with ἄλη, ἡλασκάζειν
 (ι 457), ἡλθιος, etc., and there is some
 evidence for an Aiolic form ἄλλος in the
 same sense (conj. by Bergk in the famous
 ode of Sappho, fr. 2. 16 φαίνομαι ἄλλα, I
 am as one distraught). Fick therefore
 writes ἄλλε here. It is possible that ἄλλο-
 φρονέων may be derived from this, and,
 as the *El. Mag.* (68. 45) suggests, even
 the familiar use of ἄλλως in the sense
uselessly; though in that case confusion
 between the two words must have been
 very early. Compare ἄλλοφάσσω, to be
 delirious, in Hippokrates, and see Meister
Gr. Dial. i. 142. διέφθορας (the perf.
 only here in H.) is best taken in a pass.
 sense as in Hippokrates and late writers;
 in Attic it is always trans. (e.g. Soph.
El. 306), and so of course it may be
 here if, by a slight change of punctua-
 tion, we join it with φρένας. But then
 the order of the words is not Homeric.
 αὐτῶς, it is for nothing that thou hast

ears to hear with. The clause may
 equally well be taken interrogatively.

132. ἀναπλήσας, see note on Δ 170.

136. κυδοιμήσων, trans. drive in ur-
 roar; the word recurs only in A 324,
 where it is intrans.

138. ὅσοι, thine own; reflexive as re-
 ferring to the subject of the subordinate
 infinitive clause. See App. A, vol. i. p.
 562.

141. γενεήν τε τόκον τε, see note on
 H 128. The line is obscure; to say it
 is hard to protect the lineage and offspring
 of all men would serve to dissuade Ares
 from avenging a common mortal, but
 has little force when the offspring re-
 ferred to is that of a god, even though
 the mother be human. Perhaps what
 Athene means is that 'it is hard to
 keep watch and ward over (pay constant
 attention to) the birth and parentage of
 all men'; i.e. all heroes—at least all
 worth mentioning, all of royal blood—
 are in the last resort sprung from gods,
 and would then all have a right to
 involve the gods in their blood-feuds
 if the claim were once admitted; the
 only thing therefore is to neglect divine

ὥς εἰποῦς' ἵδρυσε θρόνῳ ἐνὶ θούρον Ἄρηα.
 Ἥρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτὸς
 Ἴριν θ', ἥ τε θεοῖσι μετάγγελος ἀθανάτοισι,
 καὶ σφεας φωνήσας' ἔπεα πτερόεντα προσηύδα· 145
 "Ζεὺς σφῶν εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 αὐτὰρ ἔπῃν ἔλθῃτε Διὸς τ' εἰς ὧπα ἴδῃσθε,
 ἔρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνάγῃ."
 ἡ μὲν ἄρ' ὥς εἰπούσα πάλιν κλε πότνια Ἥρη,
 ἔξετο δ' εἰνὶ θρόνῳ· τὼ δ' ἀΐξαντε πετέεσθην. 150
 Ἴδην δ' ἵκανον πολυπίδακα, μητέρα θηρών,
 εὖρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
 ἤμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
 τὼ δὲ παροῖθ' ἐλθόντε Διὸς νεφεληγερέταο
 στήτην· οὐδέ σφωε ἰδὼν ἐχολώσατο θυμῷ, 155
 ὅττι οἱ ὦκ' ἐπέεσσι φίλης ἀλόχοιο πῖθέσθην.
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
 "βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἀνακτι
 πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.
 παυσάμενόν μιν ἀνωχθι μάχης ἥδὲ πτολέμοιο 160
 ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἅλα διαν.
 εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσει,

146. ἐλκεῖν S. 147-8 ἀθ. Ar. Aph. 147. τ' om. P: δ' U Vr. b, γρ. Sch. X. || Ἰδεσθαι P: Ἰδεσθαι Q Lips. 148. ἐποτρύνει DSU Vr. b. || ἀνώγει DHSU Vr. b. 150. Ἰξετο J. 151. δ': ε' Mor. 155. σφωε R: σφωῖν (σφωῖν) Ω. || σπυλὸν D. 157. Ἥρην Q (supr. Ἴριν). || προτέρην P: πρότερον S. 161. ἔρχεσθαι: ἔρχεσθ' A PS, γρ. A. 162-78 om. R¹. 162. μοι: μου Ammonios ap. Sch. T. || ἐπέεσσ' ἐπιπείσεται QR². || ἐπιπείσεται Harl. d, *Ex. Mag.* 69. 39.

descent altogether. This involves a sense of ῥύεσθαι to which no exact parallel occurs; but a somewhat similar use will be found in Ω 584. Van L. boldly reads ἀθανάτων for ἀνθρώπων, comparing Π 449, Φ 187. This gives the required sense, but there is nothing to account for the alteration.

144. μετάγγελος, *intermundia*, cf. note on ἰσηνίοχος, Z 19. There is no advantage in writing the preposition separately here, and still less in Ψ 199, the only place where the word recurs. ms. authority counts of course for nothing.

147-48 were athetized by Aph. and Ar. on the ground that they are needless, as Iris and Apollo must obey in any case, and unsuited to Hera, because the commands of Zeus are not such as she

wishes to see carried out. These are quite inadequate; a speech of a single line is a rare thing in H., and in this case 146 would be particularly curt.

153. The 'fragrant cloud' seems to be an allusion to the νεφέλη καλὴ χρυσεῖη of Ξ 350. θυόεις does not recur in H. (*Hymn. Cer.* 97, 318, 490); but we find *θυεῖς* (Θ 48 etc.), *θυώδης* (δ 121 etc.).

155. Heyne's conj. σφωε for σφωῖν of the vulg. now has the support of one ms. It is obviously right. σφωῖν would only be construed with ἐχολώσατο, a very unnatural order of words. οὐδὲ ἐχολώσατο, *litotes*, 'was well pleased.'

162. εἰ . . οὐκ, see note on Δ 160. ἀλογίσει, here only in H., where the simple λόγος occurs only twice, see note on 393. Hence Nauck conj. ἀπιθήσει.

φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
μή μ' οὐδὲ κρατερός περ ἐὼν ἐπιόντα ταλάσση
μείναι, ἐπεὶ ἐὼ φημι βίηι πολὺ φέρτερος εἶναι 165
καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὄθεται φίλον ἦτορ
ἶσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι."

ὥς ἔφατ', οὐδ' ἀπίθησε ποδὴν ἔκτα ὠκέα Ἴρις,
βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
ὥς δ' ὅτ' ἂν ἐκ νεφέων πτήται νιφὰς ἢ χάλαζα 170
ψυχρὴ ὑπαὶ ῥιπῆς αἰθρηγενέος Βορέας,
ὥς κραιπνῶς μεμαυῖα διέπτατο ὠκέα Ἴρις,
ἀγγχοῦ δ' ἰσταμένη προσέφη κλυτὸν ἐννοσίγαιον·
"ἀγγελίην τινά τοι, γαιήοχε κυανοχαῖτα,
ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιόχοιο. 175
παυσάμενόν σ' ἐκέλευσε μάχης ἡδὲ πολέμοιο
ἔρχεσθαι μετὰ φύλα θεῶν ἢ εἰς ἄλα διαν.
εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπίσειαι, ἀλλ' ἄλογήσεις,
ἡπείλει καὶ κείνος ἐναντίβιον πολεμίξω"

163. δὴ ἔπειτα: δ' ἔπειτα Q: δῆπτα (δ' ἥπτα) Ω. 164. ταλάσση R²: τῆς θαλάσσης Sch. T: παλάσσει (?) S. 165. ἐδ': εὐ Δ: εὐ fr. Mosc. 166-7 dθ. Ar. 166. ὅσται U (second ο in ras. ?). 169. κατ': μετ' P: ἐκ Zen. 171. ψυχρὸν Q. || υπο Syr. 175. παραὶ: παρὰ Mor., Ap. Lex. 7. 11. 176. σ' ἐκέλευσε (σε κέλευσε) Ω: σε κέλευε PT Vr. b, fr. Mosc., Par. g¹ h, γρ. Δ: σε κέ(λ)εται ACQ Par. c², Harl. d, Lips. 177. ἔρχεσθ' ἢ GS (cf. 161). 178. ἐπέεσσιν πεπείσσει Q. 179. κείνός DGQSTU: καὶ ἐκείνος R. || πολεμίσκων Ar. APRT Par. a, Vr. d, Cant. Mor. Lips.: πτολεμίσκων DHJU (x in ras.): π(τ)ολεμίσκων Zen. Ω.

164. μὴ οὐ go together, see note on A 26.

166. The parallel line 182 shews clearly that τοῦ = Ποσειδῶνος, and is not, as some take it, gen. after ὄθεται, 'he reckes not of this.' In its emphatic position it refers back to the similarly placed ἐὼ, 'yet he it is whose heart fears not.' Thus the two sentences are closely connected; Hentze, indeed, only puts a comma after πρότερος.

167. Ἴσον ἐμοὶ φάσθαι, see A 187 with note. στυγέουσα, fear, as A 186, H 112, Θ 515. This line and the preceding were athetized by Ar. as wrongly inserted from 182-83; Zeus, he thinks, should appeal only to superior force, not to the privilege of seniority, τὰ τοιαῦτα γὰρ τῶν δεομένων: while in the mouth of Iris the words are right, as they would offer Poseidon an honourable excuse for yielding.

170. πῆται, either = πτά-εται, aor.

subj. from ἐπτά-μην, or one of the hypothetical subjunctives with lengthened stem-vowel (see on A 129), also from ἐπτάμην, or a thematic form, cf. ἐπι-πτά-εσθαι Δ 126.

171 = T 358. ὑπαὶ ῥιπῆς goes with πτήται, is driven by the stress of the wind. αἰθρηγενέος, born in the upper air, because the N. wind was looked upon as coming from the high tops of the Thracian mountains. So we have Βορέης αἰθρηγενέτης in ε 296, where M. and R.'s note may be compared. Others refer it to αἶθρος, apparently meaning cold, in ξ 318, and translate producing cold; but compounds with -γενής are regularly passive.

179. καὶ κείνος, where we should have expected καὶ αὐτός. It seems to be a sort of hyperbaton such as is common in conversation: he too threatened that he would come for he threatened that he too would come.

ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγει 180
 χείρας, ἐπεὶ σέο φησὶ βίηι πολὺ φέρτερος εἶναι
 καὶ γενεῇ πρότερος· σὸν δ' οὐκ ὄθεται φίλον ἦτορ
 ἰσὼν οἱ φάσθαι, τὸν τε στυγέουσι καὶ ἄλλοι."

τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς ἐννοσίγαιος·
 "ὦ πόποι, ἣ ῥ' ἀγαθὸς περ ἔων ὑπέροπλον ἔειπεν, 185
 εἰ μ' ὁμότιμον ἔοντα βίηι ἀέκοντα καθέξει.

τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο 'Ρέα,
 Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης ἐνέροισιν ἀνάσσω·
 τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
 ἦτοι ἐγὼν ἔλαχον πολὴν ἄλα ναιέμεν αἰεὶ 190

παλλομένων, Ἀΐδης δ' ἔλαχε ζόφον ἡρόεοντα,
 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσι·
 γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλύμπος.
 τῷ ῥα καὶ οὐ τι Διὸς βέομαι φρεσὶν, ἀλλὰ ἔκηλος,

180. ἀνωγε DS Harl. a. 181. φέρτατος Vr. b. 183. οἱ: εμοι Syr. || τε: τοι C: δὲ J. 185. ἔειπεν Q. 187. τ' om. DR Vr. A. || τ' ἐκ κρόνου Ar. Ω: τ' ἐκρόνου H¹ Par. j: τε κρόνου Syr. Par. e, Lips. (γρ. ἐκ κρόνου) and ap. Did. || τέκετο ῥέα: τέκε ῥέα JQ fr. Mosc. Vr. b, King's Par. a c f g h and ap. Eust.: τέκε ῥέην ap. Eust.: τέκε ῥήν G: τέτοκε ῥέα U. 189. τριχθὰ τε R. || πάντα: πάντ' & τινές Sch. T (comparing ἐπίστιον for ἐφίστιον). 190. πολὴν: οἱ δὲ πολλήν Sch. T. 191. παλλομένων Herakleitos ap. Sch. B on O 21. 192. εὐρὺν: αἰὺν Zen. || νεφέλῃσι: νεφέσσι Schol. L (Porph.) on Π 365. 193. δ' ἔτι: δὲ τι DH: δὲ τοι S.

185. ὑπέροπλον *insolent*, only here and P 170 (in the same phrase) in H. (also Hesiod and Pindar); with ὑπεροπλῆ A 205, ὑπεροπλίσσαιο ρ 268. The derivation is quite uncertain. Cf. note on ὁπλότερος ε' 267.

187. Perhaps we should read τέκε 'Ρείη, after ε' 203, the only other place where the name occurs in H., thus avoiding the synzesis. But some critics thought a dactyl permissible in the 6th foot; see note on Ω 269.

189. The neglect of the F of ἕκαστος is very rare. δέδαστο Bentley, τριχθὰ δέδασται πάντα van L. ἔμμορε is generally regarded as a perf., and to this the o points. But it may possibly be an aorist (cf. ε-πορ-, etc., H. G. § 31. 5). In A 278 the aor. is as well suited to the context as the perf., and in ε 335, λ 338, it seems to be admissible. These are the only other places in H. where the word occurs—always in the phrase ἔμμορε τιμῆς. The gnomic aor. suits Hes. Opp. 347, and Ap. Rhod. took it in the same way, as he writes ἔμμορες

(iii. 4), and *El. Mag.* ὅτι δὲ δεύτερος ἀόριστος ἐστὶ, δῆλον· καὶ τὸ τρίτον τῶν πληθυντικῶν "ἔμμορον ἐκεῖνοι." On the other hand, Hesych. quotes ἐμμόραντι (Doric 3rd plur.). For the explanation of the form as a perf. see Curtius *Vb.* ii. 131, H. G. § 23. 2, G. Meyer *Gr.* § 545. The normal Ionic form ἐμμορτο is also found in Φ 281, ε 312, ω 34.

191. παλλομένων, *when we were casting lots*; see Ω 400 τῶν μετὰ παλλόμενων. So Herod. iii. 128 παλλομένων δὲ λαγχάνει ἐκ πάντων Βαγαῖος. Pindar mentions the division of the earth among the gods (O. vii. 55), but that is of course a different tradition, for here the earth remains common ground.

194. βέομαι, *I shall live*, cf. βέηι Π 852, Ω 131. It appears to be a present with fut. sense. βέλομαι (X 431) may perhaps be aor. subj. (cf. H. G. § 80). The relation of the two forms to one another and to βίος is, however, doubtful. Acc. to G. Meyer *Gr.* § 499 βει- is the strong form, βι- the weak, both appearing in the pres. stem (cf. τῶν: τείω): in

καὶ κρατερός περ ἑών, μενέτω τριτάτῃ ἐνὶ μοίρῃ. 195
 χερσὶ δὲ μὴ τί με πάγχυ κακὸν ὥς δειδισσέσθω·
 θυγατέρεσσιν γάρ τε καὶ υἷασι βέλτερον εἴη
 ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὐς τέκεν αὐτός,
 οἷ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.”
 τὸν δ' ἡμίβετ' ἔπειτα ποδὴνέμος ὠκέα Ἴρις· 200
 “οὕτω γὰρ δὴ τοι, γαιήοχε κυανοχαῖτα,
 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε,
 ἥ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσθλῶν.
 οἶσθ' ὥς πρεσβυτέροισιν ἐρινύες αἰὲν ἔπονται.”
 τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων· 205
 “Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
 ἐσθλὸν καὶ τὸ τέτυκται, δτ' ἄγγελος αἴσιμα εἶδη.
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὀππότε' ἂν ἰσόμερον καὶ ὁμῇ πεπρωμένον αἴσῃ

195. μοῖρα DP. 196. θαδίσσεσθαι P: θαδιπύσσω Syr. 197. τε: κε Q Harl. a. || τινὲς υἷασι T. || βέλτερον Ar. Q[S] Harl. b, King's Par. a c d f g: κάλλιον Aph.: φίλτερον J: κέρδιον οἱ εἰκατότεροι, Ω. || εἴη: εἶναι HL King's. 203. ἥ τι: ἡτε Syr.: εἴ τι Lips. || μὲν τε: μάντοι PR: γάρ τοι J: μὲν Q: θά τοι S: δέ τοι Harl. a (γρ. μὲν τε). 204. πρεσβυτέροισιν S. 206. Ζηνῶτος ἐσθμειώσατο (?) Sch. T. || κατὰ μοῖραν: νημερτὲς J and ap. Eust. || ἔπας QR Bar. 207. εἶδαι: εἶπαι Zen.

βλομαι the ι has become semivocalic and dropped out, as often. Fick, on the other hand, would read βλομαι for βέομαι, cf. *Hymn. Ap.* 528 βίόμεσθα. (See also Schulze *Q. E.* p. 246 note 2, van L. *Ench.* p. 442.) φρεσίν must be a comitative dat. *in company with*=*in accordance with*. But the whole phrase is obscure and unusual.

196. Compare B 190.

197. The lengthening in thesis by ν ἐφέλκ. alone of the last syll. of *εὐρατέρεσσαν* is rare in the second foot, though not uncommon in the first. Compare, however, the similar rhythm of A 388 *ἠπείλησεν μῦθον*, and so Γ 348. The variant *κε* for *τε* is perhaps right, but the pure opt. is quite admissible in a concessive sense (*H. G.* § 299 *ι*); it expresses 'for all I care.' The words 'it is better for his children for him to scold them' mean really of course 'it is better that he should scold his children.' For *ἐνισσόμεναι* and its relation to *ἐνίπτω* see *H. G.* § 46, Brugmann *Gr.* ii. p. 1042, Curtius *Et.* no. 823.

203. *μεταστρέψας*, the object is evidently *νόον* or *φρένας* to be supplied, cf.

52, K 107: so also β 67 *μή τι μεταστρέψωσιν* (sc. *θεοί*) *ἀγασσάμενοι κακὰ ἔργα. στρεπταί*, I 497, N 115.

204. For the respect due to elder brethren cf. N 355, and for the *ἐρινύες* as guardians of family relations see note on I 454. *ἔπονται*, attend, as ministers ready to answer a call.

207. τῶν δ' Ὀμήρου καὶ τότε συνθέμενος ῥῆμα πόρσιν· ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν πράγματι παντὶ φέρειν· ἀβέσται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς Pindar *P.* iv. 277. The allusion to this line is obviously far from exact, but there can be little doubt that it is what Pindar meant. It is the only place where he quotes Homer by name. Compare also Aisch. *Cho.* 773.

208 = II 52, q.v.

209. *ἰσόμερον*, here *μόρος* evidently = *μοῖρα*, without any connotation of *death* or *ill fate* such as always attaches to the word when used alone. Similarly *αἴσῃ* = *share*, as in Σ 327, though this word too conveys the sense *share of ill* in the same phrase, II 441, X 179, and commonly elsewhere. See note on A 418. *ὀππότε' ἔμ*, read *ὀππότε* (*ἰσόμερον*) (Bentley).

νεικέειν ἐθέλησι χολωτοῖσιν ἐπέεσσιν. 210
 ἀλλ' ἦτοι νῦν μὲν γε νεμεσσηθεὶς ὑποείξω,
 ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τό γε θυμῶι·
 αἶ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγγελίης,
 Ἥρης Ἑρμείω τε καὶ Ἥφαίστοιο ἄνακτος,
 Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθέλησει 215
 ἐκτέρσαι, δοῦναι δέ μέγα κράτος Ἀργείοισιν,
 ἴστω τοῦθ', ὅτι νῶϊν ἀνήκεστος χόλος ἔσται."
 ὥς εἰπὼν λίπε λαὸν Ἀχαιικὸν ἐννοσίγαιος,
 δύνε δὲ πόντον ἰών, πόθεσαν δ' ἥρωες Ἀχαιοί.
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς· 220
 "ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἑκτορα χαλκοκορυστήν·
 ἦδη μὲν γάρ τοι γαίηοχος ἐννοσίγαιος
 οἴχεται εἰς ἄλα διὰν, ἀλευάμενος χόλον αἰπὺν

211. εἴ τι P (supr. ἢ τοι). || γε Ar.: κε Ω (La R. seems to imply that his mss. have γε: but this is probably only a blunder). 213-17 dθ. Ar. (v. ἡ/τα). 212. μύσει Cant. 214. τινὲς Ἥρης Ἥφαίστου τε καὶ Ἑρμείω AT. || ηρης ε' Syr. 215. πεφιδήσαι Q. || ἐθελήσῃ JP: ἐθέλησαν R. 216. δά: τε S. || κράτος μέγα R. 223. ἀλευάμενος H.

211. *νεμεσσηθεὶς*, though indignant—the only sense justified by the use of the verb or the subst. *νέμεσις*. In 227 the sense *reverencing* seems more suitable, and has been supported by the similar use of *νεμεσίζετο* in a 263. But that isolated phrase is extremely suspicious (see note on A 649), and no argument can be founded on it. The scholia here explain 'indignant with myself,' i.e. *penitent*. This explanation is possible (though not necessary) in β 64; but the context here makes it practically out of the question, in the absence of further explanation, for the hearer to think of any indignation other than that which Poseidon has been so forcibly expressing against Zeus. γε of Ar. is obviously better than κε of mss.

212. ἀθετοῦνται στίχοι ἐξ (212-17) δτι εὐτελῆ τὰ κατὰ τὴν σύνθεσιν καὶ τὰ κατὰ τὴν διάνοιαν. προσιπὼν γὰρ "νεμεσσηθεὶς ὑποείξω," οἶονε μεταμεληθεὶς ἐπιφέρει "ἀπειλήσω." δ τε Ποσειδῶν ἐπιστάται δτι οὐκ εἰς τέλος φέρεται τῆς πόλεως, ἀλλ' ὅσον μόνον ἔνεκα τοῦ τιμῆσαι τὸν Ἀχιλλέα ἐπαμύνει τοῖς Τρωσίν. This is by no means convincing; 211 does not make a good end to a speech, as μῦθον γὰρ clearly indicates that some antithesis is to follow.

213. αἴ κεν: Thiersch εἰ μὲν: but for αἴ (εἰ) κε with fut. indic. see H. G. § 326. 5, and note on B 258.

214. This line is certainly to be condemned, as Hermes and Hephaistos never take any prominent part against Troy; their names are clearly taken from the position given them in the Theomachy (see T 33-36). So Ar., τὰ τῶν θεῶν ὀνόματα μετενηχέ τις ἀπὸ τῆς θεομαχίας συναθροίσας τῶν ἐναντιουμένων τοῖς βαρβάροις θεοῖς, οὐκέτι ἐπιστήσας ὡς οὔτε τῶι Ἑρμῇ οὔτε τῶι Ἥφαιστῳ ἐμελεν ἰδία τὰ τῆς πορθήσεως, ἀλλ' ἔνεκα τῆς ἀντικαταστάσεως ('pairing off') μόνον παρελήφεν αὐτοὺς. It may be added that the form Ἑρμείω is not Epic. This difficulty is evaded by the variant Ἥφαιστου τε καὶ Ἑρμείω ἀνακτος, which, however, looks like a learned conjecture. The cause of the interpolation was evidently the omission of the name of Hera as one whose consent was needed; and this is certainly curious.

217. τοῦθ', one of the few exceptions in H. to the rule that οὗτος refers to the person addressed, and therefore generally to what has preceded, not to what follows.

219. πόθεσάν, missed his help, as B 703, 726.

ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
 οἳ περ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἔοντες. 225
 ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺ κέρδιον ἡδέ οἱ αὐτῶι
 ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξε
 χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνδρωτὶ γε τελέσθῃ.
 ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσανόεσσαν,
 τῇ μάλ' ἐπισσεῖν φοβέειν ἥρωας Ἀχαιοὺς. 230
 σοὶ δ' αὐτῶι μελέτω, ἑκατηβόλε, φαίδιμος Ἔκτωρ·
 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ
 φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται.
 κείθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
 ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο." 235
 ὧς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
 βῆ δὲ κατ' Ἰδαίων ὄρεων ἶρηκι ἐοικὼς

224. κε : τε ACDJRT Cant. 225. ἐνέρτεροί (A *supr.*) DJPQT Mor. Cant.
 fr. Mosc. Lips. : νέρτεροί Ω : (ἐ)νέρτατοί Zen. || κρόνου QR. 226. κέρδιον :
 κάλλιον Apoll. Pron. 54. 228. οὐ κεν : οὐτι D. 230. τῇ : τῇν CGH³J.
 231-35 ἀθ. Ar. Aph. 232. ὅφρ' : τόφρ' Ar. D. 235. κε : τε (A *supr.*) Vr.
 A. || αὖτις CRU.

224. The well-supported variant *τε* for *κε* can only be explained *others* (ere now) *have heard of battle*, i.e. experienced the meaning of battle with me. But this gives a much less natural sense than *κε*, 'if we had come to battle, the noise of it would have reached even to the underworld.'

225. Cf. Σ 274, and for *ἐνέρτεροι* or *νέρτεροι* see note on E 898, where the longer form is metrically fixed. The line is rejected by van L.

227. See note on 211. *ὑπόειξε* takes the acc. *χεῖρας* by a sort of construction *ad sensum*, as though it had been *ἔφυγε* or the like. But the way in which 228 is added is most awkward. Heyne suspected it as a *rhapsodi pannus*; the only question is whether a like suspicion should not be extended to 227, which has all the air of a tag meant to supply the needless *ἔπλετο* to 226, and padded out from 211, regardless of the sense of *νεμεσσηθεὶς*, which is here unsuitable to its context.

230. τῇ (to be taken with *φοβέειν*) is by far the best attested reading, and τῇν (though—or *because*—it gives the more usual order of words) is just the corruption which we should expect. For the aegis see note on B 447.

231-35. ἀθετοῦνται στίχοι πέντε διτι

ἄκαιροι οἱ λόγοι . . καὶ ἄκαιρος ἡ πρόρρησις καὶ οὐ κεχαρισμένη τῶι Ἀπόλλωνι. καὶ παρὰ Ἀριστοφάνει ἡθεοῦντο. The objection is that this is not the moment for Zeus to announce his intention of giving the Achaeans a respite. But this only affects the last two lines which may well be spared; 231-33 contain the essence of the errand and are indispensable. Fäsi has remarked that *κοὶ δ' αὐτῶι* comes in very awkwardly, as it seems to indicate a contrast of person, whereas *σύ* has already preceded. But, as he says, this should lead to the athetesis not of 231, but of 229-30; this couplet is quite needless, and may have been interpolated as an explanation of the fact that the aegis, commonly the weapon of Zeus, is in 308 found in the hands of Apollo. And if 227-28 are omitted, as suggested above, 229 is further condemned by the awkward repetition of *ἀλλὰ* at the head of the line.

234. *κέεισεν*, from that point onward; a use found only here, = *ἐκ τοῦ*, 69, and compare the use of *ἐνθεν*, N 741. *φράσσομαι* κ.τ.λ., 'I will consider what to do and say, in order that,' etc.

237. The comparison to the hawk appears to refer to speed only, not to an assumption of its form. See note on H 59.

ὥκέϊ φασσοφόνωι, ὅς τ' ὤκιστος πετεηνῶν.
 εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 ἤμενον, οὐδ' ἔτι κείτο, νέον δ' ἐσαγείρετο θυμόν, 240
 ἀμφὶ ἔ γινώσκων ἐτάρους, ἀτὰρ ἄσθμα καὶ ἰδρῶς
 παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγίοχοιο.
 ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
 "Ἔκτορ υἱὲ Πριάμοιο, τί ἦ δὲ σὺ νόσφιν ἀπ' ἄλλων
 ἦς' ὀλιγηπελέων; ἦ πού τί σε κῆδος ἰκάνει;" 245
 τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἔκτωρ·
 "τίς δὲ σὺ ἐσσι, φέριστε, θεῶν, ὅς μ' εἴρεαι ἄντην;
 οὐκ ἄτεις ὃ με νηυσὶν ἔπι πρυμνήσιν Ἀχαιῶν
 οὐς ἐτάρους ὀλέκοντα βοὴν ἀγαθὸς βάλεν Αἴας
 χερμαδίωι πρὸς στήθος, ἔπαυσε δὲ θούριδος ἀλκῆς; 250
 καὶ δὴ ἔγωγ' ἐφάμην νέκυνας καὶ δῶμ' Ἀτῖδαο
 ἥματι τῶιδ' ὄψεσθαι, ἐπεὶ φίλον αἶον ἦτορ."
 τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·

239. εὖρε δ' υἱὸν L. 240. ἐσαγείρετο Ar. Ω: ἐσαγάρτο CDH (εἰς-) JQT.
 241. γινώσκων LQR Lips. 242. νόος: γόνος R (and Pm). 243. κείσ
 ἀλλοφρονέων Aristotle (?); v. *infra*. 249. ὀλέκοντα: γρ. στέλλοντα Lips.
 Par. g. 252. ἡμισσι: διμισσι Q. || ὄψεσθαι: ἴκεσθαι Ar.: οἱ δὲ ἐκείσθαι (?)
 Sch. T. 253. ἐκάεργος: διός υἱός CQ Lips., γρ. Sch. X.

239. εὖρε as usual begins the sentence
 asyndetically; see on Δ 89. The variant
 of L is metrically possible, but is against
 the ordinary use, and is not supported
 by other members of the family.

240. νέον, *newly*, i.e. 'only just,' as
 χ 426. The imperf. ἐσαγείρετο is ob-
 viously to be preferred for its picturesque-
 ness to the aor.

241. γινώσκων, beginning to recognise
 his friends about him.

242. This 'action at a distance' of
 the mind of Zeus, without any indication
 of the material means by which the effect
 is produced, is very rare in H., 463
 giving the most similar instance; in ω
 164 ἔγειρε is used in a less material
 sense. This is probably the reason why
 Nauck has marked the two lines as
 'spuri!' It is possible that γόνος, the
 variant of R, may be right.

245. Aristotle (*Metaph.* iii. 5) says
 ("Ὁμηρος) ἐποίησε τὸν Ἔκτορα, ὡς ἐξέστη
 ὑπὸ τῆς πληγῆς, κείσθαι ἀλλοφρονέοντα,
 but this may be only an instance of in-
 accurate quotation, with a reminiscence
 of Ψ 698. ἀλλοφρονέων (for which see note

on 128) is however adopted by van L.,
 after Naber, on account of the immediate
 neighbourhood of ὀλιγοδρανέων, which
 seems to be identical in sense with
 ὀλιγηπελέων. But Epic poetry does not
 studiously avoid such juxtapositions.

247. This appearance of a god in his
 own shape, so as to be immediately
 recognized, is comparatively rare; cf.
 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐπαργεῖς T 181,
 and the gift of Athene to Diomedes in
 E 127. Other instances are A 199, Σ 166,
 Ω 170.

249. ὀλέκοντα: the variant στέλλοντα
 is noteworthy as implying the reference
 of οὗς to με, *arraying my fellows*. In
 Ε 412 however Hector is wounded in
 attacking.

252. There is not much to choose
 between ὄψεσθαι of mss. and ἴκεσθαι of
 Ar. (οὐκ ἀχαρὶς ἢ γραφῆ, Did.). A
 similar variation is found in ρ 448 μὴ
 τάχα πικρὴν Ἀλγύνκτον καὶ Κύπρον ἴδῃαι,
 αἰ. ἴκηαι. ὄϊον, *breathed out*, from ἀφ-ιω,
 cf. ἀφ-ημι, and θυμὸν ἀίσθων II 468
 (whence van Herwerden conj. ἦτορ ἀίσθων
 here, as αἶω does not recur in this sense).
 Similarly ψυχὴν ἐκάπυσσεν X 467.

“θάρσει νῦν· τοῖόν τοι ἄσσητήρα Κρονίων
 ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
 Φοῖβον Ἀπόλλωνα χρυσάορον, ὃς σε πάρος περ
 ῥύομ’, ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.
 ἀλλ’ ἄγε νῦν ἱππεύσιν ἐπὶ τρυφῇ πολέεσσι
 νηυσὶν ἐπι γλαφυρήσιν ἐλαυνόμεν ὠκέας ἵππους·
 αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον 260
 πᾶσαν λειανέω, τρέψω δ’ ἥρωας Ἀχαιοὺς.”
 ὥς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
 ὥς δ’ ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰθὼς λούεσθαι ἑρρεῖος ποταμοῖο, 265
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις αἴσσονται· ὁ δ’ ἀγλατῆφι πεποιθὼς,
 ῥίμφα ἐγούνα φέρει μετὰ τ’ ἥθεα καὶ νομὸν ἵππων·
 ὥς Ἐκτώρ λαιψήρὰ πόδας καὶ γούνατ’ ἐνώμα
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν. 270
 οἱ δ’ ὥς τ’ ἡ ἔλαφον κεραὸν ἡ ἄγριον αἶγα
 ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγροῖωται·

255. παριστάμεναι T Vr. d, fr. Mosc. 256. περ A (supr. γε) T: κε Q: γε Ω.
 258. ἐπὶ τρυφῇ R. 259 om. D^h. || ἐλαύνειν S. 260. προπάροιθεν ἰών Q
 Lips. || καλέω C (γρ. κέλευσον). 261. ἐκμάσσει διέναι C¹ (γρ. πᾶσαν
 λαιανέω). 262 om. P. || ἔμπνευσε Vr. b A. 263. φάτνης Et. Mag. 51. 10.
 264. δεσμὸν ἀπορρήξας ἐπὶ πεδίῳ Et. Mag. 51. 12. || ἐπὶ DJ. || κροαίνων:
 τινὲς ἐπὶ πνεύματι T. 265-68 dθ. Ar. 265 om. Zen. 266. ἔχει Vr. d. 268.
 γούνα: τινὲς γούνα T (wrongly appended to 269). 270. τινὲς ὀτρυνέων T. ||
 ἔκλυον Lips. 272. ἐσσεύοντο Ar. Par. g.

254. ἄσσητήρα, a word which recurs
 in 735, X 333, δ 165. The most prob-
 able explanation is that of Curtius,
 who derives it from δ=sa, 'together,'
 and root seq of ἐπ-ομαι, sequor, as if
 δ-σοκ-ῆ-τηρ, con-soc-ia-tus.

256. χρυσάορον, rather χρυσάορα, see
 note on E 509. περ, not γε, see on
 P 587.

258. ἐπὶ τρυφῇ, only here and κ 531
 with dat. Compare the double use of
 κέλευε (note on Γ 259). πολέεσσι, the
 many. But we should rather expect
 πάντεσσι (ἅμα πᾶσι Pallis).

263-68=Z 506-11. This simile, so
 fine when applied to the vain and hand-
 some Paris, loses much of its force here,
 where it is inserted to illustrate not the
 exultant beauty but merely the speed of
 Hector. Ar. athetized 265-68 as a
 wrong repetition, but retained 263-64

as an introduction to 269-70; Zen. re-
 jected 265 only. But the whole passage
 from 263-70 must go together; 269 is
 an Epic commonplace, serving to join
 the simile to its context. We have
 here, as at the end of Θ (557-58), a
 clear plagiarism of a passage whose
 intrinsic beauty marked it out for
 plunder. How a single 'Homer' could
 have thus repeated his own best pas-
 sages, careless of their appropriateness,
 it is for the defenders of the unity of
 the *Iliad* to say. But we have no right
 to talk of interpolation; the simile is
 embedded in the structure of the book
 and has doubtless been so from the first,
 like the drums from older temples in
 the wall of Themistokles.

271=Γ 24; 272=Α 549. See the
 note on the latter passage for the (aor.)
 form ἐσσεύοντο.

τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλη
εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἰσιμον ἦεν.
τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἠυγένειος 275
εἰς ὁδόν, αἴψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας.
ὥς Δαναοὶ εἴως μὲν ὀμιλαδὸν αἰὲν ἔποντο
νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγυίοισιν,
αὐτὰρ ἐπεὶ ἶδον Ἑκτορ' ἐποιχόμενον στίχας ἀνδρῶν,
τάρβησαν, πᾶσιν δὲ παραὶ ποσὶ κάππεσε θυμός. 280
τοῖσι δ' ἔπειτ' ἀγόρευε Θόας Ἀνδραίμονος υἱός,
Αἰτωλῶν δ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
ἔσθλός δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
νίκων, ὅππότε κούροι ἐρίσσειαν περὶ μύθων.
ὁ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν. 285
"ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι."

274. τέ: τί S (and τίνες, T? ταί ms.). 275. ὕλη GPR. 276. ἀπέτραπε
Lips.: ἐπέτραπε Q. 277. εἴως: τέως Zen. 279. ἐποιχόμενον: ἐπεccά-
μενον Vr. d. 280. παραὶ Vr. d. 285. ὁ Ar. Ω: ὅς P Vr. d, Harl. d, King's.

273. ἡλίβατος, a word of quite unknown origin and meaning; in H. always an epithet of πέτρῃ (*Hymn. Ven.* 267 of pines and oaks). The many explanations of the scholia are mere guesswork. πέτρῃ is the home of the goat, ὕλη of the stag.

274. ἦεν, the imperf. seems to be taken from the mind of the hunters; when the quarry escaped them they would say οὐκ ἄρ' ἡμῖν κυχ. αἰσιμον ἦεν, 'after all we are not fated to catch it.' It is only by some such supposition that the presence of the imperf. in a simile is to be explained.

279. ἐποιχόμενον, assailing like a divine 'visitation.' The word in this hostile sense is used only of gods or heroes directly inspired, as here: see note on K 487.

280. παραὶ ποσὶ κάππεσε, apparently our colloquial 'their courage sank into their heels,' with an obvious allusion to running away. So Demosth. *de Halonn.* § 45 (quoted by Schol. L) τὸν ἐγκέφαλον . . ἐν ταῖς πτέραις φορεῖτε.

281. The authenticity of the following passage, to 305, is very doubtful (see Introduction). The plan of sending the mass of the troops to the rear (295-99) at a moment when it would seem that every nerve should be strained to defend the wall is quite inexplicable. Besides, δαλλέες (312), λαός (319), and the similes

in 323 clearly shew that the host of the Achaeans is in the passage immediately following regarded as still united. The phrase used in 284 is not Homeric. The omission of the F of *Ἑκτόρου* (288) cannot be remedied by conjecture, and ἀνώξομεν (295) is a doubtful form.

282. ἐπιστάμενος ἄκοντι, the dat. is apparently comitative, as in our phrase 'skilled with the javelin'; but the expression is a curious one. See *H. G.* § 144. Van Herwerden conj. ἄκοντος, the more usual constr.; e.g. φ 406 *φόρμυγος ἐπιστάμενος καὶ δαυδῆς*. σταδίῃ, here *close fight* as opposed to the use of missiles. Cf. H 241, and αὐτοσταδίῃ, N 325.

284. περὶ μύθων, cf. θ 225 *ὅς βα καὶ ἀθανάτοισιν ἐρίσσκον περὶ τόξων*, 'in the art of archery.' The phrase would thus seem to imply regular contests for a prize of eloquence; but such a custom is entirely unknown to Homer. We must take μῦθος to mean rather the *subject* than the *manner* of their speeches, 'vied with one another in their proposals,' as e.g. H 358 and often. Compare also the 'court-fee' in Σ 508 *τῷ δόμεν δὲ μετὰ τοῖσι δίκην ἰθύντατα εἰποι* (App. I, §§ 28-30). κοῦροι, the young men as opposed to their elders, such as Nestor, with whom they would hardly presume to compete.

οἶον δ' αὐτ' ἐξαυτίς ἀνέστη κῆρας ἀλύξας
 "Ἐκτωρ· ἦ θῆν μιν μάλα ἔλπετο θυμὸς ἐκάστου
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο. 290
 ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσώσεν
 "Ἐκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
 ὥς καὶ νῦν ἔσσεσθαι ὀδομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδούπου πρόμος ἴσταται ὧδε μενοιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθόμεθα πάντες.
 πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι· 295
 αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῶι εὐχόμεθ' εἶναι,
 στείομεν, εἴ κε πρῶτον ἐρύξομεν ἀντιάσαντες
 δούρατ' ἀνασχόμενοι· τὸν δ' οἶω καὶ μεμαῶτα
 θυμῶι δέισεσθαι Δαναῶν καταδύναι ὄμιλον."
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο.
 οἱ μὲν ἄρ' ἀμφ' Αἴαντε καὶ Ἴδομενῆα ἀνακτα, 301
 Τεῦκρον Μηριόνην τε Μέγην τ' ἀτάλαντον Ἀρηϊ,
 ἰσμήνην ἥρτυνον, ἀριστήας καλέσαντες,
 "Ἐκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέουτο. 305

287. ἐξαυτίς C. 288. μιν : που Vr. d : μοι Q. 289. ἐσάσωσεν Lips.
 294. ἐγὼν HU. 295. προτὶ CPR. 297. εἴ : ὥς A (γρ. εἴ), γρ. Harl. a.
 298. ἀνεχόμενοι Lips. 301. αἴαντε Zen. Aph. (A supr.) PQR TU Par. e j, Cant. :
 αἴαντα Ω. 303. ὑσιώνην τ' R. || ἥρτυον Vr. b.

287. οἶον δ' αὐτε, see note on N 633.

290. Cf. χ 372, K 44. From the latter Bekker would read ἡδὲ σώσεν, in order to put the hiatus into the bucolic diaeresis, where it is admissible. Were not the whole passage suspect it would be tempting to read καὶ F' ἐσώσεν with Brandreth, regarding "Ἐκτορα as a gloss added to explain the object, after the pronoun Fe had disappeared, and the rest of 291 as a mere stop-gap to make up a line.

292. The reference of ὥς . . ἔσσεσθαι is not very clear. As the text stands it seems to mean 'so it will happen again that he will lay low many a Danaan.' But by omitting 291 it will be 'as I deem some god will again protect and save him, if the need comes.' The latter seems rather more natural.

293. μενοιῶν, *desiring*, seems meaningless, and the Epic form is μενοιῶν. The scholia supply διαμάχεσθαι ἡμῖν, which is weak enough. We want a word such as μεμαῶς (Pallis).

295. ἀνώξομεν may be either fut.

indic. as π 404, or aor. subj., cf. ἀνώξαι, κ 531. The latter is to be preferred.

297. στείομεν for στήομεν with the traditional change of η to ει before ο (ω) : we have στήμι, παροστήτον, but περιστείωσι P 95 (with variant περιστήωσι). See H. G. p. 384, and compare the form στέωμεν A 348, with note. The original form was presumably στά-ομεν. πρῶτον, the first rush : Thoas contemplates a rear-guard action to cover the retreat of the main body. For κε Bentley conj. ε.

301. The dual Αἴαντε is preferable to the singular, as through the whole of the battle at the ships the two namesakes act together. For the use of αἴαντε see on Γ 146. The omission of Menelaos from the list of heroes is strange.

303. ἥρτυνον *closed up* the ranks, cf. A 216 ἀρτύνθη δὲ μάχη.

305. ἡ πλοῦς looks like the later use of the article ; but it may be defended as Homeric, since it expresses the antithesis to οἱ μὲν above. Cf. B 278 ὡς φάσαν ἡ πληθὺς, immediately followed by ἀνὰ δ' ὁ πολίπορθος Ὀδυσσεύς.

Τρῶες δὲ πρῶνυφαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτωρ
μακρὰ βιβάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
εἰμένος ὤμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν
δεινὴν ἀμφιδάσειαν ἀριπρεπέ, ἦν ἄρα χαλκεὺς
Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν· 310
τὴν ἄρ' ὃ γ' ἐν χεῖρεσσιν ἔχων ἠγήσατο λαῶν.
Ἀρχεῖοι δ' ὑπέμειναν ἀολλέες, ὦρτο δ' αὐτῇ
ὄξει ἀμφοτέρωθεν, ἀπὸ νευρήφι δ' οἶστοι
θρῶισκον· πολλὰ δὲ δοῦρα θρασειῶν ἀπὸ χειρῶν
ἄλλα μὲν ἐν χροῖ πῆγνυτ' ἀρηιθῶν αἰζήων, 315
πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,
ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἀσαι.
ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πίπτε δὲ λαός·
αὐτὰρ ἐπεὶ κατ' ἔνωπα ἰδὼν Δαναῶν ταχυπώλων 320

306. προέτυφαν J : προύτραψαν Q (*supr.* τυ). 307. βιβάς Ω : βιβῶν (-ών)
Ar. (see below) (H *supr.*) JP (*supr.* ac) SU Harl. b, Par. a b d f h, Vr. b, fr. Mosc. :
βοῶν Zen. || αὐτοῦ : αὐτῶ P. 308. ὤμοιοι(ν) ACHRS Vr. b A. || αἰγίδα :
τωῆς ἀσπίδα Eust. (and so γρ. H *man.* rec.). 313. ἀπαι L. || νευρήφι δ' :
νευρήφι T (*supr.* δ' *man.* rec.). 315. πᾶχον U. 316. πολλὰ : ἄλλα Vr. d. ||
λευκὸν : καλὸν GR.

306 = N 136, P 262.

307. βιβάς : βιβῶν πᾶσαι εἶχον . . Ἀρ-
σταρχος βιβῶν, Did. In H 213 we are
told that Ar. read βιβάς. It is therefore
probable that he admitted both forms as
justifiable, and did not fear the incon-
sistency of following ms. authority in each
place. Our mss. retain this inconsistency
in a marked degree. In Γ 22, N 807, Π
609, λ 539, all (as far as is known) agree
in the form with -ῶ-; in H 213, N 18, 158,
371, ε 450, ρ 27, all equally agree in the
form with -ά-; only here and in 686
below is there any division of authority,
in both cases with a large majority in
favour of βιβάς. This form is undoubtedly
preferable linguistically; but we have
no right, in the face of the evidence,
to expel βιβῶν from the text where
unanimously supported.

308. οὐρου goes with αἰγίδα as else-
where with ἀσπίδα, which is indeed a
variant here. For the construction of the
aegis see note on B 447. ἀμφιδάσειαν,
covered with hair, like ἀμφικμοσ of a
bush, covered with leafage, P 677. It
would seem that the idea calls rather
for περί than ἀμφί, on both sides; but
the two prepositions are apt to trespass

on one another's ground, and metrical
requirements may have determined the
choice. Conversely in Φ 163 περιδέξιος
seems to stand for ἀμφιδέξιος. Many
apply the word to the θύσανοι, and
explain 'fringed round about.'

310. ἐς φόβον ἀνδρῶν, for the putting
to flight of warriors. ἐς must here in-
dicate end, i.e. intent—a rare use, but
sufficiently supported by εἰπεῖν, πείθεσθαι
εἰς ἀγαθόν (I 102, Δ 789, Ψ 305), εἰς
ἀπὸν κομήσατε μ 372, δίδωμι ἐς γάμον
ᾠρην ο 126. Monro takes it 'in a con-
crete sense, to the scene of flight'; cp. ἐς
πόλεμον φορέειν. But this seems, to
say the least, a weak way of expressing
that it is the aegis itself which causes
the rout. In any case the phrase is
curious; μόθον (Pallias) for φόβον would
be simpler.

314-17, see Δ 571-74; 319 = Θ 67,
Δ 85.

320. κατ' ἔνωπα, full in the face.
The old grammarians were divided as to
the orthography, some reading κατένωπα
(like κατέναντα), others κατ' ἐνώπα, su-
posed to be a metaplastic acc. of ἐνώπη
(see E 374) like ἰῶκα beside ἰωκή.
Monro (*H. G.* § 107. 2) suggests that

σεῖσ', ἐπὶ δ' αὐτὸς ἄνσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσι ἐθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 οἱ δ', ὥς τ' ἡὲ βοῶν ἀγέλην ἡ πᾶν μέγ' οἶων
 θῆρε δύνω κλονέωσι μελαίνης νυκτὸς ἀμολγῶι,
 ἐλθόντ' ἑξαπίνης σημάντορος οὐ παρεόντος, 325
 ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.
 ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης.
 "Ἐκτωρ μὲν Στιχίου τε καὶ Ἀρκεσίλαου ἔπεφνε,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἐταῖρον·
 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·
 ἦτοι ὁ μὲν νόθος υἱὸς Οἴλῃος θείοιο
 ἔσκε, Μέδων Αἴαντος ἀδελφεός, αὐτὰρ ἔναιεν
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς, 335
 γνωτὸν μητρυῖς Ἐριώπιδος, ἣν ἔχ' Οἰλεύς·
 Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλῳ καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης

324. **δύω**: δύο T. || **κλονέωσι** AJQU Bar. Harl. a, fr. Mosc.: κλονέουσι Ω.
 326. **ἀνάλκιδες** Sch. X (γρ. ἀνάλκιδες). 327. **ἦκε**: ὅακε H. 328. **ἐπε'** ἀνὴρ
 PR. 330. **χαλκοχιτώνων**: καρτεροσύμων J Par. b h, Vr. b, fr. Mosc. (and
 γρ. A, Harl. a). 332. **μέδοντα**: μέδον τε Q. 333. **ὁ Ἴαλος** Zen. 337.
αὐτ': αὐ J. 339. **μηκιστὴν** (-ἄν) (C syr.) G Vr. b Cant.

both ὦπα (eis ὦπα ιδέσθαι) and ἐνωπα
 may be neut. sing. from which we have
 the plur. προσ-ὠπατα (H 212). Cf. ἐνωπα-
 δίως ἐσίδεσκεν ψ 94. See also Delbrück
Gr. iii. p. 636.

321. The apodosis begins with τοῖσι
 δέ.

322. **ἔελεξε**, see note on M 255.

324. **δύω**, a pair like Apollo and Hector.
ἀμολγῶι, Δ 173, X 27.

325. **σημάντορος**, this word occurs
 only here in H. (and three times in the
 Hymns); but cf. μήλοισιν ἀσημάντοισιν
 K 485, and for σημαίνειν = command, Δ
 289, etc.

327. **φόβον**, as used with ἐνῆκε, seems
 to mean *fear* rather than *flight*, the only
 sense permitted by the canon of Ar.
 Hence van L. reads ὥπερ for ἦκε.

328. **κεδασθείσης ὑσμίνης**, when the
 ranks were broken; opposed to ὑσμίνην
 ἤρπυιον above (303).

330. **τὸν μὲν**, the latter, τὸν δέ, the

former, by the usual *chiasmus* or ὅστερον
 πρότερον: Arkesilaos is the Boiotian (B
 495), Stichios the Athenian (N 195).

333-36 = N 694-97.

337. **ἀρχός**, an officer, under Mene-
 stheus, like Stichios (N 196).

339. **Μηκιστῇ**: the only other con-
 tracted acc. from a noun in -εύς is the
 doubtful Τυδῇ Δ 384. Hence Brandreth
 conj. Μηκιστῇ δὲ Πουλυδάμας. But
 perhaps we should adopt the variant
 Μηκιστῆν (or -ῆν): compare Ἀντιφάτην
 M 191 but Ἀντιφάτη κ 114 (Menrad)
 Mekisteus is son of Echios in Θ 333, so
 perhaps it is meant that father and son
 are killed together (cf. Ξ 514). But
 these lists of the unimportant slain are
 to be regarded as only extemporized; so
 that names which have occurred together
 in other passages are very likely to be
 brought into contact again in fresh
 relations, without thought of any special
 significance.

πρώτῃ ἐν ὑσμίνῃ, Κλονίον δ' ἔλε δῖος Ἀγῆνωρ. 340
 Δητοχον δὲ Πάρις βάλε νεύατον ὤμον ὀπισθε
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασεν.
 ὅφρ' οἱ τοὺς ἐνὰριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ
 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
 ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τείχος ἀνάγκῃ. 345
 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 "ἡνυσὶν ἐπισσεύεσθαι, εἰάν δ' ἔναρα βροτόεντα·
 ὃν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τὸν γε
 γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα, 350
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο."
 ὥς εἰπὼν μᾶστιγι κατωμαδὸν ἤλασεν ἵππους
 κεκλόμενος Τρώεσσιν ἐπὶ στίχας. οἱ δὲ σὺν αὐτῷ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματος ἵππους

342. προμάχοισι: γρ. πυμάτοισι T. 344. ὀρυκτῇ Q. 347. ἐπισσεύεσθαι
 Zen.: ἐπισσεύεσθαι Par. b. 348. ἐγὼ J Lips. || ἐτέρωθι: ἐτέρωσσι ap. (pseudo-)
 Plut.-117. 31: ἐτέλοντα JU Par. b (pseudo-)Plut. 157. 9. 349. τὸν γε: τόνδε
 J. 351. κύνες r' L. || ἐρύουσι Cant. 353. Τρώεσσιν ἐπὶ: Τρώεσσι κατὰ
 [G]P Par. j (γρ. ἐπὶ).

340. Κλονίον, a Boiotian, B 495.

344. Cf. M 72 τάφρῳ ἐνιπλήξαντες ὀρυκτῇ. The separation of ὀρυκτῇ from the substantive to which it belongs is curious, but may be justified by the fact that τάφρῳ καὶ σκολόπεσσιν form a single idea, 'the trench with its stakes.'

345. δύνοντο, go behind, cf. X 99 πύλας καὶ τείχεα δύν.

347. Nikanor says that this line was usually taken with the preceding, so that the infinitives depended upon ἐκέκλετο, and in this some modern editors have acquiesced. But then the transition from the narrative to direct speech is very harsh (see Δ 303), and there is no difficulty whatever in making the speech begin as usual immediately after the formal line 346, the infinitives being taken imperatively. Zen. indeed read ἐπισσεύεσθαι, regarding the dual as equivalent to a plural (Δ 567). But we ought no doubt to read ἐπισσεύεσθ', εἰέω, with Fick.

348. Compare B 391, Θ 10. ἐτέρωθι, elsewhere than in the battle.

350. πυρὸς λελάχωσι, as H 80, X 343, Ψ 76. The redupl. aor. occurs only in this causal sense and only in these four

passages. Notice the subjunctive equivalent to a prophetic future; hence used with οὐ, and followed by ἐρύουσι.

352. We have not been told that Hector has mounted his chariot; indeed μακρὰ βιβὰς in 307 implies that he was then on foot, though a chariot advance is indicated in 258-61, and in Ξ 429-31 Hector is carried to his chariot, evidently in anticipation of its use when he recovers. But the merely temporary use of the car is so essential to Homeric tactics that these changes are a matter of course. See on Θ 348, T 498. κατωμαδόν, lit. down from the shoulder, i.e. with the full swing of his arm, as we bowl 'from the shoulder.' So Ψ 431 δίσκου οὐρα κατωμαδίω.

353. ἐπὶ στίχας, so nearly all mss.; recent edd. all adopt κατὰ στίχας on the analogy of Δ 91, but in the face of such strong testimony the alteration is not justifiable. The phrase may be taken with ἤλασεν, drove his horses against the ranks of the enemy, or more simply with κεκλόμενος, shouting across the ranks. The scholia prefer the former.

354. ἐρυσάρματος, also II 370. For the form of the compound see H. G. § 126.

ἡχῇ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος Ἀπόλλων 355
 ρεῖ' ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 εἰς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον
 μακρὴν ἣδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωῇ
 γίνεται, ὅππότε' ἀνὴρ σθένεος πειρώμενος ἦσι.
 τῇ ῥ' οἷ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων 360
 αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τεῖχος Ἀχαιῶν
 ρεῖα μάλ', ὥς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης,
 ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 ἀψ' αὐτὶς συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων.
 ὥς ῥα σύ, ἦε Φοῖβε, πολὺν κάματον καὶ οἷζυν 365
 σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνώρσας.
 ὥς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσι
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 Νέστωρ αὐτε μάλιστα Γερήνιος, οὖρος Ἀχαιῶν, 370
 εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

356. ποσσίν : χερσίν Zen. || ποσὶ καὶ χερσὶν ἐρίπτων Et. Gud. 307. 2. 357.
 κατέβαλλε L. 359. γίνεται L Syr. || ἥ(ι)σι(ν) ADHP Harl. a, fr. Mosc. Ven.
 B : ἡσὶ GJQRTU Syr. : εἰσ C (γρ. ἡσὶ). 361. πολύτμων D. 363. ποιήσῃ
 AHJU Syr. Cant. Bar. Harl. a, Mor. fr. Mosc. : ποιήσῃ Ω. 364. αἰεὶς CL.
 366. After this line U repeats O 1-2 (αὐτὰρ . . χερσίν), and begins 367 οἱ μὲν δὴ
 for ὧς οἱ μὲν. 369. ἐνίσχοντες R. 370. νέστωρ δ' H Syr.

356. *κάπετος* recurs in Σ 564 of the ditch round a vineyard, Ω 797 of a grave. Perhaps its use here as applied to the moat is somewhat contemptuous, 'ditch' rather than 'fosse.' For ποσσίν Zen. read χερσίν, to which Ar. objected as less consistent with the dignity of a god.

357. *γεφύρωσεν*, made the road into a causey, or embankment. The verb is used in a slightly different way in Φ 245. For the Homeric *γέφυρα* see on E 89.

358. *ὅσον τ' ἐπὶ*, see Γ 12. *ἐρωῇ*, as Φ 251, cf. A 357.

359. So Ψ 432 *δίσκου οὐρα . . ὃν τ' αἰγὴς ἀφῆκεν ἀνὴρ πειρώμενος ἦβης*. The phrase evidently expresses the longest possible cast. ἡσὶ if right must be explained as a subj. with the long stem + termination, cf. δῶσι A 129, φθῆσι Ψ 805, not as contracted from ἡσι, the Homeric form (hardly *ἔησι*, in spite of ἀφῆσι II 590). We can of course read *ἦσι* (Monro). But it is a question if the whole line is not interpolated in

order to supply a verb to *ἐρωῇ* (cf. on H 353, I 44, Ω 45, etc.; the verb being taken from the familiar *πολέμου δ' οὐ γινετ' ἐρωῇ*), and filled up with a reminiscence of Ψ 432. It certainly is not needed. (See Menrad, p. 158.)

361. *ἔρειπε* is trans. as in 356, and from it we must supply *ἐρείπτῃ* with παῖς.

363. *ἀθύρματα* is perhaps best taken as part of the predicate, *when he has made the sand into a plaything*. *νηπιέησιν*, in his childishness; cf. I 491.

365. *ἦε*, a word recurring only in T 152 and *Hymn. Ap.* 120; like so many divine epithets it is of quite unknown meaning. Various derivations have been proposed, but all are mere guesses. Ar. wrote *ἦε*, deriving from *ἔημι*, *to shoot*, in the sense *Archer*. Whether it has any connexion with the commoner *ἔησις* is very doubtful. *κάματος* in concrete sense, the result of toil, as § 417 *ἄλλοι δ' ἡμέτερον κάματον νῆπαιον ἔδουσιν. αὐτοῖσι*, the men as opposed to their work. 367-69 = O 345-47, where see note.

“Ζεὺ πάτερ, εἴ ποτέ τις τοι ἐν Ἀργεῖ περ πολυπύρῳ
ἦ βοὸς ἦ οἶος κατὰ πίονα μῆρια καίῳ
εὖχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
τῶν μῆσαι καὶ ἄμυνον, Ὀλύμπιε, νηλεὲς ἡμάρ, 375
μῆδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοῦς.”

ὥς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε μῆτιέτα Ζεὺς,
ἀράων αἰῶν Νηληιάδαο γέροντος.
Τρώες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380
οἱ δ', ὥς τε μέγα κύμα θαλάσσης εὐρυπύροιο
νῆος ὑπὲρ τοίχων καταβήσεται, ὅππότε' ἐπείγῃ
ἰς ἀνέμου· ἡ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
ὥς Τρώες μεγάλη ἰαχῇ κατὰ τείχος ἔβαινον,
ἵππων δ' εἰσελάσαντες ἐπὶ πρύμνῃσι μάχοντο 385
ἔρχεσιν ἀμφιγυνοῖς αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,
οἱ δ' ἀπὸ νηῶν ὑφὶ μελαινάων ἐπιβάντες

372. τοι: coi G. 373. κατὰ: μετὰ L. 374. νοστήσαι: γρ. σιν Harl. a.
376. δάμνασαι Bar. 377. ἔκτυπε: ἔκλυε Zen. 'Vat. 1.' 378. ἀράων:
εὐράων J. 379. κτύπον Ω: νόον of early printed edd., if not a conj. of
Chalcondylas, is presumably the reading of G, in spite of La R.'s statement to the
contrary. 382. ἐπείγει PR: ἐπείγει Q. 383. ἀνέμοιο D. || ἦ: δ Q. || τε:
γε J: βα Harl. a. 384. ἔβαινον: ἔβησαν (AC *supr.*) Q. 387. ἀποβαντες Ambr.

372. ἐν Ἀργεῖ *per*, even in Argos; i.e. at the very first, even before the expedition had left Greece, Zeus had given his promise of safe return. ὑπέσχεο is thus really the principal verb to which εὖχετο is subordinate in sense. It is perhaps possible, though less satisfactory, to take περ with εἰ, if indeed, as though Nestor were pretending to doubt even such a certain fact; cf. *el* δὲ καὶ Ἑκτορά περ φιλέει, H 204, with note.

379. It is strange that the thunder, though expressly said to be in answer to Nestor's prayer, should encourage not the Greeks but the Trojans; a difficulty which may be evaded by rejecting 378 with Heyne, and regarding the thunder as a mark of disfavour. But the whole passage 367-80 has the air of a later addition designed to bring Nestor once more into prominence. We last heard of him as an onlooker at the beginning of E, and his appearance here is certainly unexpected. To all appearance, as is pointed out in the Introduction, 366 is the last line of the

Διὸς ἀπάγῃ; at the point of juncture with the continuation of the story we may naturally expect to find short interpolated passages of transition; another follows immediately in 390-404, and 380-90 are by no means devoid of difficulty. It may be added that ὥς in 367 has a very vague reference to the general situation, and comes in awkwardly after the *ὥς* of 365.

381. εὐρυπύροιο, cf. δ 432, u 2, πόρους ἄλός μ 259, and χθονὸς εὐρυδείης.

382. καταβήσεται, aor. subj. corresponding rather to indic. κατεβήσατο than to the thematic -εβήσετο, the regular form in H. Nauck's conj. κατεβήσετο is needless.

384. κατὰ, down upon, like the wave descending on the ship. Compare note on N 737. ἔβαινον seems to be used of the footmen as distinct from the charioteers of the next line. But the phraseology of the whole passage is rather awkward; μάχοντο in 385 is first used of the Trojans only, and is extended to the Greeks in 387 by an afterthought.

ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
 οἳ περ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἐόντες. 225
 ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺ κέρδιον ἥδέ οἱ αὐτῷ
 ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξε
 χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνδρωτί γε τελέσθη.
 ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσανόεσσαν,
 τῇ μάλ' ἐπισσεῖων φοβέειν ἥρωας Ἀχαιοὺς. 230
 σοὶ δ' αὐτῷ μελέτω, ἑκατηβόλε, φαίδιμος Ἔκτωρ·
 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ
 φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἴκωνται.
 κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργόν τε ἔπος τε,
 ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο." 235
 ὥς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἱρῆκι ἐοικὼς

224. κε : τε ACDJRT Cant. 225. ἐνέρτεροί (A *supr.*) DJPQT Mor. Cant.
 fr. Mosc. Lips. : νέρτεροί Ω : (ἐ)νέρτατοί Zen. || κρόνου QR. 226. κέρδιον :
 κάλλιον Apoll. Pron. 54. 228. οὐ κεν : οὐπὶ D. 230. τῇ : τὴν CGH²J.
 231-35 *ἀθ.* Ar. Aph. 232. ὄφρ' : τόφρ' Ar. D. 235. κε : τε (A *supr.*) Vr.
 A. || αὖτις CRU.

224. The well-supported variant τε for κε can only be explained others (ere now) have heard of battle, i.e. experienced the meaning of battle with me. But this gives a much less natural sense than κε, 'if we had come to battle, the noise of it would have reached even to the underworld.'

225. Cf. Ξ 274, and for ἐνέρτεροι or νέρτεροι see note on E 898, where the longer form is metrically fixed. The line is rejected by van L.

227. See note on 211. ὑπόειξε takes the acc. χεῖρας by a sort of construction *ad sensum*, as though it had been ἐφύγε or the like. But the way in which 228 is added is most awkward. Heyne suspected it as a *rhapsodi pannus*; the only question is whether a like suspicion should not be extended to 227, which has all the air of a tag meant to supply the needless ἔπλετο to 226, and padded out from 211, regardless of the sense of νεμεσσηθεὶς, which is here unsuitable to its context.

230. τῇ (to be taken with φοβέειν) is by far the best attested reading, and τὴν (though—or because—it gives the more usual order of words) is just the corruption which we should expect. For the aegis see note on B 447.

231-35. ἀθετοῦνται στίχοι πέντε δι

ἀκαιροὶ οἱ λόγοι . . καὶ ἀκαιρὸς ἡ πρόρρησις καὶ οὐ κεχαρισμένη τῷ Ἀπόλλωνι. καὶ παρὰ Ἀριστοφάνει ἠθεοῦντο. The objection is that this is not the moment for Zeus to announce his intention of giving the Achaeans a respite. But this only affects the last two lines which may well be spared; 231-33 contain the essence of the errand and are indispensable. Fäsi has remarked that τοὶ δ' αὐτῷ comes in very awkwardly, as it seems to indicate a contrast of person, whereas σύ has already preceded. But, as he says, this should lead to the athetesis not of 231, but of 229-30; this couplet is quite needless, and may have been interpolated as an explanation of the fact that the aegis, commonly the weapon of Zeus, is in 308 found in the hands of Apollo. And if 227-28 are omitted, as suggested above, 229 is further condemned by the awkward repetition of ἀλλά at the head of the line.

234. κεῖθεν, from that point onward; a use found only here, = ἐκ τοῦ, 69, and compare the use of ἐνθεν, N 741. φράσσομαι κ.τ.λ., 'I will consider what to do and say, in order that,' etc.

237. The comparison to the hawk appears to refer to speed only, not to an assumption of its form. See note on H 59.

ὥκεϊ φασσοφόνωι, ὅς τ' ὤκιστος πετεηνῶν.
 εἶρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
 ἤμενον, οὐδ' ἔτι κείτο, νέον δ' ἐσαγείρετο θυμόν, 240
 ἀμφὶ ἐ γινώσκων ἐτάρους, ἀτὰρ ἄσθμα καὶ ἰδρῶς
 παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.
 ἀγχού δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
 “Ἑκτορ υἱὲ Πριάμοιο, τί ἦ δὲ σὺ νόσφιν ἀπ' ἄλλων
 ἦς' ὀλυγηπελέων; ἦ πού τί σε κῆδος ἰκάνει;” 245
 τὸν δ' ὀλυγοδρανέων προσέφη κορυθαίολος Ἑκτωρ·
 “τίς δὲ σύ ἐσσι, φέριστε, θεῶν, ὅς μ' εἴρεαι ἄντην;
 οὐκ αἶψις ὃ με νηυσὶν ἐπι πρυμνήσιν Ἀχαιῶν
 οὐς ἐτάρους ὀλέκοντα βοήν ἀγαθὸς βάλεν Αἴας
 χερμαδίωι πρὸς στῆθος, ἔπαυσε δὲ θούριδος ἀλκῆς; 250
 καὶ δὴ ἔγωγ' ἐφάμην νέκυσας καὶ δῶμ' Ἀἶδαο
 ἥματι τῶιδ' ὄψεσθαι, ἐπεὶ φίλον αἶον ἦτορ.”
 τὸν δ' αὖτε προσέειπεν ἀναξ ἐκάεργος Ἀπόλλων·

239. εἶρε δ' υἱὸν L. 240. ἐσαγείρετο Ar. Ω: ἐσαγείρατο CDH (etc.) JQT.
 241. γινώσκων LQR Lips. 242. νόος: γόνος R (and Pm). 245. καί
 ἀλλοφρονέων Aristotle (!); v. *infra*. 249. ὀλέκοντα: γρ. στέλλοντα Lips.
 Par. g. 252. ἥματι: διμιατι Q. || ὄψεσθαι: ἴσεσθαι Ar.: οἱ δὲ ἰκίσεσθαι (!)
 Sch. T. 253. ἐκάεργος: διὰς υἱὸς CQ Lips., γρ. Sch. X.

239. εἶρε as usual begins the sentence
 asyndetically; see on Δ 89. The variant
 of L is metrically possible, but is against
 the ordinary use, and is not supported
 by other members of the family.

240. νέον, *newly*, i.e. 'only just,' as
 χ 426. The imperf. ἐσαγείρετο is ob-
 viously to be preferred for its picturesqueness
 to the aor.

241. γινώσκων, beginning to recognise
 his friends about him.

242. This 'action at a distance' of
 the mind of Zeus, without any indication
 of the material means by which the effect
 is produced, is very rare in H., 463
 giving the most similar instance; in ω
 164 ἔγειρε is used in a less material
 sense. This is probably the reason why
 Nauck has marked the two lines as
 'spurii!' It is possible that γόνος, the
 variant of R, may be right.

245. Aristotle (*Metaph.* iii. 5) says
 ("Ὁμηρος" ἐποίησε τὸν Ἑκτορα, ὡς ἐξέστη
 ὑπὸ τῆς πληγῆς, κείσθαι ἀλλοφρονέοντα,
 but this may be only an instance of in-
 accurate quotation, with a reminiscence
 of Ψ 698. ἀλλοφρονέων (for which see note

on 128) is however adopted by van L.,
 after Naber, on account of the immediate
 neighbourhood of ὀλυγοδρανέων, which
 seems to be identical in sense with
 ὀλυγηπελέων. But Epic poetry does not
 studiously avoid such juxtapositions.

247. This appearance of a god in his
 own shape, so as to be immediately
 recognized, is comparatively rare; cf.
 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς T 131,
 and the gift of Athene to Diomedes in
 E 127. Other instances are A 199, Σ 166,
 Ω 170.

249. ὀλέκοντα: the variant στέλλοντα
 is noteworthy as implying the reference
 of οὗς to με, *attaching my fellows*. In
 Ξ 412 however Hector is wounded in
 attacking.

252. There is not much to choose
 between ὄψεσθαι of mss. and ἴσεσθαι of
 Ar. (οὐκ ἀχαρίς ἡ γραφή, Did.). A
 similar variation is found in ρ 448 μὴ
 τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴθαι,
 αἶ. ἰκθαι. ἴθον, *breathed out*, from ἀF-ιω,
 cf. ἀF-ημι, and θυμὸν ἀίσθων Π 468
 (whence van Herwerden conj. ἦτορ ἀίσθων
 here, as ἀίω does not recur in this sense).
 Similarly ψυχὴν ἐκάψυσεν X 467.

“θάρσει νῦν· τοῖόν τοι ἄσσητήρα Κρονίων
 ἐξ Ἴδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
 Φοῖβον Ἀπόλλωνα χρυσάορον, ὃς σε πάρος περ
 ῥύομ’, ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.
 ἀλλ’ ἄγε νῦν ἱππεύσιν ἐπὶ τρυφῇ πολέεσσι
 νηυσὶν ἐπὶ γλαφυρήσιν ἐλαυνέμεν ὠκέας ἵππους·
 αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον 260
 πᾶσαν λειανέω, τρέψω δ’ ἥρωας Ἀχαιοὺς.”
 ὧς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
 ὧς δ’ ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰθῶς λούεσθαι ἑυρρεῖος ποταμοῖο, 265
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις αἴσσονται· ὁ δ’ ἀγλαΐῃ πεποισῶς,
 ῥίμφα ἐγούνα φέρει μετὰ τ’ ἥθεα καὶ νομὸν ἵππων·
 ὧς Ἐκτώρ λαιψήρὰ πόδας καὶ γούνατ’ ἐνώμα
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν. 270
 οἱ δ’ ὧς τ’ ἠ ἔλαφον κεραδὸν ἠ ἄγριον αἶγα
 ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγροιώται·

255. παριστάμεναι T Vr. d, fr. Mosc. 256. περ A (supr. γε) T: κε Q: γε Ω.
 258. ἐπὶ τρυφῇ R. 259 om. D¹. || ἐλαύνειν S. 260. προπάροιθε κιὼν Q
 Lips. || κελεύω C (γρ. κέλευσον). 261. ἐκούσας διόνοι C¹ (γρ. πᾶσαν
 λειανέω). 262 om. P. || ἔμπνευσε Vr. b A. 263. φάτνης Et. Mag. 51. 10.
 264. δεσμὸν ἀπορρήξας ἐπὶ πεδίῳ Et. Mag. 51. 12. || οἶα DJ. || κροαίνων:
 τινὲς ἱππευμάτων T. 265-68 dθ. Ar. 266 om. Zen. 266. ἔχῃ Vr. d. 268.
 ΓΟΥΝΑ: τινὲς γούνα T (wrongly appended to 269). 270. τινὲς ὀτρυνέων T. ||
 ἔκλυον Lips. 272. ἐσσεύοντο Ar. Par. g.

254. ἄσσητήρα, a word which recurs
 in 735, X 333, δ 165. The most prob-
 able explanation is that of Curtius,
 who derives it from *d=sa*, 'together,'
 and root *seq* of *ἐπ-ομαι*, *sequor*, as if
d-σοκ-ῖη-τηρ, *con-soc-ia-tus*.

256. χρυσάορον, rather χρυσάορα, see
 note on E 509. περ, not γε, see on
 P 587.

258. ἐπὶ τρυφῇ, only here and κ 531
 with dat. Compare the double use of
κέλευε (note on Γ 259). πολέεσσι, *the*
many. But we should rather expect
πάντες (ἀμα πᾶσι Pallis).

263-68=Z 506-11. This simile, so
 fine when applied to the vain and hand-
 some Paris, loses much of its force here,
 where it is inserted to illustrate not the
 exultant beauty but merely the speed
 of Hector. Ar. athetized 265-68 as a
 wrong repetition, but retained 263-64

as an introduction to 269-70; Zen. re-
 jected 265 only. But the whole passage
 from 263-70 must go together; 269 is
 an Epic commonplace, serving to join
 the simile to its context. We have
 here, as at the end of Θ (557-58), a
 clear plagiarism of a passage whose
 intrinsic beauty marked it out for
 plunder. How a single 'Homer' could
 have thus repeated his own best pass-
 ages, careless of their appropriateness,
 it is for the defenders of the unity of
 the *Iliad* to say. But we have no right
 to talk of interpolation; the simile is
 embedded in the structure of the book
 and has doubtless been so from the first,
 like the drums from older temples in
 the wall of Themistokles.

271=Γ 24; 272=Λ 549. See the
 note on the latter passage for the (aor.)
 form ἐσσεύοντο.

τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλη
 εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἰσιμον ἦεν·
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῆς ἠυγένειος 275
 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ὥς Δαναοὶ εἴως μὲν ὀμιλαδὸν αἰὲν ἔποντο
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγυίοισιν,
 αὐτὰρ ἐπεὶ ἴδον Ἴκτορ' ἐποικχόμενον στίχας ἀνδρῶν,
 τάρβησαν, πᾶσιν δὲ παραί ποσὶ κάππεσε θυμός. 280
 τοῖσι δ' ἔπειτ' ἀγόρευε Θόας Ἀνδραίμονος υἱός,
 Αἰτωλῶν δ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
 νίκων, ὅππότε κούροι ἐρίσσειαν περὶ μύθων·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν· 285
 "ὦ πόποι, ἡ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·

274. τέ: τί S (and τινές, T! ταῖ ms.). 275. ὑπαὶ GPR. 276. ἀπέτραπε
 Lips.: ἐπέτραπε Q. 277. εἴως: τέως Zen. 279. ἐποικχόμενον: ἐπεccύ-
 μωνον Vr. d. 280. παρὰ Vr. d. 285. ὃ Ar. Ω: ὅc P Vr. d, Harl. d, King's.

273. ἡλίβατος, a word of quite unknown origin and meaning; in H. always an epithet of πέτρῃ (*Hymn. Ven.* 267 of pines and oaks). The many explanations of the scholia are mere guesswork. πέτρῃ is the home of the goat, ὄλη of the stag.

274. ἦεν, the imperf. seems to be taken from the mind of the hunters; when the quarry escaped them they would say οὐκ ἄρ' ἡμῖν κιχ. αἰσιμον ἦεν, 'after all we are not fated to catch it.' It is only by some such supposition that the presence of the imperf. in a simile is to be explained.

279. ἐποικχόμενον, assailing like a divine 'visitation.' The word in this hostile sense is used only of gods or heroes directly inspired, as here: see note on K 487.

280. παραί ποσὶ κάππεσε, apparently our colloquial 'their courage sank into their heels,' with an obvious allusion to running away. So Demosth. *de Halonn.* § 45 (quoted by Schol. L) τὸν ἐγκέφαλον . . ἐν ταῖς πτέραις φορεῖτε.

281. The authenticity of the following passage, to 305, is very doubtful (see Introduction). The plan of sending the mass of the troops to the rear (295-99) at a moment when it would seem that every nerve should be strained to defend the wall is quite inexplicable. Besides, ἀλλέες (312), λαός (319), and the similes

in 323 clearly shew that the host of the Achaeans is in the passage immediately following regarded as still united. The phrase used in 284 is not Homeric. The omission of the F of *ἑκάστου* (288) cannot be remedied by conjecture, and ἀνώξομεν (295) is a doubtful form.

282. ἐπιστάμενος ἄκοντι, the dat. is apparently comitative, as in our phrase 'skilled with the javelin'; but the expression is a curious one. See *H. G.* § 144. Van Herwerden conj. ἄκοντος, the more usual constr.; e.g. φ 406 φόρμυγος ἐπιστάμενος καὶ δαδῆς. σταδίῃ, here *close fight* as opposed to the use of missiles. Cf. H 241, and αὐτοσταδίῃ, N 325.

284. περὶ μύθων, cf. θ 225 οἱ ῥα καὶ ἀθανάτοισιν ἐρίσσκον περὶ τόξων, 'in the art of archery.' The phrase would thus seem to imply regular contests for a prize of eloquence; but such a custom is entirely unknown to Homer. We must take μῦθοι to mean rather the *subject* than the *manner* of their speeches, 'vied with one another in their proposals,' as e.g. H 358 and often. Compare also the 'court-fee' in Σ 508 τῷ δόμεν δς μετὰ τοῖσι δίκην ἰθύντατα εἶποι (App. I, §§ 28-30). κοῦροι, the young men as opposed to their elders, such as Nestor, with whom they would hardly presume to compete.

οἶον δ' αὐτ' ἐξαυτίς ἀνέστη κῆρας ἀλύξας
 Ἔκτωρ· ἥ θήν μιν μάλα ἔλπετο θυμὸς ἐκάστων
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
 ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290
 Ἔκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
 ὥς καὶ νῦν ἔσσεσθαι ὀτομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐρυγδούπου πρόμος ἴσταται ὧδε μενοιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι· 295
 αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
 στείομεν, εἴ κε πρῶτον ἐρύξομεν ἀντιάσαντες
 δούρατ' ἀνασχόμενοι· τὸν δ' οἶω καὶ μεμαῶτα
 θυμῷ δείσεσθαι Δαναῶν καταδύναι ὄμιλον."
 ὧς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
 οἱ μὲν ἄρ' ἀμφ' Αἴαντε καὶ Ἰδομενῆα ἀνακτα, 301
 Τεύκρον Μηριόνην τε Μέγην τ' ἀτάλαντον Ἀρηϊ,
 ὕσμινην ἥρτυνον, ἀριστῆας καλέσαντες,
 Ἔκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305

287. ἐξαοῖς C. 288. μιν : που Vg. d : μοι Q. 289. ἐσάωσεν Lips.
 294. ἐγὼν HU. 295. ποτὶ CPR. 297. εἴ : ὥς A (γρ. εἵ), γρ. Harl. a.
 298. ἀνεχόμενοι Lips. 301. αἴαντε Zen. Aph. (A supr.) PQRTU Par. e j, Cant. :
 αἴαντα B. 303. ὕσμινην τ' R. || ἥρτυνον Vg. b.

287. οἶον δ' αὐτε, see note on N 633.
 290. Cf. γ 372, K 44. From the latter Bekker would read ἠδὲ σάωσεν, in order to put the hiatus into the bucolic diaeresis, where it is admissible. Were not the whole passage suspect it would be tempting to read καὶ Ἰδομενῆα with Brandreth, regarding Ἔκτορα as a gloss added to explain the object, after the pronoun *Fe* had disappeared, and the rest of 291 as a mere stop-gap to make up a line.

292. The reference of ὥς . . ἔσσεσθαι is not very clear. As the text stands it seems to mean 'so it will happen again that he will lay low many a Danaan.' But by omitting 291 it will be 'as I deem some god will again protect and save him, if the need comes.' The latter seems rather more natural.

293. μενοιῶν, *desiring*, seems meaningless, and the Epic form is μενοιῶν. The scholia supply διαμάχεσθαι ἡμῖν, which is weak enough. We want a word such as μεμαῶς (Pallis).

295. ἀνώξομεν may be either fut.

indic. as π 404, or aor. subj., cf. ἀνώξαι, κ 531. The latter is to be preferred.

297. στείομεν for στήομεν with the traditional change of η to ει before ο (ω): we have στήη, παρσθήτον, but περιστείωσι P 95 (with variant περισθήωσι). See H. G. p. 384, and compare the form στέωμεν A 348, with note. The original form was presumably στέ-ομεν. πρῶτον, the first rush: Thoas contemplates a rear-guard action to cover the retreat of the main body. For κε Bentley conj. ε.

301. The dual Αἴαντε is preferable to the singular, as through the whole of the battle at the ships the two namesakes act together. For the use of ἀμφί see on Γ 146. The omission of Menelaos from the list of heroes is strange.

303. ἥρτυνον *closed up* the ranks, cf. A 216 ἀρτίονθ' ἡ δὲ μάχη.

305. ἡ πλῆθος looks like the later use of the article; but it may be defended as Homeric, since it expresses the antithesis to οἱ μὲν above. Cf. B 278 ὡς φάσαν ἡ πλῆθος, immediately followed by ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεύς.

Τρῶες δὲ πρῶντιψαν ἀολλέες, ἤρχε δ' ἄρ' Ἐκτωρ
μακρὰ βιβάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
εἰμένος ὤμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν
δεινὴν ἀμφιδάσειαν ἀριπρεπέ, ἦν ἄρα χαλκεὺς
"Ἡφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν· 310
τὴν ἄρ' ὃ γ' ἐν χεῖρεσσιν ἔχων ἠγήσατο λαῶν.
'Αργεῖοι δ' ὑπέμειναν ἀολλέες, ὥρτο δ' αὐτὴ
ὄξει' ἀμφοτέρωθεν, ἀπὸ νευρήφι δ' οἴστοι
θρῶισκον· πολλὰ δὲ δοῦρα θρασειᾶων ἀπὸ χειρῶν
ἄλλα μὲν ἐν χροῖ πῆγνυτ' ἀρηιθόων αἰζήων, 315
πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,
ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
αὐτὰρ ἐπεὶ κατ' ἔνωπα ἰδὼν Δαναῶν ταχυπώλων 320

306. προέτψαν J: προύτρεψαν Q (*supr. τυ*). 307. βιβάς Ω: βιβῶν (-ών)
Ar. (see below) (H *supr.*) JP (*supr. ac*) SU Harl. b, Par. a b d f h, Vr. b, fr. Mosc.:
βῶν Zen. || αὐτοῦ: αὐτῶ P. 308. ὤμοιοι(ν) ACHRS Vr. b A. || αἰγίδα:
τωῆς ἀσπίδα Eust. (and so γρ. H *man. rec.*). 313. ἀναι L. b A. || νευρήφι δ':
νευρήφι T (*supr. δ' man. rec.*). 315. πᾶχον U. 316. πολλὰ: ἄλλα Vr. d. ||
λευκὸν: καλὸν GR.

306 = N 136, P 262.

307. βιβάς: βιβῶν πᾶσαι εἶχον . . 'Αρ-
σταρχος βιβῶν, Did. In H 213 we are
told that Ar. read βιβάς. It is therefore
probable that he admitted both forms as
justifiable, and did not fear the incon-
sistency of following ms. authority in each
place. Our mss. retain this inconsistency
in a marked degree. In Γ 22, N 807, Π
609, λ 539, all (as far as is known) agree
in the form with -ῶ-; in H 213, N 18, 158,
371, ι 450, ρ 27, all equally agree in the
form with -ᾱ-; only here and in 686
below is there any division of authority,
in both cases with a large majority in
favour of βιβάς. This form is undoubtedly
preferable linguistically; but we have
no right, in the face of the evidence,
to expel βιβῶν from the text where
unanimously supported.

308. σοῦρι goes with αἰγίδα as else-
where with ἀσπίδα, which is indeed a
variant here. For the construction of the
aegis see note on B 447. ἀμφιδάσειαν,
covered with hair, like ἀμφίκμοις of a
bush, covered with leafage, P 677. It
would seem that the idea calls rather
for περί than ἀμφί, on both sides; but
the two prepositions are apt to trespass

on one another's ground, and metrical
requirements may have determined the
choice. Conversely in Φ 163 περιδέξιος
seems to stand for ἀμφιδέξιος. Many
apply the word to the θύσανοι, and
explain 'fringed round about.'

310. ἐς φόβον ἀνδρῶν, for the putting
to flight of warriors. ἐς must here in-
dicate end, i.e. intent—a rare use, but
sufficiently supported by εἰπεῖν, πείθεσθαι
ἐς ἀγαθόν (I 102, Δ 789, Ψ 305), ἐς
ἀπην κομήσατε μ 372, δίδωμι ἐς γάμον
ᾠρην ο 126. Monro takes it 'in a con-
crete sense, to the scene of flight; cp. ἐς
πόλεμον φορέειν.' But this seems, to
say the least, a weak way of expressing
that it is the aegis itself which causes
the rout. In any case the phrase is
curious; μόθον (Pallis) for φόβον would
be simpler.

314-17, see Δ 571-74; 319 = Θ 67,
Δ 85.

320. κατ' ἔνωπα, full in the face.
The old grammarians were divided as to
the orthography, some reading κατένωπα
(like κατέναντα), others κατ' ἐνώπα, sup-
posed to be a metaplastic acc. of ἐνώπη
(see E 374) like ἰῶκα beside ἰωκή.
Monro (H. G. § 107. 2) suggests that

σεῖο', ἐπὶ δ' αὐτὸς ἄυσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσι ξέλεξε, λάθοντο δὲ θούριδος ἀλκῆς.
 οἱ δ', ὥς τ' ἡ βοῶν ἀγέλην ἢ πῶν μέγ' οἴων
 θῆρε δῶν κλονέωσι μελαίνης νυκτὸς ἀμολγῶι,
 ἐλθόντ' ἐξαπίνης σημάντορος οὐ παρεόντος, 325
 ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.
 ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κερασθείσης ὑσμίνης.
 Ἐκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνε,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον·
 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·
 ἦτοι ὁ μὲν νόθος υἱὸς Οἴλῃος θείοιο
 ἔσκε, Μέδων Αἴαντος ἀδελφεός, αὐτὰρ ἔναϊεν
 ἐν Φυλάκῃ, γαίης ἀπο πατρίδος, ἄνδρα κατακτάς, 335
 γνητὸν μητρυιῆς Ἐριώπιδος, ἦν ἔχ' Οἴλεις·
 Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλῳ καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης

324. **δύω** : δύο T. || κλονέωσι AJQU Bar. Harl. a, fr. Mosc. : κλονέουσι Ω.
 326. **ἀνάλκιδες** Sch. X (γρ. ἀνάλκιδες). 327. **ἦκε** : ἔθηκε H. 328. **ἐνὸ' ἀνὴρ**
 PR. 330. **χαλκοχιτώνων** : καρτεροσύμων J Par. b h, Vr. b, fr. Mosc. (and
 γρ. A, Harl. a). 332. **μέδοντα** : μέδον τε Q. 333. **ὁ Ἴλαος** Zen. 337.
αὐτ' : αὐ J. 339. **μηκιστῇ** (-ἄν) (C *supr.*) G Vr. b Cant.

both ὦπα (eis ὦπα ἰδέσθαι) and ἐνωπα may be neut. sing. from which we have the plur. προσ-ὠπατα (H 212). Cf. ἐνωπα-δῖως εἰσίδεσκειν ψ 94. See also Delbrück *Gr.* iii. p. 636.

321. The apodosis begins with τοῖσι δέ.

322. **ἔελεξε**, see note on M 255.

324. **δύω**, a pair like Apollo and Hector. ἀμολγῶι, A 173, X 27.

325. **σημάντορος**, this word occurs only here in H. (and three times in the Hymns); but cf. μῆλαισιν ἀσημάντοισιν K 485, and for σημαίνει = command, A 289, etc.

327. **φόβον**, as used with ἐνῆκε, seems to mean *fear* rather than *flight*, the only sense permitted by the canon of Ar. Hence van L. reads ὥστε for ἦκε.

328. **κερασθείσης ὑσμίνης**, when the ranks were broken; opposed to ὑσμίνην ἡρυνον above (303).

330. τὸν μὲν, the latter, τὸν δέ, the

former, by the usual *chiasmus* or ὅστερον πρότερον : Arkesilaos is the Boiotian (B 495), Stichios the Athenian (N 195).

333-36 = N 694-97.

337. **ἀρχός**, an officer, under Mene-
 stheus, like Stichios (N 196).

339. **Μηκιστῇ** : the only other con-
 tracted acc. from a noun in -εύς is the
 doubtful Τυδῇ Δ 384. Hence Brandreth
 conj. Μηκιστῇ δὲ Πουλυδάμας. But
 perhaps we should adopt the variant
 Μηκιστῇ (or -ῇν) : compare Ἀντιφάτην
 M 191 but Ἀντιφάτη κ' 114 (Menrad)
 Mekisteus is son of Echios in Θ 333, so
 perhaps it is meant that father and son
 are killed together (cf. E 514). But
 these lists of the unimportant slain are
 to be regarded as only extemporized; so
 that names which have occurred together
 in other passages are very likely to be
 brought into contact again in fresh
 relations, without thought of any special
 significance.

πρώτη ἐν ὑσμίνῃ, Κλονίου δ' ἔλε διος Ἀγῆνωρ. 340
 Δητοχον δὲ Πάρις βάλε νείατον ὦμον ὀπισθε
 φεύγONT' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασεν.
 ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ
 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
 ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τεῖχος ἀνάγκῃ. 345
 "Εκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας·
 " νηυσὶν ἐπισσεύεσθαι, εἰάν δ' ἔναρα βροτόεντα·
 ὃν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόν γε
 γνωτοί τε γνωταί τε πυρὸς λελάχῳσι θανόντα, 350
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο."
 ὡς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους
 κεκλόμενος Τρώεσσιν ἐπὶ στίχας. οἱ δὲ σὺν αὐτῷ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους

342. προμάχοις: γρ. πυμάτοισι T. 344. ὀρυκτῇ Q. 347. ἐπισσεύεσθαι
 Zen.: ἐπισσεύεσθαι Par. b. 348. ἐνὶ J Lips. || ἐτέρωθι: ἐτέρωθεν ap. (pseudo-)
 Plut.-117. 31: ἐπὶ J Lips. || 349. τὸν γε: τόνδε
 J. 351. κύνες γ' L. || ἐρύουσι Cant. 353. Τρώεσσιν ἐπὶ: Τρώεσσι κατὰ
 [GJP Par. j (γρ. ἐπὶ).

340. Κλονίον, a Boiotian, B 495.
 344. Cf. M 72 τάφρῳ ἐνιπλήξωμεν
 ὀρυκτῇ. The separation of ὀρυκτῇ from
 the substantive to which it belongs is
 curious, but may be justified by the fact
 that τάφρῳ καὶ σκολόπεσσιν form a single
 idea, 'the trench with its stakes.'
 345. δύνοντο, go behind, cf. X 99 πύλας
 καὶ τεῖχεα δύνω.
 347. Nicanor says that this line was
 usually taken with the preceding, so
 that the infinitives depended upon ἐκέ-
 κλετο, and in this some modern editors
 have acquiesced. But then the transition
 from the narrative to direct speech is
 very harsh (see Δ 303), and there is no
 difficulty whatever in making the speech
 begin as usual immediately after the
 formal line 346, the infinitives being
 taken imperatively. Zen. indeed read
 ἐπισσεύεσθον, regarding the dual as equi-
 valent to a plural (Δ 567). But we
 ought no doubt to read ἐπισσεύεσθ',
 εἰάν, with Fick.
 348. Compare B 391, Θ 10. ἐτέρωθι,
 elsewhere than in the battle.
 350. πυρὸς λελάχῳσι, as H 80, X 343,
 Ψ 76. The redupl. aor. occurs only in
 this causal sense and only in these four

passages. Notice the subjunctive equi-
 valent to a prophetic future; hence used
 with οὐ, and followed by ἐρύουσι.
 352. We have not been told that Hector
 has mounted his chariot; indeed μακρὰ
 βιβάς in 307 implies that he was then
 on foot, though a chariot advance is
 indicated in 258-61, and in Ξ 429-31
 Hector is carried to his chariot, evidently
 in anticipation of its use when he re-
 covers. But the merely temporary use
 of the car is so essential to Homeric
 tactics that these changes are a matter
 of course. See on Θ 348, T 498. κα-
 τωμαδὸν, lit. down from the shoulder,
 i.e. with the full swing of his arm, as we
 bowl 'from the shoulder.' So Ψ 431
 δίσκου οὐρα κατωμαδίῳ.
 353. ἐπὶ στίχας, so nearly all mss.;
 recent edd. all adopt κατὰ στίχας on the
 analogy of Δ 91, but in the face of such
 strong testimony the alteration is not
 justifiable. The phrase may be taken
 with ἤλασεν, drove his horses against
 the ranks of the enemy, or more simply
 with κεκλόμενος, shouting across the
 ranks. The scholia prefer the former.
 354. ἐρυσάρματας, also II 370. For
 the form of the compound see H. G. § 126.

ἡχῇ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος Ἀπόλλων 355
 ρεῖ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 εἰς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον
 μακρὴν ἥδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωῇ
 γίνεται, ὅππότε ἄνῃρ σθένεος πειρώμενος ἦσι.
 τῇ ῥ' οἷ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων 360
 αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τείχος Ἀχαιῶν
 ρεῖα μάλ', ὥς ὅτε τις ψάμαθον πάϊς ἄγχι θαλάσσης,
 ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 ἀψ' αὐτὶς συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων.
 ὥς ῥα σύ, ἦε Φοῖβε, πολὺν κάματον καὶ οἰζὺν 365
 σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνώρσας.
 ὥς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσι
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 Νέστωρ αὐτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν, 370
 εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

356. ποσσίν : χερσίν Zen. || ποσὶ καὶ χερσὶν ἐρίπτων Et. Gud. 307. 2. 357.
 κατάβαλλε L. 359. γίνεται L Syr. || ἥ(ι)αι(ν) ADHP Harl. a, fr. Mosc. Ven.
 B : ἡαι GJQRTU Syr. : εἶαι C (γρ. ἡαι). 361. πολύτμιον D. 363. ποιήσῃ
 AHJU Syr. Cant. Bar. Harl. a, Mor. fr. Mosc. : ποιήσῃ Ω. 364. αἰεὶς CL.
 366. After this line U repeats O 1-2 (αὐτὰρ . . χερσίν), and begins 367 οἱ μὲν δὴ
 for ὥς οἱ μὲν. 369. ἀνίσχοντες R. 370. νέστωρ δ' H Syr.

356. *κάπετος* recurs in Σ 564 of the ditch round a vineyard, Ω 797 of a grave. Perhaps its use here as applied to the moat is somewhat contemptuous, 'ditch' rather than 'fosse.' For ποσσίν Zen. read χερσίν, to which Ar. objected as less consistent with the dignity of a god.

357. *γεφύρωσεν*, made the road into a causey, or embankment. The verb is used in a slightly different way in Φ 245. For the Homeric *γέφυρα* see on E 89.

358. *ἔσων τ' ἐπὶ*, see Γ 12. *ἐρωή*, as Φ 251, cf. A 357.

359. So Ψ 432 *δίσκου οὐρα . . ὃν τ' αἰγὴς ἀφῆκεν ἄνῃρ πειρώμενος ἥβης*. The phrase evidently expresses the longest possible cast. ἡαι if right must be explained as a subj. with the long stem + termination, cf. δῶσι A 129, φθῆσι Ψ 805, not as contracted from ἥησι, the Homeric form (hardly *ἥησι*, in spite of ἀφῆμι II 590). We can of course read *ἥη* (Monro). But it is a question if the whole line is not interpolated in

order to supply a verb to *ἐρωή* (cf. on H 353, I 44, Ω 45, etc.; the verb being taken from the familiar *πολέμων δ' οὐ γινετ' ἐρωή*), and filled up with a reminiscence of Ψ 432. It certainly is not needed. (See Menrad, p. 158.)

361. *ἔρειπε* is trans. as in 356, and from it we must supply *ἐρείπη* with πᾶϊς.

363. *ἀθύρματα* is perhaps best taken as part of the predicate, *when he has made the sand into a plaything*. *νηπιέησιν*, in his childishness; cf. I 491.

365. *ἦε*, a word recurring only in T 152 and *Hymn. Ap.* 120; like so many divine epithets it is of quite unknown meaning. Various derivations have been proposed, but all are mere guesses. Ar. wrote *ἦε*, deriving from *ἵημι*, to shoot, in the sense *Archer*. Whether it has any connexion with the commoner *ἵηος* is very doubtful. *κάματος* in concrete sense, the result of toil, as Ξ 417 *ἄλλαι δ' ἡμέτερον κάματον νήπανον ἔδουσιν*. *αὐτοῖς*, the men as opposed to their work. 367-69 = Θ 345-47, where see note.

“Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεῖ περ πολυπύρῳ
ἦ βοὸς ἦ δῖος κατὰ πῖονα μηρία καίων
εὖχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
τῶν μνήσαι καὶ ἄμυνον, Ὀλύμπιε, νηλεὲς ἡμαρ, 375
μηδ' οὕτω Τρώεσσι δάμνασθαι Ἀχαιοὺς.”

ὥς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε μητίετα Ζεὺς,
ἀράων ἄτων Νηληϊάδαο γέροντος.
Τρῶες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380
οἱ δ', ὥς τε μέγα κύμα θαλάσσης εὐρυπόροιο
νηὸς ὑπὲρ τοίχων καταβήσεται, ὅππότε' ἐπείγῃ
ἰς ἀνέμου· ἡ γάρ τε μάλιστά γε κύματ' ὀφέλλει.
ὥς Τρῶες μεγάλην ἰαχὴν κατὰ τεῖχος ἔβαινον,
ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο 385
ἔγχεσιν ἀμφιγυνοῖς αὐτοσχεδόν, οἱ μὲν ἄφ' ἵππων,
οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες

372. **ΤΟΙ :** **ΟΙ** G. 373. **ΚΑΤΑ :** **ΜΕΤΑ** L. 374. **ΝΟΣΤΗΣΑΙ :** γρ. **ΟΑΝ** Harl. a.
376. **ΔΑΜΝΑΣΘΑΙ** Bar. 377. **ἔκτυπε :** **ἔκλυε** Zen. 'Vat. 1.' 378. **ἀράων :**
εὐράων J. 379. **κτύπον** Ω : **νόον** of early printed edd., if not a conj. of
Chalcodylas, is presumably the reading of G, in spite of La R.'s statement to the
contrary. 382. **ἐπείγει** PR : **ἐπείγει** Q. 383. **ἀνέμοιο** D. || **ἡ :** **δ** Q. || **τε :**
γε J : **βα** Harl. a. 384. **ἔβαινον :** **ἔβησαν** (AC *supr.*) Q. 387. **ἀποβάντες** Ambr.

372. **ΟΙ** "Αργεῖ περ, even in Argos ;
i.e. at the very first, even before the
expedition had left Greece, Zeus had
given his promise of safe return. **ὕ-
πεσχεο** is thus really the principal verb to
which **εὖχετο** is subordinate in sense.
It is perhaps possible, though less satis-
factory, to take **περ** with **εἰ**, if indeed,
as though Nestor were pretending to
doubt even such a certain fact ; cf. **εἰ**
δὲ καὶ Ἐκτορά περ φιλέεις, H 204, with
note.

379. It is strange that the thunder,
though expressly said to be in answer to
Nestor's prayer, should encourage
not the Greeks but the Trojans ; a
difficulty which may be evaded by re-
jecting 378 with Heyne, and regarding
the thunder as a mark of disfavour.
But the whole passage 367-80 has the
air of a later addition designed to bring
Nestor once more into prominence. We
last heard of him as an onlooker at
the beginning of Ε, and his appearance
here is certainly unexpected. To all
appearance, as is pointed out in the
Introduction, 366 is the last line of the

Διὸς ἀπάντη ; at the point of juncture
with the continuation of the story we
may naturally expect to find short inter-
polated passages of transition ; another
follows immediately in 390-404, and
380-90 are by no means devoid of
difficulty. It may be added that **ὥς**
in 367 has a very vague reference to
the general situation, and comes in
awkwardly after the **ὥς** of 365.

381. **εὐρυπόροιο**, cf. δ 432, u 2, πόρους
ἀλός μ 259, and **χθονὸς εὐρυδείης**.

382. **καταβήσεται**, aor. subj. corre-
sponding rather to indic. **κατεβήσατο**
than to the thematic **-εβήσεται**, the regular
form in H. Nauck's conj. **κατεβήσεται**
is needless.

384. **κατὰ**, down upon, like the wave
descending on the ship. Compare note
on N 737. **ἔβαινον** seems to be used
of the footmen as distinct from the
charioteers of the next line. But
the phraseology of the whole passage
is rather awkward ; **μάχοντο** in 385 is
first used of the Trojans only, and is
extended to the Greeks in 387 by an
afterthought.

ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
 οἳ περ ἐνέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἔοντες. 225
 ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺν κέρδιον ἦδέ οἱ αὐτῶι
 ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξε
 χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνιδρωτί γε τελέσθῃ.
 ἀλλὰ σύ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσανόεσσαν,
 τῇ μάλ' ἐπισσεῖων φοβέειν ἦρωας Ἀχαιοὺς· 230
 σοὶ δ' αὐτῶι μελέτω, ἑκατηβόλε, φαίδιμος Ἔκτωρ·
 τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ
 φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται.
 κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργόν τε ἔπος τε,
 ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο." 235
 ὧς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
 βῆ δὲ κατ' Ἰδαίῳ ὁρέων ἶρῃκι ἐοικὼς

224. κε: τε ACDJRT Cant. 225. ἐνέρτεροί (A supr.) DJPQT Mor. Cant.
 fr. Mosc. Lips.: νέρτεροί Ω: (ἐ)νέρτατοί Zen. || κρόνου QR. 226. κέρδιον:
 κάλλιον Apoll. Pron. 54. 228. οὐ κεν: οὐτὶ D. 230. τῇ: τῶν CGHJ.
 231-35 ἀθ. Ar. Aph. 232. ὄφρ': τόφρ' Ar. D. 235. κε: τε (A supr.) Vr.
 A. || αὖτις CRU.

224. The well-supported variant τε for κε can only be explained *others* (ere now) *have heard of battle*, i.e. experienced the meaning of battle with me. But this gives a much less natural sense than κε, 'if we had come to battle, the noise of it would have reached even to the underworld.'

225. Cf. Ξ 274, and for ἐνέρτεροι or νέρτεροι see note on E 898, where the longer form is metrically fixed. The line is rejected by van L.

227. See note on 211. ὑπόειξε takes the acc. χεῖρας by a sort of construction *ad sensum*, as though it had been *ἐφ' ἡγε* or the like. But the way in which 228 is added is most awkward. Heyne suspected it as a *rhapsodi pannus*; the only question is whether a like suspicion should not be extended to 227, which has all the air of a tag meant to supply the needless *ἔπλετο* to 226, and padded out from 211, regardless of the sense of *νεμεσσηθεὶς*, which is here unsuitable to its context.

230. τῇ (to be taken with φοβέειν) is by far the best attested reading, and τῇ (though—or because—it gives the more usual order of words) is just the corruption which we should expect. For the aegis see note on B 447.

231-35. ἀθετοῦνται στίχοι πέντε διτι

ἀκαιροὶ οἱ λόγοι . . καὶ ἀκαιρὸς ἡ πρόρρησις καὶ οὐ κεχαρισμένη τῶι Ἀπόλλωνι, καὶ παρὰ Ἀριστοφάνει ἠθετοῦντο. The objection is that this is not the moment for Zeus to announce his intention of giving the Achaeans a respite. But this only affects the last two lines which may well be spared; 231-33 contain the essence of the errand and are indispensable. Fäsi has remarked that *σοὶ δ' αὐτῶι* comes in very awkwardly, as it seems to indicate a contrast of person, whereas *σύ* has already preceded. But, as he says, this should lead to the athetesis not of 231, but of 229-30; this couplet is quite needless, and may have been interpolated as an explanation of the fact that the aegis, commonly the weapon of Zeus, is in 308 found in the hands of Apollo. And if 227-28 are omitted, as suggested above, 229 is further condemned by the awkward repetition of ἀλλά at the head of the line.

234. κεῖθεν, from that point onward; a use found only here, = ἐκ τοῦ, 69, and compare the use of *ἐνθεν*, N 741. *φράσομαι* κ.τ.λ., 'I will consider what to do and say, in order that,' etc.

237. The comparison to the hawk appears to refer to speed only, not to an assumption of its form. See note on H 59.

ὠκέϊ φασσοφόνωι, ὅς τ' ὤκιστος πετεηνῶν.
 εὖρ' υἷὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,
 ἤμενον, οὐδ' ἔτι κείτο, νέον δ' ἐσαγείρετο θυμόν, 240
 ἀμφὶ ἐ γινώσκων ἐτάρους, ἀτὰρ ἀσθμα καὶ ἰδρὼς
 παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.
 ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
 “Ἔκτορ υἱὲ Πριάμοιο, τί ἦ δὲ σὺ νόσφιν ἀπ' ἄλλων
 ἦσ' ὀλιγηπελέων; ἦ ποῦ τί σε κῆδος ἰκάνει;” 245
 τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἔκτωρ·
 “τίς δὲ σύ ἐσσι, φέριστε, θεῶν, ὅς μ' εἴρεαι ἄντην;
 οὐκ ἄτεις ὃ με νηυσὶν ἔπι πρυμνήσιν Ἀχαιῶν
 οὐς ἐτάρους ὀλέκοντα βοὴν ἀγαθὸς βάλεν Αἴας
 χερμαδίῳ πρὸς στῆθος, ἔπαυσε δὲ θούριδος ἀλκῆς; 250
 καὶ δὴ ἔγωγ' ἐφάμην νέκυας καὶ δῶμ' Ἀἴδαο
 ἥματι τῶιδ' ὄψεσθαι, ἐπεὶ φίλον αἶον ἦτορ.”
 τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·

239. εὖρε δ' υἷὸν L. 240. ἐσαγείρετο Ar. Ω: ἐσαγείρατο CDH (dic-) JQT.
 241. γινώσκων LQR Lips. 242. νέος: γόνος R (and Pm). 243. κείτ
 ἀλλοφρονέων Aristotle (!); v. *infra*. 249. ὀλέκοντα: γρ. στέλλοντα Lips.
 Par. g. 252. ἥματι: ἔμματι Q. || ὄψεσθαι: ἴκεσθαι Ar.: οἱ δὲ ἴκείσθαι (!)
 Sch. T. 253. ἐκάεργος: διὰς υἱὸς CQ Lips., γρ. Sch. X.

239. εὖρε as usual begins the sentence asyndetically; see on Δ 89. The variant of L is metrically possible, but is against the ordinary use, and is not supported by other members of the family.

240. νέον, *newly*, i.e. 'only just,' as χ 426. The imperf. ἐσαγείρετο is obviously to be preferred for its picturesqueness to the aor.

241. γινώσκων, beginning to recognise his friends about him.

242. This 'action at a distance' of the mind of Zeus, without any indication of the material means by which the effect is produced, is very rare in H., 463 giving the most similar instance; in ω 164 ἔγειρε is used in a less material sense. This is probably the reason why Nauck has marked the two lines as 'spurii!' It is possible that γόνος, the variant of R, may be right.

245. Aristotle (*Metaph.* iii. 5) says ("Ὀμηρος) ἐποίησε τὸν Ἔκτορα, ὡς ἐξέστη ὑπὸ τῆς πληγῆς, κείσθαι ἀλλοφρονέοντα, but this may be only an instance of inaccurate quotation, with a reminiscence of ψ 698. ἀλλοφρονέων (for which see note

on 128) is however adopted by van L., after Naber, on account of the immediate neighbourhood of ὀλιγοδρανέων, which seems to be identical in sense with ὀλιγηπελέων. But Epic poetry does not studiously avoid such juxtapositions.

247. This appearance of a god in his own shape, so as to be immediately recognized, is comparatively rare; cf. χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς T 131, and the gift of Athene to Diomedes in E 127. Other instances are A 199, Σ 166, Ω 170.

249. ὀλέκοντα: the variant στέλλοντα is noteworthy as implying the reference of οὗς to με, *arraying my fellows*. In E 412 however Hector is wounded in attacking.

252. There is not much to choose between ὄψεσθαι of mss. and ἴκεσθαι of Ar. (οὐκ ἀχαρὴς ἡ γραφή, Did.). A similar variation is found in ρ 448 μὴ τάχα πικρὴν Ἀλγυπτον καὶ Κύπρον ἴδῃαι, αἰ. Ικηαι. εἶον, *breathed out*, from ἀF-ιω, cf. ἀF-ημι, and θυμὸν ἀίσθων II 468 (whence van Herwerden conj. ἦτορ ἀίσθων here, as αἶω does not recur in this sense). Similarly ψυχὴν ἐκάπυσεν X 467.

“θάρσει νῦν· τοῖόν τοι ἄσσητήρα Κρονίων
 ἐξ Ἴδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
 Φοῖβον Ἀπόλλωνα χρυσάορον, ὃς σε πάρος περ
 ῥύομ’, ὁμῶς αὐτόν τε καὶ αἰπυνὸν πτολίεθρον.
 ἀλλ’ ἄγε νῦν ἱππεῦσιν ἐπότηρνον πολέεσσι
 νηυσὶν ἐπι γλαφυρήσιν ἐλαυνέμεν ὠκέας ἵππους·
 αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον 260
 πᾶσαν λειανέω, τρέψω δ’ ἥρωας Ἀχαιοὺς.”

ὥς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
 ὥς δ’ ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων, 265
 εἰωθὼς λούεσθαι ἑνρρείῳ ποταμοῖο,
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις ἀΐσσονται· ὁ δ’ ἀγλαΐφῃ πεποιθὼς,
 ῥίμφα ἐ γούνα φέρει μετὰ τ’ ἥθεα καὶ νομὸν ἵππων·
 ὥς Ἐκτωρ λαιψήρᾳ πόδας καὶ γούνατ’ ἐνώμα
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυνεν αὐδήν. 270
 οἱ δ’, ὥς τ’ ἡ ἔλαφον κεραδὸν ἡ ἄγριον αἶγα
 ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγροῖώται·

255. παριστάμεναι T Vr. d, fr. Mosc. 256. περ A (supr. γε) T: κε Q: γε Ω.
 258. ἐπότηρνον R. 259 om. D^t. || ἐλαύνειν S. 260. προπάροιθε ἰών Q
 Lips. || κέλεύω C (γρ. κέλευσον). 261. ἐμύθεον διέναι C¹ (γρ. πᾶσαν
 λειανέω). 262 om. P. || ἔμπνευσε Vr. b A. 263. φάτνης Et. Mag. 51. 10.
 264. δευῖα διαρρήξας ἐσὶν πεδίονδε Et. Mag. 51. 12. || εἰεί DJ. || κροαίνων:
 τινὲς ἐπιουμῶν T. 265-68 ab. Ar. 265 om. Zen. 266. ἔχη Vr. d. 268.
 γούνα: τινὲς γούνα T (wrongly appended to 269). 270. τινὲς ὀτρυνέων T. ||
 ἐκλυον Lips. 272. ἐσσεύοντο Ar. Par. g.

254. ἄσσητήρα, a word which recurs in 735, X 333, δ 165. The most probable explanation is that of Curtius, who derives it from *d=sa*, ‘together,’ and root *seq* of *ἐπ-ομαι*, *sequor*, as if *d-sok-jē-ter*, *con-soc-ia-tus*.

256. χρυσάορον, rather χρυσάορα, see note on E 509. περ, not γε, see on P 587.

258. ἐπότηρνον, only here and κ 531 with dat. Compare the double use of κέλευεν (note on Γ 259). πολέεσσι, the many. But we should rather expect πάντεσσι (ἄμα πᾶσι Pallis).

263-68=Z 506-11. This simile, so fine when applied to the vain and handsome Paris, loses much of its force here, where it is inserted to illustrate not the exultant beauty but merely the speed of Hector. Ar. athetized 265-68 as a wrong repetition, but retained 263-64

as an introduction to 269-70; Zen. rejected 265 only. But the whole passage from 263-70 must go together; 269 is an Epic commonplace, serving to join the simile to its context. We have here, as at the end of Θ (557-58), a clear plagiarism of a passage whose intrinsic beauty marked it out for plunder. How a single ‘Homer’ could have thus repeated his own best passages, careless of their appropriateness, it is for the defenders of the unity of the *Iliad* to say. But we have no right to talk of interpolation; the simile is embedded in the structure of the book and has doubtless been so from the first, like the drums from older temples in the wall of Themistokles.

271=Γ 24; 272=Λ 549. See the note on the latter passage for the (aor.) form ἐσσεύοντο.

τὸν μὲν τ' ἡλίβατος πέτρῃ καὶ δάσκιος ὕλη
 εἰρύνσας, οὐδ' ἄρα τέ σφι κιχήμεναι αἰσιμον ἦεν.
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἡυγένειος 275
 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαώτας.
 ὥς Δαναοὶ εἴως μὲν ὁμιλαδὸν αἰὲν ἔποντο
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
 αὐτὰρ ἐπεὶ ἴδον Ἑκτορ' ἐποιοχόμενον στίχας ἀνδρῶν,
 τάρβησαν, πᾶσιν δὲ παρὰ ποσὶ κάππεσε θυμός. 280
 τοῖσι δ' ἔπειτ' ἀγόρευε Θόας Ἀνδραίμονος υἱός,
 Αἰτωλῶν δ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
 νίκων, ὅππότε κούροι ἐρίσσειαν περὶ μύθων.
 ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν. 285
 "ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι."

274. τέ: τί S (and τινές, T? ταῖ ms.). 275. ὑπὸ GPR. 276. ἀπέτραπε
 Lips.: ἐπέτραπε Q. 277. εἴως: τέως Zen. 279. ἐποιοχόμενον: ἐπεσσύ-
 μωνον Vr. d. 280. παρὰ Vr. d. 285. ὁ Ar. Ω: ὅς P Vr. d, Harl. d, King's.

273. ἡλίβατος, a word of quite unknown origin and meaning; in H. always an epithet of πέτρῃ (*Hymn. Ven.* 267 of pines and oaks). The many explanations of the scholia are mere guesswork. πέτρῃ is the home of the goat, ὄλῃ of the stag.

274. ἦεν, the imperf. seems to be taken from the mind of the hunters; when the quarry escaped them they would say οὐκ ἄρ' ἡμῖν κυχ. αἰσιμον ἦεν, 'after all we are not fated to catch it.' It is only by some such supposition that the presence of the imperf. in a simile is to be explained.

279. ἐποιοχόμενον, assailing like a divine 'visitation.' The word in this hostile sense is used only of gods or heroes directly inspired, as here: see note on K 487.

280. παρὰ ποσὶ κάππεσε, apparently our colloquial 'their courage sank into their heels,' with an obvious allusion to running away. So Demosth. *de Halonn.* § 45 (quoted by Schol. L) τὸν ἐγκέφαλον . . ἐν ταῖς πτέραις φορεῖτε.

281. The authenticity of the following passage, to 305, is very doubtful (see Introduction). The plan of sending the mass of the troops to the rear (295-99) at a moment when it would seem that every nerve should be strained to defend the wall is quite inexplicable. Besides, ἀλλέες (312), λαός (319), and the similes

in 323 clearly shew that the host of the Achaeans is in the passage immediately following regarded as still united. The phrase used in 284 is not Homeric. The omission of the F of *ἑκάστου* (288) cannot be remedied by conjecture, and ἀνώξομεν (295) is a doubtful form.

282. ἐπιστάμενος ἄκοντι, the dat. is apparently comitative, as in our phrase 'skilled with the javelin'; but the expression is a curious one. See *H. G.* § 144. Van Herwerden conj. ἄκοντος, the more usual constr.; e.g. φ 406 φέρμεγος ἐπιστάμενος καὶ ἀοιδῆς. σταδίῃ, here *close fight* as opposed to the use of missiles. Cf. H 241, and αὐτοσταδίῃ, N 325.

284. περὶ μύθων, cf. θ 225 οἱ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων, 'in the art of archery.' The phrase would thus seem to imply regular contests for a prize of eloquence; but such a custom is entirely unknown to Homer. We must take μῦθοι to mean rather the *subject* than the *manner* of their speeches, 'vied with one another in their proposals,' as e.g. H 358 and often. Compare also the 'court-fee' in Σ 508 τῷ δόμεν δε μετὰ τοῖσι δίκην ἰθύντατα εἰποι (App. I, §§ 28-30). κοῦροι, the young men as opposed to their elders, such as Nestor, with whom they would hardly presume to compete.

- οἶον δ' αὐτ' ἐξαυτίς ἀνέστη κῆρας ἀλύξας
 "Ἐκτωρ· ἦ θῆν μιν μάλα ἔλπετο θυμὸς ἐκάστου
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
 ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290
 "Ἐκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
 ὥς καὶ νῦν ἔσσεσθαι ὀτομαι· οὐ γὰρ ἄτερ γε
 Ζητὸς ἐριγδούπου πρόμος ἴσταται ὧδε μενοιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 πληθύν μὲν ποτὶ νῆας ἀνέξομεν ἀπονέεσθαι· 295
 αὐτοὶ δ', ὅσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
 στείομεν, εἴ κε πρῶτον ἐρύξομεν ἀντιάσαντες
 δούρατ' ἀνασχόμενοι· τὸν δ' οἶω καὶ μεμαῶτα
 θυμῷ δείσεσθαι Δαναῶν καταδύναι ὄμιλον."
 ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο.
 οἱ μὲν ἄρ' ἀμφ' Αἴαντε καὶ Ἰδομενῆα ἀνακτα, 301
 Τεύκρον Μηριόνην τε Μέγην τ' ἀτάλαντον Ἀρηϊ,
 ὕσμίνην ἥρτυνον, ἀριστήας καλέσαντες,
 "Ἐκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἦ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305

287. ἐκαθεὶς C. 288. μιν : που Vr. d : μοι Q. 289. ἐσάωσεν Lips.
 294. ἐγὼν HU. 295. προτὶ CPR. 297. εἴ : ὥς A (γρ. εἴ), γρ. Harl. a.
 298. ἀνεγόμενοι Lips. 301. αἴαντε Zen. Aph. (A *supr.*) PQR TU Par. e j, Cant. :
 αἴαντα Ω. 303. ὕσμινην τ' R. || ἥρτυνον Vr. b.

287. Οἶον δ' αὐτε, see note on N 633.

290. Cf. χ 372, K 44. From the latter Bekker would read ἡδὲ σώωσεν, in order to put the hiatus into the bucolic diaeresis, where it is admissible. Were not the whole passage suspect it would be tempting to read καὶ F' ἐσάωσεν with Brandreth, regarding "Ἐκτορα as a gloss added to explain the object, after the pronoun Fe had disappeared, and the rest of 291 as a mere stop-gap to make up a line.

292. The reference of ὥς . . ἔσσεσθαι is not very clear. As the text stands it seems to mean 'so it will happen again that he will lay low many a Danaan.' But by omitting 291 it will be 'as I deem some god will again protect and save him, if the need comes.' The latter seems rather more natural.

293. μενοιῶν, *desiring*, seems meaningless, and the Epic form is μενοιῶν. The scholia supply διαμάχεσθαι ἡμῖν, which is weak enough. We want a word such as μεμαῶς (Pallis).

295. ἀνέξομεν may be either fut.

indic. as π 404, or aor. subj., cf. ἀνῶμαι, κ 531. The latter is to be preferred.

297. στείομεν for στήομεν with the traditional change of η to ει before ο (ω): we have στήη, παρστήητον, but περιστελίσαι P 95 (with variant περιστήησι). See H. G. p. 384, and compare the form στέωμεν A 348, with note. The original form was presumably στά-ομεν. πρῶτον, the first rush: Thoas contemplates a rear-guard action to cover the retreat of the main body. For κε Bentley conj. ε.

301. The dual Αἴαντε is preferable to the singular, as through the whole of the battle at the ships the two namesakes act together. For the use of αἰεῖ see on Γ 146. The omission of Menelaos from the list of heroes is strange.

303. ἥρτυνον closed up the ranks, cf. A 216 ἀρτύνθη δὲ μάχη.

305. ἦ πλοῦς looks like the later use of the article; but it may be defended as Homeric, since it expresses the antithesis to οἱ μὲν above. Cf. B 278 ὥς φάσαν ἦ πλοῦς, immediately followed by ἀνὰ δ' ὁ πολλόπορθος Ὀδυσσεύς.

Τρῶες δὲ πρῶνυψαν ἀολλέες, ἤρχε δ' ἄρ' "Εκτωρ
μακρὰ βιβάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
εἰμένος ὤμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν
δεινὴν ἀμφιδάσειαν ἀριπρεπέ, ἦν ἄρα χαλκεὺς
"Ηφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν· 310
τὴν ἄρ' ὃ γ' ἐν χεῖρεσσιν ἔχων ἠγήσατο λαῶν.
'Αρχεῖοι δ' ὑπέμειναν ἀολλέες, ὥρτο δ' αὐτὴ
ὄξει' ἀμφοτέρωθεν, ἀπὸ νευρήφι δ' οἴστοι
θρῶισκον· πολλὰ δὲ δοῦρα θρασειῶων ἀπὸ χειρῶν
ἄλλα μὲν ἐν χροῖ πῆγνυτ' ἀρηιθόων αἰζηῶν, 315
πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,
ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.
ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
αὐτὰρ ἐπεὶ κατ' ἔνωπα ἰδὼν Δαναῶν ταχυπώλων 320

306. προέτυψαν J: προύτρεψαν Q (*supr. τυ*). 307. βιβάς Ω: βιβῶν (-ών)
Ar. (see below) (H *supr.*) JP (*supr. ac*) SU Harl. b, Par. a b d f h, Vr. b, fr. Mosc.:
βοῶν Zen. || αὐτοῦ: αὐτῶ P. 308. ὤμοιοι(ν) ACHRS Vr. b A. || αἰγίδα:
τωές ἀσπίδα Eust. (and so γρ. H *man. rec.*). 313. ἀπαι L. || νευρήφι δ':
νευρήφι T (*supr. δ' man. rec.*). 315. πᾶχον U. 316. πολλὰ: ἄλλα Vr. d. ||
λευκὸν: καλὸν GR.

306 = N 136, P 262.

307. βιβάς: βιβῶν πᾶσαι εἶχον... 'Αρ-
σταρχος βιβῶν, Did. In H 213 we are
told that Ar. read βιβάς. It is therefore
probable that he admitted both forms as
justifiable, and did not fear the incon-
sistency of following ms. authority in each
place. Our mss. retain this inconsistency
in a marked degree. In Γ 22, N 807, Π
609, λ 539, all (as far as is known) agree
in the form with -ῶ; in H 213, N 18, 158,
371, ε 450, ρ 27, all equally agree in the
form with -ά; only here and in 686
below is there any division of authority,
in both cases with a large majority in
favour of βιβάς. This form is undoubtedly
preferable linguistically; but we have
no right, in the face of the evidence,
to expel βιβῶν from the text where
unanimously supported.

308. σοῦρι goes with αἰγίδα as else-
where with ἀσπίδα, which is indeed a
variant here. For the construction of the
aegis see note on B 447. ἀμφιδάσειαν,
covered with hair, like ἀμφίκμοος of a
bush, covered with leafage, P 677. It
would seem that the idea calls rather
for περί than ἀμφί, on both sides; but
the two prepositions are apt to trespass

on one another's ground, and metrical
requirements may have determined the
choice. Conversely in Φ 163 περιδέξιος
seems to stand for ἀμφιδέξιος. Many
apply the word to the θύσανοι, and
explain 'fringed round about.'

310. ἐς φόβον ἀνδρῶν, for the putting
to flight of warriors. ἐς must here in-
dicate end, i.e. intent—a rare use, but
sufficiently supported by εἰπεῖν, πείθεσθαι
εἰς ἀγαθόν (I 102, Δ 789, Ψ 305), εἰς
ἀπὸν κομήσατε m 372, δίδωμι ἐς γάμον
ὥρην o 126. Monro takes it 'in a con-
crete sense, to the scene of flight; cp. ἐς
πόλεμον φορέειν.' But this seems, to
say the least, a weak way of expressing
that it is the aegis itself which causes
the rout. In any case the phrase is
curious; μόθον (Pallias) for φόβον would
be simpler.

314-17, see Δ 571-74; 319 = Θ 67,
Δ 85.

320. κατ' ἔνωπα, full in the face.
The old grammarians were divided as to
the orthography, some reading κατένωπα
(like κατέναντα), others κατ' ἐνώπα, sup-
posed to be a metaplastic acc. of ἐνώπη
(see E 374) like ἰῶκα beside ἰωκή.
Monro (H. G. § 107. 2) suggests that

σεισ', ἐπὶ δ' αὐτὸς ἄυσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 οἱ δ', ὥς τ' ἡέ βοῶν ἀγέλην ἡ πῶν μέγ' οἶδων
 θῆρε δύνω κλονέωσι μελαίνης νυκτὸς ἀμολγῶι,
 ἔλθοντ' ἐξαπίνης σημάντορος οὐ παρεόντος, 325
 ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρωσὶν δὲ καὶ Ἑκτορὶ κῦδος ὄπαζεν.
 ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κερασθείσης ὑσμίνης.
 "Ἐκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνε,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἐταῖρον·
 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν·
 ἦτοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε, Μέδων Αἴαντος ἀδελφεός, αὐτὰρ ἔναϊεν
 ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς, 335
 γνωτὸν μητρυιῆς Ἐριώπιδος, ἦν ἔχ' Ὀϊλεύς·
 Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλῳ καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχλὸν δὲ Πολίτης

324. **δύω**: δύο T. || **κλονέωσι** AJQU Bar. Harl. a, fr. Mosc.: κλονέουσι Ω.
 326. **ἀνάλκιδες** Sch. X (γρ. ἀνάλκιδες). 327. **ἦκε**: ὅλκε H. 328. **ἔνε** ἀνὴρ
 PR. 330. **χαλκοχιτώνων**: καρτεροσύμων J Par. b h, Vr. b, fr. Mosc. (and
 γρ. A, Harl. a). 332. **μέδοντα**: μέδον τε Q. 333. **ὁ Ἰλαος** Zen. 337.
αὐτ': αὐ J. 339. **μηκιστῇ** (-ἄν) (C supr.) G Vr. b Cant.

both *ῶπα* (eis *ῶπα* ἰδέσθαι) and *ἔνωπα* may be neut. sing. from which we have the plur. *προς-ῶπατα* (H 212). Cf. *ἔνωπα-δῖωσι* ἐσίδεσκεν ψ 94. See also Delbrück *Gr.* iii. p. 636.

321. The apodosis begins with τοῖσι δέ.

322. **ἔελκε**, see note on M 255.

324. **δύω**, a pair like Apollo and Hector. ἀμολγῶι, Δ 173, X 27.

325. **σημάντορος**, this word occurs only here in H. (and three times in the Hymns); but cf. *μήλοισιν ἀσημάντοισιν* K 485, and for *σημαίνειν* = *command*, A 289, etc.

327. **φόβον**, as used with *ἐνῆκε*, seems to mean *fear* rather than *fright*, the only sense permitted by the canon of Ar. Hence van L. reads *ῶρσε* for *ἦκε*.

328. **κερασθείσης ὑσμίνης**, when the ranks were broken; opposed to *ὑσμίνην ἥρτωνον* above (303).

330. **τὸν μὲν**, the latter, **τὸν δέ**, the

former, by the usual *chiasmus* or *δοτερον πρότερον*: Arkesilaos is the Boiotian (B 495), Stichios the Athenian (N 195).

333-36 = N 694-97.

337. **ἀρχός**, an officer, under Mene-s-theus, like Stichios (N 196).

339. **Μηκιστῇ**: the only other contracted acc. from a noun in -εύς is the doubtful *Τυδῇ* Δ 384. Hence Brandreth conj. *Μηκιστῇ* ἡ Πουλυδάμας. But perhaps we should adopt the variant *Μηκιστῇ* (or -ῇν): compare *Ἀντιφάτην* M 191 but *Ἀντιφάτη* κ 114 (Menrad) Mekisteus is son of Echios in Θ 333, so perhaps it is meant that father and son are killed together (cf. Z 514). But these lists of the unimportant slain are to be regarded as only extemporized; so that names which have occurred together in other passages are very likely to be brought into contact again in fresh relations, without thought of any special significance.

πρώτῃ ἐν ὑσμίνῃ, Κλονίον δ' ἔλε διος Ἀγήνωρ. 340
 Δηϊόχον δὲ Πάρις βάλε νεύατον ὤμον ὀπισθε
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασεν.

ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ
 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
 ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τείχος ἀνάγκῃ. 345

Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας·
 “νηυσὶν ἐπισσεύεσθαι, εἰν δ' ἔναρα βροτόεντα·
 ὃν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τὸν γε
 γνωτοί τε γνωταί τε πυρὸς λελάχῳσι θανόντα, 350
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο.”

ὥς εἰπὼν μάστιγι καταμαδὸν ἤλασεν ἵππους
 κεκλόμενος Τρώεσσιν ἐπὶ στίχας. οἱ δὲ σὺν αὐτῷ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους

342. προμάχοισι: γρ. πυμάτοισι T. 344. ὀρυκτᾷ Q. 347. ἐπισσεύεσθον
 Zen.: ἐπισσεύεσθαι Par. b. 348. ἐγὼ J Lips. || ἐτέρωθι: ἐτέρωσσε αρ. (pseudo-)
 Plut. 117. 31: ἐσέλοντα JU Par. b (pseudo-)Plut. 157. 9. 349. τὸν γε: τόνδε
 J. 351. κύνες γ' L. || ἐρύουσι Cant. 353. τρώεσσιν ἐπὶ: τρώεσσι κατὰ
 [G]P Par. j (γρ. ἐπὶ).

340. ΚΛΟΝΙΟΝ, a Boiotian, B 495.

344. Cf. M 72 τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ. The separation of ὀρυκτῇ from the substantive to which it belongs is curious, but may be justified by the fact that τάφρῳ καὶ σκολόπεσσιν form a single idea, 'the trench with its stakes.'

345. ΔΥΝΟΝΤΟ, go behind, cf. X 99 πύλας καὶ τείχεα δύω.

347. Nikanor says that this line was usually taken with the preceding, so that the infinitives depended upon ἐκέκλετο, and in this some modern editors have acquiesced. But then the transition from the narrative to direct speech is very harsh (see Δ 303), and there is no difficulty whatever in making the speech begin as usual immediately after the formal line 346, the infinitives being taken imperatively. Zen. indeed read ἐπισσεύεσθον, regarding the dual as equivalent to a plural (Δ 567). But we ought no doubt to read ἐπισσεύεσθ', εἴεν, with Fick.

348. Compare B 391, Θ 10. ἐτέρωθι, elsewhere than in the battle.

350. πυρὸς λελάχῳσι, as H 80, X 343, Ψ 76. The redupl. aor. occurs only in this causal sense and only in these four

passages. Notice the subjunctive equivalent to a prophetic future; hence used with οὐ, and followed by ἐρύουσι.

352. We have not been told that Hector has mounted his chariot; indeed μακρὰ βιβὰς in 307 implies that he was then on foot, though a chariot advance is indicated in 258-61, and in Ξ 429-31 Hector is carried to his chariot, evidently in anticipation of its use when he recovers. But the merely temporary use of the car is so essential to Homeric tactics that these changes are a matter of course. See on Θ 348, T 498. καταμαδόν, lit. down from the shoulder, i.e. with the full swing of his arm, as we bowl 'from the shoulder.' So Ψ 431 δίσκου οὐρα καταμαδίω.

353. ἐπὶ στίχας, so nearly all mss.; recent edd. all adopt κατὰ στίχας on the analogy of Δ 91, but in the face of such strong testimony the alteration is not justifiable. The phrase may be taken with ἤλασεν, drove his horses against the ranks of the enemy, or more simply with κεκλόμενος, shouting across the ranks. The scholia prefer the former.

354. ἐρυσάρματας, also II 370. For the form of the compound see H. G. § 126.

ἡχῇ θεσπεσίῃ· προπάρουθε δὲ Φοῖβος Ἀπόλλων 355
 ρεῖ' ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον
 μακρὴν ἥδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωῇ
 γίνεται, ὅπποτ' ἀνὴρ σθέneos πειρώμενος ἦσι.
 τῇ ῥ' οἱ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων 360
 αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τείχος Ἀχαιῶν
 ρεῖα μάλ', ὥς ὅτε τις ψάμαθον πάϊς ἄγχι θαλάσσης,
 ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέσιον,
 ἀψ' αὐτὶς συνέχευε ποσσὶν καὶ χερσὶν ἀθύρων.
 ὥς ῥα σύ, ἦε Φοῖβε, πολὺν κάματον καὶ οἰζὺν 365
 σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.
 ὡς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
 χείρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 Νέστωρ αὐτὲ μάλιστα Γερήνιος, οὔρος Ἀχαιῶν, 370
 εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

356. ποσσὶν : χερσὶν Zen. || ποσὶ καὶ χερσὶν ἐρίπτων *Et. Gud.* 307. 2. 357.
 κατέβαλλε L. 359. γίνεται L Syr. || ἡ(ι)σι(ν) ADHP Harl. a, fr. Mosc. Ven.
 B : ἡσι GJQRTU Syr. : εἰσι C (γρ. ἡσι). 361. πολύτμον D. 363. ποιήσῃ
 AHJU Syr. Cant. Bar. Harl. a, Mor. fr. Mosc. : ποιήσῃ 364. αὖσις CL.
 366. After this line U repeats O 1-2 (αὐτὰρ . . χερσὶν), and begins 367 οἱ μὲν δὲ
 for ὡς οἱ μὲν. 369. ἐνίσχοντες R. 370. νέστωρ δ' H Syr.

356. *κάπετος* recurs in Σ 564 of the ditch round a vineyard, Ω 797 of a grave. Perhaps its use here as applied to the moat is somewhat contemptuous, 'ditch' rather than 'fosse.' For ποσσὶν Zen. read χερσὶν, to which Ar. objected as less consistent with the dignity of a god.

357. γεφύρωσεν, made the road into a causeway, or embankment. The verb is used in a slightly different way in Φ 245. For the Homeric γέφυρα see on E 89.

358. ὅσον τ' ἐπὶ, see I 12. ἐρωῇ, as Φ 251, cf. A 357.

359. So Ψ 432 δίσκου οἶρα . . δν τ' αἰζὼς ἀφῆκεν ἀνὴρ πειρώμενος ἦβης. The phrase evidently expresses the longest possible cast. ἡσι if right must be explained as a subj. with the long stem + termination, cf. δῶσι A 129, φθῆσι Ψ 805, not as contracted from ἦσι, the Homeric form (hardly ἦσι, in spite of ἀφῆνι II 590). We can of course read ἦνι (Mouro). But it is a question if the whole line is not interpolated in

order to supply a verb to ἐρωῇ (cf. on H 353, I 44, Ω 45, etc. ; the verb being taken from the familiar πολέμου δ' οὐ γίγν' ἐρωῇ), and filled up with a reminiscence of Ψ 432. It certainly is not needed. (See Menrad, p. 158.)

361. ἔρειπε is trans. as in 356, and from it we must supply ἐρείπτῃ with πᾶσι.

363. ἀθύρματα is perhaps best taken as part of the predicate, *when he has made the sand into a plaything*. νηπιέσιον, in his childishness ; cf. I 491.

365. ἦε, a word recurring only in T 152 and *Hymn. Ap.* 120 ; like so many divine epithets it is of quite unknown meaning. Various derivations have been proposed, but all are mere guesses. Ar. wrote ἦε, deriving from ἵημι, *to shoot*, in the sense *Archer*. Whether it has any connexion with the commoner ἵησις is very doubtful. κάματος in concrete sense, the result of toil, as ξ 417 ἄλλοι δ' ἡμέτερον κάματον νήπιον ἐδουσιν. αὐτοῖσι, *the men* as opposed to their work.

367-69 = Θ 345-47, where see note.

“Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεῖ περ πολυπύρῳ
ἦ βοὸς ἦ διὸς κατὰ πίονα μηρία καίων
εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
τῶν μῆναι καὶ ἄμυνον, Ὀλύμπιε, νηλεὲς ἦμαρ, 375
μῆδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοῦς.”

ὥς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε μητίετα Ζεὺς,
ἀράων ἄτων Νηληϊάδαο γέροντος.
Τρῶες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380
οἱ δ', ὥς τε μέγα κύμα θαλάσσης εὐρυπόροιο
νῆος ὑπὲρ τοίχων καταβήσεται, ὅππότε' ἐπέιγῃ
ἰς ἀνέμου· ἡ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
ὥς Τρῶες μεγάλη ἰαχῇ κατὰ τεῖχος ἔβαινον,
ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο 385
ἔγχεσιν ἀμφιγυνοῖς αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,
οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες

372. τοι: σοι G. 373. κατὰ: μετὰ L. 374. νοστήσαι: γρ. σαι Harl. a.
376. δάμνασθαι Bar. 377. ἔκτυπε: ἔκλυε Zen. 'Vat. 1.' 378. ἀράων:
εὐράων J. 379. κτύπον Ω: νόον of early printed edd., if not a conj. of
Chalcondylas, is presumably the reading of G, in spite of La R.'s statement to the
contrary. 382. ἐπείγει PR: ἐπείγει Q. 383. ἀνέμοιο D. || ἦ: δ Q. || τε:
γε J: ρα Harl. a. 384. ἔβαινον: ἔβαιναν (AC *supr.*) Q. 387. ἀποβάντες Ambr.

372. ἐν Ἀργεῖ περ, even in Argos; i.e. at the very first, even before the expedition had left Greece, Zeus had given his promise of safe return. ὑπέσχεο is thus really the principal verb to which εὔχετο is subordinate in sense. It is perhaps possible, though less satisfactory, to take περ with εἰ, if indeed, as though Nestor were pretending to doubt even such a certain fact; cf. εἰ δὲ καὶ Ἑκτορά περ φιλέεις, H 204, with note.

379. It is strange that the thunder, though expressly said to be in answer to Nestor's prayer, should encourage not the Greeks but the Trojans; a difficulty which may be evaded by rejecting 378 with Heyne, and regarding the thunder as a mark of disfavour. But the whole passage 367-80 has the air of a later addition designed to bring Nestor once more into prominence. We last heard of him as an onlooker at the beginning of Ξ, and his appearance here is certainly unexpected. To all appearance, as is pointed out in the Introduction, 366 is the last line of the

Διὸς ἀπάντη; at the point of juncture with the continuation of the story we may naturally expect to find short interpolated passages of transition; another follows immediately in 390-404, and 380-90 are by no means devoid of difficulty. It may be added that ὥς in 367 has a very vague reference to the general situation, and comes in awkwardly after the ὥς of 365.

381. εὐρυπόροιο, cf. δ 432, u 2, πόρους ἀλός μ 259, and χθονὸς εὐρυοδείης.

382. καταβήσεται, aor. subj. corresponding rather to indic. κατεβήσατο than to the thematic -εβήσετο, the regular form in H. Nauck's conj. κατεβήσετο is needless.

384. κατὰ, down upon, like the wave descending on the ship. Compare note on N 737. ἔβαινον seems to be used of the footmen as distinct from the charioteers of the next line. But the phraseology of the whole passage is rather awkward; μάχοντο in 385 is first used of the Trojans only, and is extended to the Greeks in 387 by an afterthought.

μακροῖσι ξυστοῖσι, τὰ ρά σφ' ἐπὶ νηυσὶν ἔκειτο
ναύμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῶι.

Πάτροκλος δ', εἵως μὲν Ἀχαιοὶ τε Τρῶές τε
τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,
τόφρ' ὃ γ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
ἦστό τε καὶ τὸν ἔτερπε λόγοις, ἐπὶ δ' ἔλκεϊ λυγρῶι
φάρμακ' ἀκέσματ' ἔπασσε μελαινάων ὀδυνάων.
αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησε
Τρῶας, ἅτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
ὦιμωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μῆρῶ

390

395

388. ἔκειτο Q. 389. χαλκῶι: χαλκόν S Ambr. 392. ὃ γ' ἐνὶ: ὅς γ' ἐν Q: ὃ γ' ἐν Vg. A. 393. τινὲς ἔτερπε λούων (λόων corr. Nauck) T. 394. ἀκέσματ' D Lips.: ἀκάματ' Ω: Ar. διχῶς. 395. ἀπεσσυμένους J. 397. ἐπεπλήγετο P.

388. μακροῖσι, 22 cubits long, see 677. These are the only two passages in H. where sea-fighting is alluded to; but this is probably a mere accident, as a sea-faring race, when at war, would be hardly likely to abstain from attacking the enemy's ships, though their gear would no doubt be of an elementary sort. A naval conflict is indeed implied when the suitors send a ship to waylay Telemachos on his return from Pylos, δ 669, 842, ο 28, π 351. It is probable that boarding would be the only tactics pursued, as the ships of Homer do not seem to have been provided with beaks for ramming. See Helbig, p. 77. (The evidence is, however, purely negative; beaks are found on very ancient figured vases—those of the 'Dipylon' style. See Kroker in *Jahrb. des Arch. Inst.* i. p. 107 ff.) These long poles would then no doubt be used to 'fend off' an enemy of superior strength, or perhaps even to strike the rowers over the oars. The allusion does not tend to prove the lateness of the passage, as Fick holds.

389. κολλήεντα evidently means that they were made of pieces glued side by side, and arranged so that their ends lay at different distances, in order to gain strength. See note on κολλητὸν βλήτροσι, 678. στόμα, the front, i.e. point; a unique expression as applied to a weapon, though somewhat similar metaphors are found in later Greek; e.g. Xen. uses στόμα of the front of the battle, ἄκρον στόμα πύργων, Eur. *Phoen.* 1166. It is impossible not to be reminded of the common Hebraism 'the

mouth of the sword,' which appears in St. Luke xxi. 24, etc.

390. The story now returns to Patroklos, who was left at the end of A tending the wounded Eurypylos. For the difficulties of the passage see the *Introd.*

391. τείχεος ἀμφεμάχοντο, were fighting for the wall. ἀμφεμάχεσθαι with gen. seems always to have this sense, e.g. II 496, 533, Σ 20. With the acc. it is local, to fight around. ἔκτοθι, while the fight was not yet among the ships.

392. ἀγαπήνορος, see on N 756.

393. λόγοις, talk or possibly tales. The word occurs only here and α 56 in H., and is evidence of the lateness of the passage. Nauck prefers to adopt the variant λούων (λόων) of Sch. T; when we last heard of Patroklos (A 848) he was washing Eurypylos' wound, and his haste when he left Nestor (A 647) should confine him to the actual work of surgery. But on the other hand the length to which the battle has extended demands an occupation of more elastic duration than the mere washing of a wound; nor does ἔτερπε suit λόων as well as λόγοις. There is therefore no reason to depart from the text. Van Herwerden conj. *ἔπεισε* for λόγοις, and this van L. adopts, but without justification.

394. Compare A 830. ἀκέσματα is predicative, as remedies.

395-96 = M 143-44; 397-98, cf. O 113-14. In 395 Nitzsch conj. νῆας for τείχος. The context evidently requires the change; but it is probable that the earlier passage has been borrowed verbatim without the necessary adaptation.

χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δὲ προσηύδα·
 "Εὐρύπυλ', οὐκέτι τοι δύναμαι χατέοντί περ ἔμπης
 ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νείκος ὄρωρεν· 400
 ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω, αὐτὰρ ἔγωγε
 σπεύσομαι εἰς Ἀχιλλῆα, ἵν' ὀτρύνω πολεμίζειν.
 τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίνω
 παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου."
 τὸν μὲν ἄρ' ὥς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ 405
 Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδὲ δύναντο
 παυροτέρους περ ἔοντας ἀπώσασθαι παρὰ νηῶν·
 οὐδὲ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
 ῥηξάμενοι κλισίησι μιγήμεναι ἥδὲ νέεσσιν.
 ἀλλ' ὥς τε στάθμη δόρυ νήϊον ἐξιθύει 410
 τέκτονος ἐν παλάμησι δαήμονος, ὅς ῥά τε πάσης
 εὖ εἶδηι σοφίης ὑποθημοσύνησιν Ἀθήνης,
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε.

398. δὲ προσηύδα: δ' ἔπος εὔδα Ar. AGPR Harl. a. 407. ἀπώσασθαι: ἀμώσασθαι S. 408. οὐδέ: οὐτέ DGT. 409. ἡδὲ [G]J Bar. Vr. A (ἐν ἄλλωι A): οὐδέ Ω: οὐδέ ἡ ἡδὲ Eust. 410. ἐπεύνη Q (σιν written over η). 412. εἶδος fr. Mosc. Harl. a (γρ. εἶδη). 413. πόλεμός PQ.

401. Why ποτιτερπέτω? The proposition seems quite meaningless—πρὸς τῶι φαρμάκωι, Sch. T, will not do—and the compound does not recur in Greek literature. Pallis suggests φρένα τερπέτω.

403-04 = A 792-93.

409. μιγήμεναι, to get into the midst of. The idea clearly is not that the Trojans could just reach the ships (see 414, 416), but that they could not do more; it is at the sterns that they are stopped. The huts, in a subsequent passage, 656, are regarded as being behind the first line of ships, but it does not follow that they were entirely between the ships and the sea. Such an arrangement is highly improbable. It is more likely that huts and ships are supposed to alternate in rows, each man having his hut near his own ship.

410. στέωμι ἐργαλείων τεκτονικόν, ἡ καὶ κατευθυντήρια λεγομένη . . . τούτωι δὲ κατανίσταται τὰ ξύλα. ἔστι δὲ σχοινίον λεπτὸν ἐρυθρῶν ἢ μέλανι χρώματι βεβαμμένον, Schol. A. The metaphor hangs on the word τέτατο in 413—for which see M 436 and note on H 102. A stubborn and equal struggle is symbolized

by the equal straining of the 'ropes' by which the two armies are moved; and this is compared to the tight straining of the cord by which a carpenter guides himself in cutting a plank, as Odysseus does in building his raft, ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμῃν ἴθυνεν, ε 245. The simile is not very exact, as the point to be illustrated is the equality of two strains (ἐπὶ ἴσα, 413) while the simile only gives the intensity of one; but it is not unnatural that the poet should think of the equality and severity of a fight as almost synonymous. He probably had before him the very similar but more correct comparison of M 433-36, where the equality is well compared to the level balance, σταθμός. A reminiscence of στάθμη in ε 245 may have suggested the new simile.

412. For the gen. after εἶδα see H. G. § 151 d; and for Athene as teacher of shipbuilding, among other useful arts, E 60-61. Neither σοφίη nor σοφός nor any other word of the family recurs in H. (σσοφισμένος Hes. Opp. 649, σοφὴ Hymn. Merc. 483, 511); we have thus another proof of the late origin of this passage.

- ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο νέεσσιν.
 "Ἐκτωρ δ' ἄντ' Αἴαντος εἰσατο κυδαλίμοιο. 415
 τῷ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδὲ δύναντο
 οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρῆσαι πυρὶ νῆας,
 οὔθ' ὁ τὸν ἄψ ὤσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
 ἔνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας
 πῦρ ἐς νῆα φέροντα κατὰ στήθος βάλε δουρί. 420
 δούπησεν δὲ πεσών, δαλὸς δέ οἱ ἔκπεσε χειρός.
 "Ἐκτωρ δ' ὡς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν
 ἐν κονίησι πεσόντα νεὸς προπάρειθε μελαίνης,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας.
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται, 425
 μὴ δὴ πω χάζεσθε μάχης ἐν στείνει τῷδε,
 ἀλλ' υἷα Κλυτίοιο σαώσατε, μὴ μιν Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα."
 ὧς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
 τοῦ μὲν ἄμαρθ', ὁ δ' ἔπειτα Λυκόφρονα Μάστορος υἱόν, 430

415. ἄντ' αὐτ' QT. 416. δὲ μῆς: δὲ ἰᾱς Vr. A. || περὶ: παρὰ Q. 417 om. Q. || νῆας Q: νῆα Ar. Par. g² j. 418. γε: ἔ S. 419. υἷα: υἱὸν D supr. 423. νεὸς AQ[S]: κηὸς GU: νεὸς Ω (τὰ πλεῖστα τῶν ἀντιγράφων καὶ ἐνταῦθα, καὶ ἐν ἄλλοις τόποις, νεὸς διὰ τοῦ ο, Eust. on μ 100). 426. μάχη U (supr. c). 427. σαώσατε Vr. d. 430. μᾶστορος: κάστορος P: μῆστορος C.

414, cf. M 175. Ar. held that the line in M was interpolated hence, ἐκ τούτου διεσκαῖσται ὁ τῆς τοιχομαχίας στίχος. It is likely enough that both passages may be by the same hand; but this particular line is more relevant to the context in M than here.

415. ἄντ' = ἄντα; II 621, etc. εἰσατο, for ἐφίστατο, rushed, Δ 138. As verbs of aiming regularly take a gen. of the object aimed at, it is a question if we ought not to adopt the variant αὐτ' for ἄντ'. Cf. χ 89 Ὀδυσῆος εἰσατο ἀντίος δίζας. The change was a likely one when εἰσατο came to be referred to εἶμι.

417. Ar. wrote νῆα, προεῖπε γὰρ "τῷ δὲ μᾶς περὶ νηὸς ἔχον πόνον" . . . ἀλλ' οὐδὲ τὸ μέτρον ἐπιδέχεται "νῆας" γράφειν (sc. 420). But the plur. is better: νῆας ἐνιπρῆσαι is Hector's constant aim (Θ 182, 235, M 198, and often); the particular ship is merely a step on the road. In 420, on the other hand, the singular is obviously required. It must be confessed that νῆα looks like a conjecture of Ar.

418. ἐπέλασσε from πελάζω rather than ἐπελαύνειν, which occurs only in N 804, P 493 in a quite different sense. Cf.

Φ 93. γε seems to emphasize the reason why Hector could not be driven back, 'because it was the will of heaven that brought him up.'

422. ἀνεψιόν, because his father Klytios was Priam's brother, T 238.

426. μὴ πω, in no wise; the sense *not yet* is very inappropriate here. See on I' 306. μάχη goes naturally with χάζεσθε, ἐν στείνει τῷδε, in this strait, standing by itself, cf. Θ 476 στείβει ἐν αἰνοτάται.

428. νεῶν ἐν ἀγῶνι, a phrase which recurs in II 239, 500, T 42, T 33, and indicates that the original meaning of ἀγῶν was assembly. This was specialized into 'assembly (or place of assembly) of spectators' at games, a stage which has been reached in Homer (Ψ *passim*, Ω 1, and Θ); we find the final transition to the sense of 'the contest' itself only in θ 259 (probably). Compare ἐν νηῶν ἀγύροις Ω 141 and θεῶν ἀγῶνα H 298 (with note). παρὰ Βοιωτοῖς ἀγῶν ἡ ἀγορά: δθεν καὶ ἀγωνίους θεοὺς Αἰσχύλος τοὺς ἀγοραίους, Schol. B on Ω 1. But θεοὶ ἀγῶνιοι in Aischylos means the gods in assembly, see Verrall on Ag. 518.

Αἶαντος θεράποντα Κυθήριον, ὃς ῥα παρ' αὐτῷ
 ναϊ, ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθέοισι,
 τὸν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὔατος ὀξεί χαλκῶι
 ἑσταότ' ἄγχ' Αἶαντος· ὁ δ' ὕπτιος ἐν κονίησι
 νηὸς ἄπο πρυμνῆς χαμάδις πέσε, λύντο δὲ γυῖα. 435
 Αἶας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
 "Τεῦκρε πέπον, δὴ νῶϊ Κυθηρόθεν ἔνδον ἑόντα
 Μαστορίδης, δν νῶϊ Κυθηρόθεν ἔνδον ἑόντα
 ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισι·
 τὸν δ' Ἔκτωρ μεγάλυμος ἀπέκτανε. ποῦ νύ τοι ἰοὶ 440
 ὠκύμοροι καὶ τόξον, ὃ τοι πόρε Φοῖβος Ἀπόλλων;"
 ὥς φάθ', ὁ δὲ ξυνέηκε, θεῶν δέ οἱ ἄγχι παρέστη
 τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
 ἰοδόκον· μάλα δ' ὄκα βέλεα Τρώεσσιν ἐφίει.
 καὶ ῥ' ἔβαλε Κλεῖτον Πεισῆνορος ἀγλαὸν υἱόν, 445
 Πουλυδάμαντος ἐταῖρον ἀγαθοῦ Πανθοῦδαο,
 ἠνία χερσὶν ἔχοντα· ὁ μὲν πεπόνητο καθ' ἵππους·
 τῇ γὰρ ἔχ' ἦι ῥα πολὺ πλείσται κλονέοντο φάλαγγες,
 Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἱεμένων περ. 450

433. κεφαλᾶς PR. 435. λῦτο Cant. 438. μαστορίδης altered to
 καστορίδης P. 439. τοκεῦσιν: τέκεσσι Zen. 441. ὅτι J. 444. βέλη
 [GS t]. || ἑφίει Bar.: ἄφίει Vr. b. 447. ἵππων H. 449-51 dθ. Ar. (see below).
 450. ἱεμένων(ι) (or ιε-) CGJPRU Lips. (supr. ἱεμένου) Harl. a b, Par. d f g h j,
 γρ. T: Ar. διχῶς.

432. ζαθέοισι, doubtless because this was the point from which the Phoenician worship of Aphrodite was, according to unanimous tradition, introduced into Greece (ιερὸν ἀγιάτων καὶ ιερῶν ὀνόμα' Ἀφροδίτης παρ' Ἑλλήσιν ἐστὶν ἀρχαῖότατον, Paus. iii. 23. 1). The only other trace of this connexion in H. is the name Κυθήρεια in the *Od.* The epithet ζάθεος has evident reference to the habitation of a god in the case of Killa (A 38, 452) and Krisa (B 520); but no such religious significance is known in Nisa (B 508) or Pherai (I 151, 293). These are the only places where the word occurs in H.

438. Cf. N 363. ἔνδον ἑόντα, 'an inmate of our house.' The phrase is evidently borrowed hence in N.

440. ποῦ νύ τοι ἰοί, cf. E 171.

441. ὠκύμοροι, swiftly slaying, as χ 75; else always quickly dying, A 417, etc. τόξον λέγει οὐ τὸ σκεῦος τὸ πολε-

μικόν, ἀλλὰ τὴν τοξικὴν τέχνην, An. This is on the analogy of B 827, q. v.

443. παλίντονον, see on Θ 266.

444. For βέλεα von Christ writes βέλος, in order to avoid the synizesis. The singular is equally appropriate, but there is no reason why the change to the plur. should have been made.

447. πεπόνητο, 'was in trouble with his horses,' as we say.

449-50 = P 291-92. χαριζόμενος seems to imply something like 'currying favour'; he is apparently going beyond his duty in order to display his zeal, and drives into the thick of the fight instead of hanging on the outskirts out of range, as the charioteer should do when his principal is on foot. An. tells us that Ar. athetized 449-51, but subsequently, in his treatise *On the Naval Camp*, changed his mind and defended them. He first held that 449-50 were wrongly repeated from P (οὐ γὰρ Ἔκτορι χαριζό-

αὐχένι γάρ οἱ ὀπισθε πολύστονος ἔμπασεν ἰός·
 ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 κείν' ὄχεα κροτέοντες. ἄναξ δ' ἐνόησε τάχιστα
 Πουλυδάμας, καὶ πρῶτος ἐναντίος ἦλυθεν ἵππων.
 τοὺς μὲν ὃ γ' Ἀστυνόωι Προτιάονος υἱεὶ δῶκε, 455
 πολλὰ δ' ἐπώτρυνε σχεδὸν ἴσχειν εἰσορόωντα
 ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.

Τεύκρος δ' ἄλλον οἷστὸν ἐφ' Ἑκτορι χαλκοκορυστῇ
 αἶνυτο, καὶ κεν ἔπαυσε μάχης ἐπὶ νηυσὶν Ἀχαιῶν,
 εἷ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν. 460
 ἀλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὅς ῥ' ἐφύλασσεν
 Ἑκτορ', ἀτὰρ Τεύκρον Τελαμώνιον εὐχὸς ἀπήυρα,
 ὅς οἱ ἐυστρεφέα νευρὴν ἐν ἀμύμονι τόξωι
 ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλῃ
 ἰὸς χαλκοβαρὴς, τόξον δέ οἱ ἔκπεσε χειρός. 465
 Τεύκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·

451. ὀπισθε: πρόσθε Aph. 453. κροτέοντες J: κρονέοντες R. 454.
 πολυδάμας G. || ἐναντίον DGH (*supr.* c) JP. 455. προτιάονος fr. Mosc.
 456. ἐπώτρυνε AHR. 457. ἵππους αὐτὸς δ' αὖτις: αὐτὸς δ' αὖτ' ἐπαθίς
 H. || αὖτις C. 459. μάχης Zen. (v. *infra*) Ω': μάχην Aph. (Ar.?) D Harl. b,
 King's Par. (a *supr.*) d g. 463. ἐυστρεφέα G.

μενος, ἀλλ' αὐτῷ καὶ πατρὶ) and that 451 was condemned by the word *ὀπισθε* (see below). The former argument means that the phrase is properly used in P of a foreigner anxious to please 'Hector and the Trojans,' but wrongly here of one of the Trojans themselves.

451. For *ὀπισθε* Aph. read *πρόσθε*, on the ground that Kleitos in driving into the fight could only have been wounded in front. It is easy to suppose that he was at the moment wheeling round. Ar. when defending the lines had recourse to the curious supposition that Polydamas was standing in the car and fighting from the back against the ships, while the horses and driver were standing with their heads away from the sea, *ἵνα ἀπὸ τοῦ ἴσου γένηται ἡ μάχη*. But *ἐναντίος* (454) would not be used of a *παραβάτης* going to the horses from the chariot; it evidently means that Polydamas was on foot a little way off, and on seeing the disaster runs up to stop his horses. And 447-48 must mean that the charioteer is acting independently for the time.

453. *καί* = *κενά*, see A 160.

456. Polydamas is careful to give such orders as will prevent a repetition of the disaster; Astynooos, unlike Kleitos, is to keep his eyes on his chief.

459. *Ζηρόδοτος μάχης*, *ἄλλοι δὲ μάχην*· καὶ Ἀριστοφάνης δὲ *μάχην*, Did. This is corrupt, as Did. never gives a reading of Zen. and Aph. by name while leaving the reading of Ar. either unnoticed or implied in the somewhat supercilious *ἄλλοι*. Probably *ἄλλοι* is a mistake for Ἀρίσταρχος. *μάχην*, as the text stands, is obviously necessary; we do not need to be informed that if Hector had been killed he would have been put *hors de combat*; whereas it gives a perfectly good sense to say that the death of Hector alone would have put an end to the battle. Either, therefore, the mistake is due to a reminiscence of the common sequence *ἔπαυσε μάχης*, or, which is more probable, 460 is an interpolation, as Bentley long ago suggested. In that case the genitive is perfectly natural.

464. *ἐπὶ τῷ*, at Hector, *ἐρύοντι* agreeing with *οἱ παρεπλάγχθη*, cf. N 578.

“ὦ πόποι, ἣ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει
δαίμων ἡμετέρης, ὃ τέ μοι βιὸν ἔκβαλε χειρός,
νευρὴν δ' ἐξέρρηξε νεόστροφον, ἣν ἐνέδησα
πρώϊον, ὃφρ' ἀνέχοιτο θαμὰ θρώσκοντας οἴστους.” 470

τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·
“ὦ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰοὺς
κείσθαι, ἐπεὶ συνέχευε θεὸς Δαναοῖσι μεγίφρας·
αὐτὰρ χερσὶν ἑλὼν δολιχὸν δόρυ καὶ σάκος ὦμωι
μάρναό τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαούς.
μὴ μὰν ἀσπουδί γε, δαμασσάμενοί περ, ἔλοιεν
νῆας εὐσσέλμους, ἀλλὰ μνησώμεθα χάρμης.” 475

ὡς φάθ', ὃ δὲ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν,
αὐτὰρ ὃ γ' ἄμφ' ὦμοισι σάκος θέτο τετραθέλυμνον,
κρατὶ δ' ἐπ' ἰφθίμωι κυνέην εὐτυκτον ἔθηκεν· 480
εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῶι,
βῆ δ' ἰέναι, μάλα δ' ὠκα θέων Αἴαντι παρέστη. 482

467. ὦ πέπον Zen. (?), ἐν ἄλλωι A (not H). 468. ἡμέτερος P. 469.
νεόστροφον: νεοστρεφέα An. on Θ 328: εὐστροφον S (γρ. Lips., τινές αρ. Did.). ||
ἐνέδουσα J. 470. πρώϊον: πρώϊον Zen. (v. infra). || ἄν ἔχοιτο D³PQT.
472. ἰοὺς: οἴστους R. 475. ὄρνυε Q. 476. ἀσπουδί Ar. A: ἀσπουδεί Ω.
477. μνησάμεθα Bar. (not Harl. a). 478. δέ: δ' αὖ PR. || κλισίῃσιν R.
479-81 om. J. || After 480 CDG insert (from Γ 337)

ἵππουριμ, δαινὼν δὲ λόφος καεύπερσεν ἔνευσεν. 481

467. ἐπικείρα, cuts off, *thwarts*; see on Θ 7. So also II 120.

468. ὃ τε, an adverbial neuter, *in that*; see *H. G.* § 269. 3. Some take it as a masc. relative (e.g. Hentze and Fäsi), but this does not suit the use of ὃ τε as a relative expressing 'a constant or general characteristic'; see *H. G.* § 263.

470. πρώϊον, *early this morning*. Zen. read *πρώϊον*, no doubt in the sense *recently*, cf. E 832, Ω 500, though Ar. objected that it would mean *the day before yesterday* (cf. note on B 303) or at all events imply a considerable length of time (*ἐμφασίς δὲ γίνεται πλείονος χρόνου*): whereas Teukros' string had been broken only the day before (Θ 328). It may be questioned however whether the author of this passage had the exact chronology in mind, or was indeed referring to Θ at all. He may be merely emphasizing Teukros' prudence in putting on a new string for the day's work.

473 has a suspicious resemblance to several lines which have been added in order to supply an infin. to εἶεν: see

E 848, T 312, Ω 558. It is however quite inoffensive in itself.

476. For the construction of this sentence compare Θ 512 μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαίεν ἔκηλοι, X 304 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην. Hentze has pointed out that these are not negative wishes at all; μὰν is a particle expressing strong determination and does not suit a wish. In each case μὴ is to be taken closely not with the verb but with ἀσπουδί γε, the opt. being concessive. The thought is then 'though they may take the ships, at least it surely must not be without a struggle.'

478. δέ, a harsh case of ictus-lengthening, though in the face of ms. testimony we can hardly doubt that it, and not the obvious correction δ' αὖ, is the true reading. Cf. ἥδ' ὅπῃσα πολύπενσε Ω 7, πόλλ' ἐτέα τε καὶ οὐκί T 255 in the same place; and ὁ ξείνος ἐμέθεν τ 99.

479. τετραθέλυμνον, evidently *with four foundations*, e.g. layers of hide to support the metal facing; see on I 541, N 130.

"Εκτωρ δ' ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν ἀύσας· 485
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
 ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
 ῥεῖα δ' ἀρύγνωτος Διὸς ἀνδράσι γίνεται ἀλκή, 490
 ἡμὲν ὅτοισιν κῦδος ὑπέρτερον ἐγγυαλίξει,
 ἡδ' ὅτινας μινύθησι καὶ οὐκ ἐθέλησιν ἀμύνειν,
 ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγει.
 ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες· δς δέ κεν ὕμειων
 βλήμενος ἢ τυπείς θάνατον καὶ πότμον ἐπίσπηι, 495
 τεθνάτω· οὐ οἱ ἀεικὲς ἀμυνομένωι περὶ πάτρης
 τεθνάμεν· ἀλλ' ἄλοχός τε σὴ καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν."

490. γίγνεται LR. 491. ὅτοισιν ap. Herod. ? (v. *infra*): ὁτέοισι(ν) Ω. |
 ὑπέρτατον H. || ἐγγυαλίξει CP¹Q (supr. κ) R: ἐπυαλίξει S. 492. μινύθησι
 Syr. (H ?) Vr. d: μινύθει τε CQSU Par. d g, Bar. Vr. b A: μινύθωι τε Ω. |
 ἀμύνωι H¹. 493. μένος: γένος Q. 494. ἐπὶ: ἐν Vr. b. || νηυσὶ διαμπερὲς
 Lykurg. (v. *infra*). || δς: ὡς Q. 495. ἐπίσπηι C. 496. ἀμυνομένωι J
 (supr. ω). 497. παῖδες ὀπίσσω: κήνια τέκνα Lyk. 498. κλῆρος καὶ
 οἶκος Lyk. || οἶκος: οἶμος J (supr. κ). 499. οἴχονται GQR Lips. Cant.
 Harl. a: ἴκωνται or ἡ(ι)κωνται, several mss. of Lykurg.

484. βλαφθέντα is used in the later
 sense, *injured*; elsewhere in H. βλάπτω
 is applied only to things or persons
hindered or tripped while actually in
 movement; or to the mind, *hindered* in
 its working, either by divine interference
 or by wine. See on Π 660.

489. Διόθει, an assumption explained
 by the next line. It would seem more
 natural for Hector to attribute the act
 to Apollo, after the visible appearance
 of that god on his behalf (264 ff.; see
 also Θ 311); but since 366, where, as was
 pointed out, the episode of the ἀπάτη Διὸς
 properly ends, Apollo has been entirely
 forgotten, and Zeus, though his actual
 presence on the field is not mentioned nor
 perhaps even implied, is the only god who
 interferes. This is a slight indication of
 difference of authorship, but, in connexion
 with others, not insignificant.

491. τὸ ὅτοισι τρισύλλαβον ἐπὶ τὴν
 πρώτην ἔχει συλλαβὴν τὴν ὀξείαν, τὸ μέντοι
 ὁτέοισιν οὐκέτι Herod. This probably
 shews that there was an old variant
 ὅτοισιν instead of ὁτέοισιν which is given

by the mss. The shorter form is to be
 preferred, as avoiding the synizesis, and
 on the analogy of ὅτωι, for which see
 note on 664. The use of ν ἐφέλκ. to make
 position in the second thesis is very un-
 usual; cf. on 197. For κῦδος ὑπέρτερον
 see note on Α 290.

492. οὐκ ἐθέλειαν go closely together,
 = *refuses*; or else we should require μὴ with
 the subj. in a quasi-conditional clause.

494–99. These famous lines are quoted
 by Lykurgos *adv. Leocr.* § 103. The
 text there found, as will be seen above,
 differs in three places from the vulgate;
 but the changes are less considerable
 on the whole than those of the con-
 temporary orator Aischines. Still they
 shew the same tendency to variation
 which becomes observable about the
 middle of the fourth century B.C. ὕμειων
 as H 159, ν 7, ν 351, χ 219. It probably
 represents an older ὕμων, Aiol. ὕμων,
 analogous to ἀμμων quoted as an Aiolic
 form by Apoll. *de pron.*

498. κλῆρος χωρικὴ περίκρησις καὶ οὐσία,
 ἐπεὶ οἱ πρῶτοι καταλαβόντες χώραν κλήρωι

ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 500
 Αἴας δ' αὖθ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν·
 "αἰδώς, Ἀργεῖοι· νῦν ἄρκιον ἢ ἀπολέσθαι
 ἢ ἐ σωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.
 ἢ ἔλπεσθ', εἰ νῆας ἔλῃ κορυθαίολος Ἐκτωρ,
 ἐμβαδὸν ἵζεσθαι ἦν πατρίδα γαῖαν ἕκαστος; 505
 ἢ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
 "Ἐκτορος, ὃς δὴ νῆας ἐνιπρήσαι μενεαίνει;
 οὐ μὲν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
 ἡμῖν δ' οὐ τις τοῦδε νόος καὶ μήτις ἀμείνων,
 ἢ αὐτοσχεδίῃ μῖξαι χεῖράς τε μένος τε. 510
 βέλτερον ἢ ἀπολέσθαι ἓνα χρόνον ἢ ἐ βιώναι,

500. ὥτρυνε Q. 501. οἷς ἐτάροις: μακρὸν ἀύσας Lips. 504. εἰ PQR:
 An Ω. 506. ἀκούετε: ἀτετε Harl. b. 508. γε: τε Syr. 510. αὐτοσχεδίῃ
 Harl. a, King's, τινὲς μετὰ τοῦ ν Sch. BT.

αὐτὴν διενέμοντο, Schol. A. This is nearly right, except that the reference is doubtless not to an original partition of conquered land, but to the periodical division by lot of shares in the land of the community, 'allotment' in the most literal sense (so also § 64). The meaning is that when a man dies his right to a share in this allotment is reserved intact to his family. So under the Spartan rule, when a child was born, τῶν φυλετῶν αἱ πρεσβύτατοι . . . τρέφειν ἐκέλευον, κληῖρον αὐτῶν τῶν ἐνακισχιλίων προστείμαντες, Plut. Lyc. xvi. 1. The last clause εἰ κεν κ.τ.λ. is strange, as Hector should rather be confident of gaining his end, which is to prevent the departure of the Achaeans. 499 recurs in H 460 where it suits the context, but we can hardly suppose it borrowed here from so late a passage unless we reject 498-99 altogether, with Ribbeck, Düntzer, Nitzsch, etc.: the mention of the κληῖρος, however, is not like an interpolator's work.

502. αἰδώς, see E 787. ἄρκιον, now we are sure either to die or conquer, i.e. the present crisis must end one way or the other. See note on B 393.

504. εἰ is better than the non-Homeric ἦ; the constr. is that which 'is naturally employed by a speaker who does not wish to imply that the occasion will actually arise,' H. G. § 292 a (M 223, X 86 etc.). There is no need for the *ἔλπεσθ'*, *εἰ κεν νῆας* of Brandreth and van L. *ἕκαστος* in the next line without F is suspicious; *ἐς πατρίδα γαῖαν ἅπαντες*

Bentley, while Fick rejects the whole couplet as 'absurd.'

505. *ἐμβαδόν*, on foot, a sarcastic taunt, reminding one of the artless humour of the words of Telemachos to the visitor in his island, οὐ μὲν γάρ τί σε πεζὸν δόμοι ἐνθάδ' ἱκέσθαι, a 173.

510. For *ἦ* after *τοῦδε* compare § 182 οὐ μὲν γάρ τοῦ γε κρείσσον . . . ἦ, etc. Fäsi quotes from Cicero de Nat. Deorum i. 15. 38 'quo quid absurdius quam . . . homines iam morte deletos reponere in deos?'

511-12. Cf. μ 350-51 βούλομαι ἀπαξ . . . ἀπὸ θυμὸν δλέσσαι, ἢ θεὰ στρεφύεσθαι ἑὼν ἐν νῆσῳ ἔρημῃ. *ἓνα χρόνον* here is clearly equivalent to ἀπαξ there, and answers exactly to our idiomatic use 'three times'=thrice, etc. The phrase is a strange one, as *χρόνον* in H. (where the acc. is the only case which is found), as in later Greek, always means 'a while,' *duration* of time, whereas ἀπαξ marks a *point* of time. The sentence consists of two main clauses βέλτερον . . . βιώναι and ἢ . . . χειροτέροις, opposing *ἓνα χρόνον* to *θεὰ*, of which the first includes the two disjunctive clauses, ἢ ἀπολέσθαι and ἢ ἐ βιώναι, two alternatives both comprised under *ἓνα χρόνον*. *βιώναι* must be taken in the strict sense of the aor., 'to win life,' not simply 'to live.' *στρεφύεσθαι* is explained by the Schol. with *στραγγιζεσθαι*, 'to be wrung, squeezed out,' and in μ 351 *στρεφύεσθαι* is a variant in Harl. The metaphor of squeezing vividly expresses the situation of the Achaeans; it is hardly 'better

ἢ δὴθὰ στρεύεσθαι ἐν αἰνῇ δηϊότητι
ὥδ' αὐτως παρὰ νηυσὶν ὑπ' ἀνδράσι χειροτέροισιν."

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.

ἐνθ' Ἐκτωρ μὲν ἔλε Σχεδίον Περιμήδεος υἱόν, 515

ἄρχὸν Φωκίων, Αἴας δ' ἔλε Λαοδάμαντα

ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν·

Πουλυδάμας δ' Ὀτον Κυλλήνιον ἐξενάριξε,
Φυλεῖδεω ἔταρον, μεγαθύμων ἄρχὸν Ἐπειών.

τῷ δὲ Μέγης ἐπόρουσεν ἰδὼν· ὁ δ' ὑπαιθα λιάσθη 520

Πουλυδάμας. καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων

εἶα Πανθόου υἱὸν ἐνὶ προμάχοισι δαμῆναι·

αὐτὰρ ὃ γε Κροίσμου στήθος μέσον οὔτασε δουρί·

δούπησεν δὲ πεσὼν, ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.

τόφρα δὲ τῷ ἐπόρουσε Δόλοψ αἰχμῆς ἐν εἰδῶς, 525

Λαμπετίδης, ὃν Λάμπος ἐγείνατο φέρτατος ἀνδρῶν,

Λαομεδοντιάδης, ἐν εἰδότα θούριδος ἀλκῆς·

ὃς τότε Φυλεῖδαο μέσον σάκος οὔτασε δουρὶ

ἐγγύθεν ὀρμηθεῖς· πυκινὸς δέ οἱ ἤρκεσε θώρηξ,

τόν ῥ' ἐφόρει γυάλοισιν ἀρηρότα· τὸν ποτε Φυλεὺς 530

512. *τρεύεσθαι* Q: *στράγγευσθαι* Mor.

513 *om.* H^c. || *ὕπ'*: *ἐν ἢ ὑπ'* Eust.

χειροτέροισιν: *παιροτέροισι* *ap.* Eust.

516. *Φωκίων*: *τινὲς Ἀθηναίων* T:

Φωκίων Syr. (*διχῶς τὰ τοιαῦτα*, Did. on B 517). || *Λαομέδοντα* fr. Mosc. 522.

πανέου Mor.: *πάνεου* Ω. || *προμάχοισι*: *τρώεσσι* H. || *δαμῆναι*: *μαρῆναι* P

(γρ. *δαμῆναι*) Harl. a. 526. *φέρτατος* DGT: *φέρτατον* Ω. || *ἀνδρῶν*

DGJSTU Harl. a, γρ. Lips.: *υἱόν* Ω.

adapted to express slow death by starvation in a desert island' as Kammer thinks, holding that the phrase is copied from *Od.*

513. *αὐτως*, helplessly, for nothing.

515. In B 517 we find a Phokian Schedios, son of Iphitos, who is slain by Hector in P 306. Hence acc. to Schol. T some read *Ἀθηναίων* here for *Φωκίων*. But the names of subordinate personages are to all appearance quite arbitrary, and these trifling discrepancies hardly need notice. If the point be pressed, there is no difficulty in supposing that there may have been two Phokian leaders named Schedios.

517. *πρυλέων*, see on E 744. Here as in A 49 the word must mean *footmen*; the alternative explanation *champions* does not suit, for the champions would not have a leader.

518. *Κυλλήνιον*: *ὅτι οὐκ ἀπὸ Κυλλήνης τοῦ ἐν Ἀρκαδίᾳ ὄρους, ἀλλ' ἐπὶ νείων ἐστίν*

Ἡλείων Κυλλήνη, An.; this is confirmed by Strabo and Pausanias (vi. 26. 4; see Frazer, iv. p. 109).

520. *ὑπαιθα λιάσθη*, slipped from beneath him, as Φ 255. The form *ὑπαιθα* recurs only in the later books of the *Iliad* (five times; Σ, Φ, and Χ). The suffix is presumably a weak form of *-θεν* but has lost any special significance.

522. *Πανέου*, so only one ms. But both the metre and Epic use require the fuller form; see also P 9, 23, 40, 59. H. does not mention the legend that he was a diviner or priest, but this is evidently implied in the special protection of Apollo.

526. *Λάμπος* is an abbreviated familiar form of the name *Λάμπετος*, from which the patronymic comes. Payne Knight's conj. *Λαμπιάδης* is needless.

530. For this explicit mention of the cuirass and its *γυάλα* see vol. i., App. B, iii. 3 d.

ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἅπο Σελλήεντος·
 ξείνος γάρ οἱ ἔδωκεν ἀναξ ἀνδρῶν Ἐυφύτης
 ἐς πόλεμον φορέειν, δῆιων ἀνδρῶν ἀλεωρήν·
 ὅς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἤρκεσ' ὀλεθρον.
 τοῦ δὲ Μέγης κόρυθος χαλκῆρεος ἵπποδασείης 535
 κύμβαχον ἀκρότατον νύξ' ἐγχεῖ δ' ἐνύοντι,
 ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
 κάππεσεν ἐν κονίησι, νέον φοίνικι φαεινός.
 ἕως ὁ τῶι πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 τόφρα δέ οἱ Μενέλαος ἀρήϊος ἦλθεν ἀμύντωρ, 540
 στή δ' εὐράξ σὺν δουρὶ λαθῶν, βάλε δ' ὦμον ὀπισθεν·
 αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,
 πρόσσω ἰέμενη· ὁ δ' ἄρα πρηγῆς ἐλιάσθη.
 τὼ μὲν ἐεισάσθησαν χαλκῆρεα τεύχε' ἀπ' ὦμων
 συλήσειν· Ἐκτωρ δὲ κασιγνήτοισι κέλευσε 545
 πᾶσι μάλα, πρῶτον δ' Ἴκεταονίδην ἐνένιπεν
 ἰφθιμον Μελάνιππον· ὁ δ' ὄφρα μὲν εἰλόποδας βοῦς
 βόσκ' ἐν Περκῶτι, δῆιων ἀπονόσφιν ἐόντων·

531. ἤγαγεν : ἐν ἄλλωι ἡγάγετ' A. 534. ἤρκεσ' : ἤρκει DHJPSRU (cf. N 440). 539. εἴως H² : ἕος G. || ἔλπετο (Ar. ? cf. Did. on P 603) P : ἤλπετο Ω. 540. ἄλο· ἐπαμύντωρ Par. h, fr. Mosc., ἐν ἄλλωι A (Ar. ? cf. N 384) : ἄλεον ἀμύνων U (corr. man. 1). 543. ἰεμένω H. 545. κέλευε G Syr. 546. ἐνένιπεν(α) JQ Vr. b² A Eust. : ἐνένιπεν D : ἐνένιπεν Cant. (and γρ. G²). 548. περκῶτι PQ.

531 = B 659. For the name Ἐφύρη see note on Z 152. The town here meant is the Elean (see on A 740); Phyleus is connected with the Augeias-Medeia myth localised there (B 629).

536. κύμβαχον as subst. occurs here only; but see E 586 with note. It probably means either the *crown* of the helmet, or the upright stem at the top in which the plume is fixed (see App. B, figs. 1, 2). A single blow on this might well carry off the crest.

537. αὐτοῦ, perhaps adverbial, *there*, *on the spot*, or it may mean *from the helm itself*, i.e. the body of it. If referred to Dolops, *from him*, the use of the emphatic pronoun is very weak.

538. νέον φοίνικι φαεινός, resplendent with the purple in which it had been recently dyed.

539. μένων, ἔτι δ' : μένων δ' ἐτι Bentley; καὶ ἐέλεπετο Brandreth.

541. εὐράξ, see note on A 251. ὀπισθεν, perhaps *behind the shield*.

544. ἐεισάσθη, *rushed, were eager* (ἐΐσ- : Δ 138). It is followed by the fut. inf. like μέμονα and other verbs, see note on H 36.

545. κασιγνήτοις seems here to be used in a wide sense, including cousins; Hiketaon, father of Melanippos, is brother of Priam, T 238.

546. For ἐνένιπεν see H. G. p. 397, where it is suggested that the word may be a thematic plpf. It is common in *Od.* but in *Il.* recurs only 552, II 626, Ψ 473. The mss. usually give the alternative forms ἐνένιπτε and ἐνένισπε. Compare ἦνιπατε B 245.

547. ὄφρα in sense *for a while* is found here only: hence Brandreth and others write τόφρα for δ' ὄφρα. But the form may be defended on the analogy of ἕως and ὅτε in the same sense.

548. For Perkote see B 835, A 229. A son of Priam was equally engaged, as it would seem, in pastoral pursuits in the neighbouring town of Abydos, Δ 500.

αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
 ἄψ εἰς Ἴλιον ἤλθε, μετέπρεπε δὲ Τρώεσσι, 550
 ναῖε δὲ παρ Πριάμῳ, ὃ δέ μιν τίεν ἴσα τέκεσσι·
 τὸν ῥ' Ἔκτωρ ἐνείπεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “οὕτω δὴ, Μελάνιππε, μεθήσομεν; οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἦτορ ἀνεψιοῦ καταμένοιο;
 οὐχ ὀράais οἶον Δόλοπος περὶ τεύχε' ἔπουσιν;
 555
 ἀλλ' ἔπει· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισι
 μάρνασθαι, πρὶν γ' ἡὲ κατακτάμεν ἡὲ κατ' ἄκρης
 Ἴλιον αἰπεινὴν ἐλέειν κτάσθαι τε πολίτας.”
 ὧς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας· 560
 “ὦ φίλοι, ἀνέρες ἔστε καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
 αἰδομένων ἀνδρῶν πλέονες σοοὶ ἡὲ πέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 ὧς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον, 565
 ἐν θυμῷ δ' ἐβάλοντο ἔπος, φράξαντο δὲ νῆας
 ἔρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρώας ἔγειρεν.
 Ἀντίλοχον δ' ὥτρυνε βοὴν ἀγαθὸς Μενέλαος·
 “Ἀντίλοχ', οὐ τις σείῳ νεώτερος ἄλλος Ἀχαιῶν,

550. ἐς P. || μετέπρεπε J. 551 om. Syr. 552. τὸν ῥ': τον δ' Syr. ||
 ἐνείπεν JQ Vr. A: ἐνέειπεν D. 553. μεθέχομαι Q. 555. ἔπουσιν Vr. b'.
 559. ἦρχεν PR. || ἄμ' om. J. 560. ἀργείοισι T. 562 om. DST Vr. A. 563.
 αἰδομένων Ar. D Par. h: αἰδομένων δ' Ω (cf. E 531). 565. ἀλεάμενοι H:
 ἀλέκεσθαι P. 567. ἔρκει: ἔρχει A (έρκει A^m) C Lips. 568 om. R. || βοήν
 ἄγ. μενέλαος: μέγας τελαμώνιος αἴας Bar. Mor.

549-51 = N 174-76.

554. ἀνεψιοῦ, i.e. ἀνεψιό, see notes on B 325, 518. ἐντρέπεται, *pay heed*: only here and in the similar line α 60 in H., but familiar in Attic.

555. ἔπουσιν, see note on Z 321 περι-καλλέα τεύχε' ἔποντα. The verb seems to be used here also in the primitive sense of 'handling'; lit. 'how they are pulling about the arms of D.'

556. ἔπει, rather ἐπε'(ο) as Ar. read in K 146; it is probable that he was consistent in adopting the same reading here also.

557. Observe the change of subject and object, κατακτάμεν, 'till we slay them,' ἐλάειν, 'they take.' πολίτας, see note on B 806.

559 = A 472; 561-64 = E 529-32; 565 = Π 562. But the change in the second half of 561 makes 562 tautological here.

569. νεώτερος must be taken to mean *more full of youthful vigour*. But the phrase is an unusual one. Peppmüller thinks it due to an awkward imitation of Ψ 439 Ἀντίλοχ', οὐ τις σείῳ βροτῶν δλωύτερος ἄλλος. Heyne followed by Monro and others removes the comma at the end of the line and takes οὐ τις νεώτερος Ἀχαιῶν together as = *none of the younger Achaeans*, so that σείῳ is governed by θάσσω in the next line. But such an involved order is incredible; no hearer could possibly make out what was meant.

οὔτε ποσὶν θάσσων οὔτ' ἄλκιμος ὥς σὺ μάχεσθαι· 570
εἴ τινά που Τρώων ἐξάλμενος ἄνδρα βάλοισθα."

ὥς εἰπὼν ὁ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρόθυνεν·
ἐκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἔ παπτήνας· ὑπὸ δὲ Τρώες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν, 575

ἀλλ' Ἴκετάονος υἷον ὑπέρθυμον Μελάνιππον
νισσόμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν.
δούπησεν δὲ πεσών, τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἀντίλοχος δ' ἐπόρουσε κύων ὥς, ὅς τ' ἐπὶ νεβρῷ
βλημένῳ ἀΐξει, τὸν τ' ἐξ εὐνήφι θορόντα 580

θηρητήρ ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυῖα·
ὥς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενεχάρμης
τεύχεα συλήσων. ἀλλ' οὐ λάθεν Ἑκτορα δῖον,
ὅς ῥά οἱ ἀντίος ἦλθε θέων ἀνὰ δηϊότητα.

Ἀντίλοχος δ' οὐ μείνει, θεὸς περ ἐὼν πολεμιστής, 585

ἀλλ' ὁ γ' ἄρ' ἔτρεσε θηρὶ κακὸν ῥέξαντι ἐοικώς,
ὅς τε κύνα κτεῖνας ἢ βουκόλον ἀμφὶ βόεσσι
φεύγει, πρὶν περ ὄμιλον ἀολλισθήμεναι ἀνδρῶν·
ὥς τρέσε Νεστορίδης, ἐπὶ δὲ Τρώες τε καὶ Ἑκτωρ
ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο· 590

στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων.

Τρώες δὲ λείουσιν ἐοικότες ὠμοφάγοισι

570. οὔτε . . οὔτ' : οὐδέ . . οὐδ' HPR. || ὥς σὺ μάχεσθαι : εἰσπράσσει
Par. j (γρ. ὥς σὺ μάχεσθαι). 571. βάλλεσθαι LRS : βάλλεσθαι P. 572. αὖτις
C. || ἀπέσσυτο CS : ἀπέστιχε PR. 574. κεκάδοντο Lips. 577. νισσόμενον
ACDH¹PT : νισσόμενον Harl. a, fr. Mosc. Vr. A : νισσόμενος G. 578 om. QU
Vr. b d. || ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ DGRT. 579. κύων : λέων Bar. Mor.
(Harl. a *supr.*). 580. ἀΐξει CL² Eust. || τόν τ' : τόν δ' R. 581. ὑπέλυσε :
ἐπέλυσε Q. 583. λάσσει Vr. b. 584. ἀντίον (*sic*) P. 585. μύμνε Q.
586. ἀλλ' ὁ γ' ἄρ' ἔτρεσε G[S] (δ γὰρ Ω) : ἀλλὰ παρέτρεσε Q Mor. Bar. Lips.
(παρέτρεσε) : ἀλλ' ὁ παρέτρεσε J Vr. A. 587. κύνας A (κύνα in lemma) S. ||
ἀμφὶ βόεσσι : ἀμφὶ οἱ αὐτῷ Zen. 588. φεύγει PR. 589. τρίς R. 592.
δὲ : δ' αὖ Q Harl. a.

571. For εἰ with opt. expressing a wish cf. K 111 and the references in the note there.

573-75 = Δ 496-98 ; 577, see N 186.

580. τόν is governed by βαλὼν, see note on Δ 106.

586. ἔτρεσε, *ran away*, as usual. Note the variant ἀλλὰ παρέτρεσε. κακόν, *mischief* to the herd ; not as have taken it, 'conscious of having done wrong.' Such a feeling is hardly to be looked for in wild beasts. This, how-

ever, seems to have been Virgil's idea in his imitation of the passage, *Aen.* xi. 809-19 *conscius audacis facti. ἀμφὶ βόεσσι, Zen. ἀμφὶ οἱ αὐτῷ*, to go with *ἀολλισθήμεναι*. This is not the Homeric order of words.

592. λείουσαν, *Fleece* Brandreth, see on E 782. A consonant has apparently been lost at the beginning of the word, but it is more probably σ than F (Schulze *Q. E.* p. 70). The line would naturally describe the first assault upon

νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,
 ὃ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
 Ἀργείων καὶ κύδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν. 595
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κύδος ὀρέξαι
 Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῆς πῦρ
 ἐμβάλῃ ἀκάματον, Θέτιδος δ' ἐξαΐσιον ἀρὴν
 πᾶσαν ἐπικρήνει· τὸ γὰρ μένε μητίετα Ζεὺς,
 νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι. 600
 ἐκ γὰρ δὴ τοῦ μέλλε παλίωξιν παρὰ νηῶν
 θησέμεναι Τρώων, Δαναοῖσι δὲ κύδος ὀρέξειν.
 τὰ φρονέων νήεσσιν ἔπι γλαφυρήσιν ἔγειρεν
 Ἔκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 μαίνεται δ', ὥς ὅτ' Ἀρης ἐγγέσπαλος ἢ ὀλοὸν πῦρ 605
 οὔρεσι μαίνεται βαθέης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίνετο, τὸ δέ οἱ ὄσσε
 λαμπρόσθην βλοσυρῇσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο

594. δ: δc HJPQU. || σφισιν: σφιν JPR. || μέτα μένος T. 596. βούλετο
 Lips. || ὀρέξαι Cant. 598. εἶπος P (p. ras. ?). 601. μέλλε Ar. ('Aph.
 ms.): ἐμελλε Ω. 602. ὀρέξαι (A sup.) DGPQSTU: ὀρέξαι Ω. 608.
 βλοσυροῖσιν CP. 609. σμερδαλέα P: σμερδαλέον S. || μαινομένηιο Ar. (An.
 on Φ 5).

the ships, after the crossing of the wall; it stands much less naturally of a renewed attack of an army which is already at the ships. The whole of the following passage in fact looks like an exordium to a new rhapsody. The prophetic character of 596-604 is rare in H., and has raised doubts as to its originality. Possibly 597-604 may be a later addition, designed to bring back the motive of the Μῆνις to the hearer's recollection after long oblivion.

593. ἐφετμάς, the charge which Zeus had laid upon them, not in direct words, but in his own counsel, as is explained in what follows.

598. ἐμβάλῃ, so all mss.; Hermann ἐμβάλοι. The use of the subj. is very doubtful, but perhaps defensible; see note on T 354. The following opt. makes it additionally harsh here. ἐξαΐσιον, going beyond measure (A 418), i.e. unreasonable. The poet thus speaks explicitly as a Greek partisan. Cf. δ 690, p 577.

599. μένε, was awaiting before bring-

ing about the change. For the infin. after μένω cf. Δ 247 μένετε Τρώας σχεδὸν ἐλθέμεν. Some take μένε here as an imperf. to μέμονα, was minded to see. This is not impossible, but really comes to the same thing, for the sense to wait is derived from that of thinking, i.e. 'deliberating.' Cf. μένω δ' ἀκούσαι πῶς ἀγὼν κριθήσεται, Aisch. Eum. 677, and so Ag. 459, where the sense desire is possible. But in all these cases the ordinary meaning of the verb is all that is required, and it is not very probable that we should find a few isolated survivals of the primitive use when the verb is so common in the fully specialised application.

606. βαθείης for the regular βαθείης recurs in E 142, Φ 213; βαθέην II 766. Compare ὠκέα B 786, etc.

607. ἀφλοισμός, here only. The scholia call it an Aitolian form for ἀφρός. Cf. φλιδάω, ἐφλιδε and "διαπέφλοιθεν" διακέχυνται Hesych.; all express bubbling over. στώμα γίνετο, rhythm suggests στόμ' ἐγίνετο.

Ἔκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
 Ζεύς, ὃς μιν πλεόνεσσι μετ' ἀνδράσι μούνον ἔοντα
 τίμα καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν
 ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνευε μόρσιμον ἡμαρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφι.
 καὶ ῥ' ἔθελε ῥῆξαι στίχας ἀνδρῶν πειρητίζων, 615
 ἦι δὴ πλείστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
 ἀλλ' οὐδ' ὥς δύνατο ῥῆξαι, μάλα περ μενεαίνων·
 ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἥύτε πέτρῃ
 ἡλίβατος μεγάλη, πολίης ἀλὸς ἐγγὺς ἐοῦσα,
 ἥ τε μένει λυγέων ἀνέμων λαιψήρᾳ κέλευθα 620
 κύματά τε τροφόμεντα, τά τε προσερεύγεται ἀκτῇ·
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.
 αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ,
 ἐν δ' ἔπεσ' ὥς ὅτε κύμα θοῇ ἐν νηϊ πῆσσισι
 λάβρον ὑπαὶ νεφέων ἀνεμοτρεφές· ἡ δέ τε πᾶσα 625

610-14 om. Zen. dθ. Ar. 613. ἐπώρνευε JPQT: ἐπάρνευε Harl. a, Lips.
 614. βίηφι: δαυήναι Sm Harl. a (γρ. βίηφι). 621. τροφόμεντα A: τροφόντα ἡ
 τροφόντα, Eust. || προσερεύγεται Vr. A. || ἀκτῇ(i) H (supr. n) PT Par. a f j,
 Harl. b: ἀκτῇ RU (in ras.): ἀκτῇ Sm Par. d²: αὐτῇ(i) G Vr. d A, Par. g:
 αὐτῇ Ar. Ω: ἀκτῇ ἡ ἀκτῇ ἡ μάλλον αὐτῇ Eust. 622. ὥς Δαναοὶ Τρῶας:
 ἐξ ἀλός, ὥς Δαναοί, ἐν τισι, An. 624. ἐν (νηϊ): ἐνι GS: ἐνι Q. 625.
 ἀνεωστραφές Bar.

610-14. These five lines were omitted by Zen. and athetized by Ar. Various reasons combine to support this decision. The addition of Ἔκτορος is quite needless. Zeus is on Ida, not ἐν αἰθέρι. μούνον ἔοντα is a strange expression, as Hector has his whole army with him. The prophecy in 613 is against the usual practice, and it is a departure from the accepted theology to make Athene carry out the work of fate. Ar. adds that the passage weakens the fiery rush of Hector, and is a commonplace repetition of 603. Most editors have agreed with him.

617. οὐδ' ὥς, Pallis suggests οὐ πως, for no special effort, such as οὐδ' ὥς implies, has been mentioned.

618. πυργηδόν, like a wall, in serried ranks. See on Δ 334, M 258, 332.

621. τροφόμεντα, big; see note on τρώει κύμα Δ 307, and cf. ἀνεμοτρεφές, 625. ἀκτῇ is evidently superior to the intolerably weak αὐτῇ of Ar. Naber conj. ἀκτῇ. For προσερεύγεται cf. P 265, T 403. In the latter passage ἤρυνεν

ὥς ὅτε ταῦρος ἤρυνεν, the verb is clearly used in the sense 'to roar,' rug-ire. When used of the sea-waves it is indifferent whether we take it thus, or in the derived sense ruct-are.

622. Note the variant ἐξ ἀλός· ὥς Δαναοί. An. objects to it that 'the mention of the motive force weakens the picture of steadfast immobility.' This is not sufficient to condemn the reading, which has intrinsic merit; but as it is not found in any ms. it must have had very weak support.

623. The rhythm shews that πάντοθεν is to be taken not with the following but with the preceding words, 'shining with fire all about.'

625. ὑπαί, either driven by the clouds, which are regarded as actually bringing the winds (cf. Δ 278 (ρέφος) ἀγεί δέ τε λαίλαπα πολλήν, N 796 ἀέλλῃ, ἡ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἰσι πέδονδε) or perhaps better with Schol. B ὑπὸν under the clouds, i.e. seeming to reach them, cf. II 375 (so H. G. § 204. 2).

ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτη
 ἰστίωι ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται
 δειδιότες· τυτθὸν γὰρ ὑπέκ θανάτοιο φέρονται·
 ὡς ἐδαίξετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
 αὐτὰρ ὃ γ' ὥς τε λέων ὀλοόφρων βουσὶν ἐπελθὼν, 630
 αἶ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο νέμονται
 μυρίαί, ἐν δέ τε τῇσι νομεῦς οὐ πω σάφα εἰδὼς
 θηρὶ μαχέσασθαι ἔλικος βοδὸς ἀμφὶ φονῆσιν·
 ἦτοι ὁ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν 635
 αἰὲν ὁμοστιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας
 βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὡς τότε Ἀχαιοὶ
 θεσπεσίως ἐφόβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ
 πάντες, ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφίτην,
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθῆος ἀέθλων

626. ἄχνη Zen. || ὑπαὶ κρύφην Q. || ἀνέμοιοί τε CQ Mor. || ἀήτη Ar. A: ἀήτης Ω. 632. δέ τε: δ' ἔρα P. 633. θηρὶ: χαρὶ U Bar. || μαχάσασθαι Ar. 634. πρώτοια JP. || ὑστατίοια J. 635. αἶδι H. || ὁμοσπχάει S: ὁμοσπχάει P. 637. καὶ Διὶ πατρὶ: χαλκοκορυστῇ PR. 639. ἀέθλων A^mHJU Par. h, fr. Mosc., Schol. Pind. O. iii. 50: ἀνακτος Ω: διττὴ ἐνταῦθα γραφὴ ἀέθλων καὶ ἀνακτος Eust.

626. Zen.'s reading *ἀχνη* is very weak. On *ἀήτη* as against the vulg. *ἀήτης* An. remarks ἀρσενικῶς θεινὸς ἀήτη, ἀλλ' οὐ δεινὴ, ὡς "κλυτὸς Ἰπποδάμεια" (B 742, γ. ν.). *ἐνιοὶ δὲ ἀγνοοῦντες ποιοῦσι δεινὸς ἀήτης*. The other passages are neutral (Ξ 254, δ 567, ι 139, unless we read *πνείοντας* for *πνείοντος* in δ, against the best authority). We may therefore be content to follow Ar. Ap. Rhod. however uses the form *ἀήτης* (i. 423). The short syllable before δ(φ)εινός is very rare, but admits of no obvious correction. *ἀνέμου δέ* is probably forbidden by 'Wernicke's law.' Cf. νότοιο τε δεινὰς ἀήτας Hes. Opp. 675.

629. It will be observed that the simile is 'two-sided,' beginning with one comparison, and evolving another from the same picture.

630. There is a double anacoluthon in this simile, as *λέων* has no verb till it is taken up again by *ὁ μὲν* in 634, and the constr. of *ὁ γέ* is entirely forgotten, the comparison receiving a different turn in 636.

631, see Δ 483.

633. ΦΟΝΗΑΙΩΝ, Schol. Β τῶι φόνωι ἢ τῶι τόπωι ἐνθα πεφόνευνται. But the proper

sense of *φοναί* seems to be *blood* (shed), and secondarily *carnage*, here the gory carcase, cf. K 521. So also Aisch. Ag. 446. See Bayfield in C.R. xv. 251.

635. *ὁμοσπχάει*, a strange compound, justly called 'barbarous' by Dion. Thrax. Bekker's *ὁμοῦ στιχάει* must be right; the error is due to mistransliteration of the old OMO=ὁμοῦ. Cf. Σ 577 *ἀμ' ἐστιχάοντο βόεσσιν* (Cauer Grundfr. p. 78). Eust. notes a similar variant *ὁμοστροχάωντα* for *ἄμα τροχάωντα* in ο 451. The herdsman spends his time in looking after the van and rear of a line of cattle, and neglects the middle.

639. *ἀέθλων* is superior to the vulg. *ἀνακτος*, with F ignored. *Κοπρῆος*, evidently a name invented to express contempt. The story was that Eurystheus feared Herakles too much to meet him face to face, and for safety's sake lived in a huge jar sunk in the ground, employing Kopreus as go-between. He appears in this character in the *Heraklidae* of Euripides. The antecedent to *εἰς* is *Κοπρῆος*, not *υἱόν*. It is noteworthy that Periphetes is the only Mykenaeon who appears in the *Iliad*; the town is very rarely mentioned except as the realm of Agamemnon.

ἀγγελίης οἶχνεσκε βίηι Ἡρακληείη· 640
 τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
 παντοίας ἀρετάς, ἡμὲν πόδας ἥδ' ἐ μάχεσθαι,
 καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·
 ὃς ῥα τόθ' Ἔκτορι κῦδος ὑπέρτερον ἐγγυάλιξε.
 στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυγι πάλτο, 645
 τὴν αὐτὸς φορέεσκε ποδηνεκὲς ἔρκος ἀκόντων·
 τῇι δ' ἔνι βλαφθεὶς πέσεν ὑπτίως, ἀμφὶ δὲ πῆλῃς
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἔκτωρ δ' ὄξυ νόησε, θεῶν δέ οἱ ἄγχι παρέστη,
 στήθει δ' ἐν δόρυ πῆξε, φιλῶν δέ μιν ἐγγὺς ἐταίρων 650
 κτείν'· οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ ἐταίρου,
 χραιοσμεῖν· αὐτοὶ γὰρ μάλα δείδισαν Ἔκτορα δῖον.
 εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι

640. ἀγγελίης Ar. Ω: ἀτελίην Zen. 'Vat. 1.' || Ἰχνεσκε PQ Schol. Pind. *ut supra*. 641. ἀμείνων: ἀμύμων Vr. d. 642. παντοίῃν ἀρετῇν PR: παντοίας ἀρετῇν ἢ παντοίας ἀρετὰς Eust.: παντοίας ἀρετὰς with *π* over each c. Par. j. 644. ὃς: ὅς J. 645. διχῶς τὸ στρεφθεὶς καὶ διὰ τοῦ α (στραφθεὶς) καὶ διὰ τοῦ ε Did. || πάλτο: κατ' ἓνα τῶν ἀντιγράφων χωρὶς τοῦ π ἄλτο Did. 646. ποδηνεκέ' H¹ (not A). 648. σμερδαλέον S. || περὶ: παρὰ QS. || κροτάφοιο T Cant. 651. ἐταίρου: ἐταῖροι Q. 652. μά' ἐδείδισαν DRSTU.

640. ἀγγελίης, see notes on I' 206, N 252. Zen. read ἀγγελίην here; but ἀγγελίης is a more probable reading. This acc. plur. might be taken for a nom. sing. masc. and changed into -ης, when the poems were brought into their present dialect. Cf. PiNDAR O. iii. 28 *εἰδὲ μιν* (sc. Herakles) ἀγγελίης Εὐρύσθεος *ἐντὺ ἀνάγκα πατρώθεν*. For the dat. cf. *Τρωσὶν δ' ἄγγελος ἦλθε*, B 786.

642. For the collocation of acc. and infin. in *πόδας ἥδ' ἐ μάχεσθαι* cf. A 258.

645. πάλτο must mean *tripped*; but it is hard to see how this can be derived from *πάλλομαι*, which always indicates *vibrating* or *thridding* movement (cf. *σφονδύλιον ἐκπαλτο, thriddled out*, T 483). Perhaps guided by the variant ἄλτο (ἄλτο) we should read *ἄντυ' ἐπαλτο* (ἐπ-ἄλτο). *Leapt on the rim of his shield* is not entirely satisfactory, but it is at least possible (Agar J. P. xxv. 37). If we could with Darbishire read *Ῥάλτο* as from root *Ῥελ*, *twisted himself*, the problem would be solved; but the evidence for such a word is too slight to justify a change.—An accident such as this might easily happen with the huge *ποδηνεκῆς* Mykenaeen shield; cf. Z 117

σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν, ἄντυξ ἡ πυμάτῃ θέεν ἀσπίδος (App. B, i. 3).

646. For ποδηνεκέ' we should perhaps read ποδηνεκέ' as part of the predicate, cf. N 340 *ὡς εἶχον ταμεισίχρους*. But the text, which has almost unanimous ms. support, is defensible; the objection of course is that ἔρκος ἀκόντων is the sort of phrase that should stand by itself, as in Δ 137. Compare the use of ἔρκος Ἀχαιῶν Γ 229, etc.

653. εἰσωποὶ ἐγένοντο, ἐναντίοι, ἡ ἐσωθεν βλεπόμενοι, ἡ ἐνδον τῆς ἐπιφανείας ὄντες, Hesych. *ἐν ὀφει τὰς ναῦς ἐβλεπον, ὃ ἐστιν εἰσῆλθον εἰς αὐτὰς καὶ ὑπὸ τὴν στέγην αὐτῶν ἐγένοντο*, Schol. A; they had the ships before their faces, i.e. got behind them. But it is only by much violence that this can be got from the Greek. The natural sense would be 'they came in sight of the ships,' which evidently does not suit the context. Even if with Lachmann we supposed that this line originally followed immediately after 366 nothing would be gained; for it would be in the highest degree unnatural that that stage of the fight should be followed directly by the desertion of the ships in 655; between

νῆες ὄσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
 Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη
 τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίησιν ἔμειναν
 ἀθρόοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
 καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισι.
 Νέστωρ αὖτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
 λίσσεθ' ὑπὲρ τεκέων γουνούμενος ἄνδρα ἕκαστον·
 “ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ

655

660

656. πρωτέων (Ar. ?) ACP Lips. Harl. b: προτέρων Ω (γρ. Lips.): γρ. πρώτων
 καὶ προτέρων καὶ πρωτέων A. || αὐτοῦ: αὐτοὶ AJ. || ἑμῶν HQR Mor.
 657. γὰρ: δὲ J. 659. Νέστωρ δ' GH. || αὔτε: γὰρ τε S. 660. τεκέων QU:
 τοκέων Ω.

'coming in sight of the ships' and being driven out of them there is a long interval which needs description. If an explanation is possible it must be sought elsewhere. Christ has proposed to derive the adjective from ὀπή, 'they got into the intervals of the ships,' i.e. instead of standing in line level with the front of the ships they are now driven in between them. This gives exactly the sense required; the only question is as to the use of ὀπή, which is not adequately defended by the analogy of μετοπή—the transition from 'hole' (properly *peep-hole*) to 'an interval' on so large a scale is doubtful. It is better to regard the word as a compound of ὀπ- in which the second element has lost its distinctive force, 'inside-looking' = *inside* simply. The word ἐξώπιος, of which Euripides is so fond, seems exactly similar; he uses it = *outside* simply, not *out of sight of* as commonly taken; cf. (Euripides in) Aristoph. *Thesm.* 881 αὐτὸς δὲ Πρωτὸς ἐνδον ἔστ' ἢ ἐξώπιος; On the same analogy ἐνώπια = *inside* walls (note on Θ 435), στενωπός = *steinos*, Ψ 427. Cf. also ἀνθρωπος = *human*. The matter would be still simpler if with Conway (*Proc. Camb. Phil. Soc.* 1891, p. 23) we could regard -πο-, with its short form -π- (ὀλοψ, etc.), as a form of the suffix -γο (Brugmann *Gr. ii.* § 86); but for this the evidence is very scanty. In any case the sense is clear from the context, 'they (the Argives) got *between* the foremost ships'; in 655 they are driven still farther back, *behind* the foremost ships. πρῶται is here used in the opposite sense to that found in Ζ 31, q.v., but the difference is not unnatural, for there we are being taken with Nestor

from the sea inland, here with Hector from the land towards the sea; so that in each case πρῶται means the first line we meet with. ἄκραι, separated from its subst. by the end of the line, is not a mere epithet; it seems to mean 'enclosed them *with their extremities*,' i.e. between stem and stern. Compare Soph. *Αἰ.* 1276 ἀμφὶ μὲν νεῶν ἀκροῖσιν ἤδη ναυτικοῖς ἐδωλοῖς, with Jebb's note ('ἀκροῖσιν denotes the position of the ἐδῶλια at the extremities, or sterns, of the ships').

656. It is useless to inquire carefully into the arrangement of huts and ships, which the poet can imagine according to the needs of the moment. Here he probably regards the ships as being a single line, surrounding the camp like a wall.

660. τεκέων has poor ms. support, but is better than τοκέων (recurring only in Φ 587) where the short ε is the only exception (other than in proper names) to the rule that nouns in -eus have -η-: see τοκήων in 663 (so Brandreth). Schol. A explaining ὑπὲρ τοκέων, says ἦτοι ὡς λέγομεν: "πρὸς Διός," ἢ ὅπερ ἂν παρόντες ἐποιοῦν οἱ γονεῖς· ὅπερ μᾶλλον εἰκότως ἐπιφέρει γὰρ "τῶν ὑπερ' ἐνθάδ' ἐγὼ γυνάξομαι." But κτήσιος in the latter passage (665) proves that ὑπὲρ cannot = *anti*, and ο 261 λίσσασθ' ὑπὲρ θένων καὶ δαίμονος κ.τ.λ. shews that it is merely the ordinary form of adjuration *by* an object. So also X 338, Ω 466.

661. Cf. N 121 and E 529. The addition of ἄλλων ἀνθρώπων here shews the origin of the Homeric αἰδώς, which is elsewhere used absolutely. So we have ἀνθρώπων νέμεσιν χ 40, as well as νέμεσιν used absolutely in N 121.

ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
παίδων ἢ δ' ἀλόχων καὶ κτήσιος ἢ δὲ τοκίων,
ἤ μὲν ὅτωι ζώουσι καὶ ὧι κατατεθνήκασι·
τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων
ἐστάμεναι κρατερῶς, μὴ δὲ τροπιάσθε φόβονδε."

665

ὧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου.
τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὤσεν Ἀθήνη
θεσπέσιον· μάλα δέ σφι φόως γέενετ' ἀμφοτέρωθεν,
ἤ μὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο·

670

Ἐκτορα δὲ φράσσαντο βοήν ἀγαθὸν καὶ ἑταίρους,

664. ὅτωι(1) $D^2 H^2$ Bar. Mor.: ὅτ' ἐν R: ὅτωι(1) Ω. || κατατεθνήκωσιν Vr. d (U² *supr.*). 666. ἰτάμεναι Bar. || τροπιάσσε GR (*supr.* αι over ε) Cant.: τροπιάσσει H Mor. Bar.: τροπιάσσει P: τροπιάσσει S: τροπιάσει Q: τροπιάσει Vr. d: τροπιάσει A (*supr.* ε) JT fr. Mosc. Vr. b A: τροπιάσει CDU Harl. a Lips. 667. ὥτρυνε A. 668-73 *dd.* Ar. 670. πρὸς: πρὸ PQ Lips.² (γρ. πὰρ): πὰρ Vr. b: πρὸς ἢ πὰρ Eust. | πολέμοιο CDGHQTU Bar. Ven. B.

Public opinion and fear of the gods are the double moral sanction of the Homeric Greeks, as of many more modern peoples.

664. ὅτωι has only weak ms. support here, but the form without synizesis is *a priori* preferable, and in M 428 (q.v.) authority is all in favour of it. Cf. also note on ὅτοις, O 491. The present line comes in very oddly, as we should naturally suppose that the appeal by the parents was the same as by 'children and wives and possessions,' viz. if you do not fight manfully now you will never see them again. As the text stands we have to understand 'remember your parents' in the sense of 'think of your family honour.' This sudden shifting of the point of view by an after-thought is very proaic, and Payne Knight (followed by Düntzer, van L., and others) is probably right in rejecting the line as an interpolation due to the obvious consideration that many of the Greek warriors must be orphans.

666. All the variants given above lead back to an original ΤΡΟΠΑΣΘΕ=τροπᾶσθε for τροπᾶσθε (-αι for -ε being only iacistic). τροπᾶν (though given without ms. variation in I 500, A 568, Σ 585) is a mere figment, though an old one, dating from the period which produced the 'Epic diectasis'; we can always restore τροπᾶν. So τροχᾶν for τροχᾶν (X 163, § 318 *τροχῆττι*) and στροφᾶν for στροφᾶν (except N 557, see note). Cf. Menrad *Contr.* p. 126, H. G. § 55. 9.

668. ἀπὸ τούτου ἕως τοῦ "ἢ δ' ὅσαι παρὰ νηυσὶν" (673) ἀθετοῦνται στίχοι ἕξ, οἱ οὐ προσυνίσταται ἀχλύς, ἀλλὰ συνεχῶς μάχονται. νῦν δὲ φησὶν "Ἐκτορα δὲ φράσσαντο βοήν ἀγαθὸν καὶ ἑταίρους". πρότερον δὲ οὐ καθεύρων, ὅτε ἔλεγε "τῶ δὲ μῆς περὶ νηὸς ἔχον πόνον" (416) καὶ ὅτε παρεκάλει αὐτοὺς "ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀλλήλες" (494). πῶς δὲ ἐφυγον σκότους ὄντος; ἢ τε Ἀθηνᾶ οὐ παρέσσι διὰ τὴν τοῦ Διὸς ἀπειλήν, Ἀν. The force of these arguments cannot be gainsaid, and only one or two scholars have made desperate efforts to save the passage by explaining νέφος ἀχλύος of a mental cloud, *despair*, and φῶς of the light of hope. This is entirely un-Homeric. Lachmann thought that there was here a gap in the story of his 'lay,' the account of the bringing of this mist having been lost, as indeed is suggested by Schol. T. We probably have a piece from the same hand in P 268-73, q.v. The only doubt is whether the athetesis should not extend to Nestor's speech, 659-67, as well. If we are right in regarding this part of O as belonging to the original Μῆνις, there can be no question that Nestor has been introduced later; for it is only in later additions that he has been brought back to the battlefield at all. In the Μῆνις he was last heard of in his hut with Machaon at the end of A.

671. Βοήν ἀγαθὸν of Hector, as N 123; the only cases where it follows instead of preceding the name.

ἦμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδὲ μάχοντο,
 ἦδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῆσιν.
 οὐδ' ἄρ' ἔτ' Αἴαντι μεγάλῃτορι ἦνδανε θυμῷ
 ἐστάμεν ἔνθα περ ἄλλοι ἀφέστασαν υἱὲς Ἀχαιῶν· 675
 ἀλλ' ὃ γε νηῶν ἱκρί' ἐπώιχετο μακρὰ βιβάσθων,
 νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμησι,
 κολλητὸν βλήτροισι, δυωκαεικοσίπηχυν.
 ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς,
 ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, 680
 σεύας ἐκ πεδίοιο μέγα προτὶ ἄστρῳ δίηται
 λαοφόρον καθ' ὁδόν· πολέες τέ ἐθῆσαντο
 ἀνέρες ἠδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ

673 *om.* Lips. || ὅσοι: ὀπόσοι S. 675 *om.* P. || ἐφέστασαν CGHJSU Ambr.
 676. βιβάσθων L Cant.: βιβάσων S. 679. κελητίζειν Ambr. (i.e. κέλησ' ἵξαν: see Schol. AT). 680. συναίρεται Philemon *ap.* Porph. (see below): συναίρεται Ω (including Δ). 681. σεύας Harl. a. || ἐκ: δ' ἐκ PR. || ποτὶ S. || δίηται: θωάκει C¹ (?) HJ Ambr. fr. Mosc., Harl. a (*surp.* ηται), γρ. A: θωάκει C² PR: θωάκει GS. 682. τέ: δέ Vr. A.

672. ὅσοι does not belong to *ἐταίρους*, but is the subject of *φράσσαντο*.

673. This line is in obvious contradiction to 675; the Greek host is at the moment not fighting at all (see 655), but is rallying for a fresh effort amid the huts.

675. ἀφέστασαν, *stood apart* from the enemy in detached groups between the ships, opposed to ἐφέστασαν, 'stood close,' 703.

676. ἱκρία, the small deck at the bows (μ 280) or stern (ν 74) of the ship. See M. and R. *Od.* App. p. 536.

677. ξυστὸν ναύμαχον, see on 388. We cannot be certain what βλήτροια means, whether 'in lengths' or 'by clamps,' or hoops or rivets used to keep the separate pieces together. The word appears not to recur in Greek, so we have only the probabilities of the present passage to guide us. The enormous length of the ξυστὸν is explicable if we suppose that it was really used as suggested on 388; that a hero should be able to employ it as an ordinary spear is merely a proof of his heroic strength. See also on Σ 319.

679. κέλητα αὐτὸς (sc. Ὀμηρος) μὲν οἶδε, *χρωμένους δὲ τοὺς ἥρωας οὐ συνίστησιν*, Ar., who pointed out with equal acumen that the trumpet (Σ 219) occurs only in similes, not in the actual description of heroic times (see also note on Φ 362). The poet was conscious that

these inventions were still recent, and not to be ascribed to the antiquity of which he sang. The κέλησ' appears again in the simile of Odysseus astride on the keel, κέλησ' ὡς ἵππον ἐλαύνων ε 371, and there seems to be one case where heroes are actually represented as riding on horseback, see note on K 513.

680. ἐκ πολέων, i.e. picked horses, for his feats would be possible only on a carefully-matched team. συναίρεται (aor. subj.), *harnesses together*, see note on K 499. The on y authority for the word here is Porphyrios who quotes (from an unknown Philemon) συναίρεται as an instance of the ἀμαρτήματα γραφικὰ καὶ τὰ ἄλλα παραδιορθώματα πάντῃ ἀγροικα which disfigure the text of H.: ἐνταῦθα γὰρ πρὸς οὐδὲν ἀναγκαῖον ἐγράφη διὰ τοῦ γ . . . τὸ δὲ χωρὶς τοῦ γ γράφειν Ὀμηρικόν . . . τὸ γὰρ συναίρεται μᾶλλον προσεχῶς σημαίνει τὸ συνάγειν καὶ συναρμόζειν. It does not appear however that he has any grounds for the change beyond conjecture. As Philemon quotes Alexander of Kotyia, he cannot have lived before the 2nd cent. A.D. Farther back the reading cannot be traced. See Schrader *Porph.* p. 287. πίσυρας, see H. G. § 130. 3.

681. μετὰ ἄστρῳ, οὐ γὰρ ἐν μακρᾷ πόλει ταῦτα γίνεται, Sch. T. δύναι, cf. Σ 584.

683. ἔμπεδον seems to mean 'without hesitation' or uncertainty; cf. ἀσφαλῶς

θρώϊσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
 ὥς Αἴας ἐπὶ πολλὰ θοάων ἵκρια νηῶν 685
 φοῖτα μακρὰ βιβάς, φωνὴ δὲ οἱ αἰθέρ' ἵκανε.
 αἰεὶ δὲ σμερδὸν βοάων Δαναοῖσι κέλευε
 νηυσὶ τε καὶ κλισίησιν ἀμύνεμεν. οὐδὲ μὲν Ἑκτωρ
 μέμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων·
 ἀλλ' ὥς τ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν 690
 ἔθνος ἐφορμᾶται, ποταμὸν πάρα βοσκομενάων,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 ὥς Ἑκτωρ ἴθυσε νεὸς κυανοπρώροιο
 ἀντίος ἀΐξας· τὸν δὲ Ζεὺς ὤρσεν ὀπισθε
 χειρὶ μάλα μεγάλῃ, ὥτρυνε δὲ λαὸν ἄμ' αὐτῷ. 695
 αὐτὶς δὲ δριμεῖα μάχῃ παρὰ νηυσὶν ἐτύχθη·
 φαίης κ' ἀκμῆτας καὶ ἀτειρέας ἀλλήλοισιν
 ἀντέσθ' ἐν πολέμῳ, ὥς ἐσσυμένως ἐμάχοντο.
 τοῖσι δὲ μαρναμένοισιν ὄδ' ἦν νόος· ἦτοι Ἀχαιοὶ
 οὐκ ἔφασαν φεύξεσθαι ὑπὲκ κακοῦ, ἀλλ' ὀλέεσθαι, 700

686. βιβῶν PRS (-ών) Harl. b, Par. a c d f g h, fr. Mosc.: γρ. βιβῶν A.
 687. βοάων JP Bar.: βοόων Ω. 688. οὐδὲ μὲν: οὐδὲ καὶ P. 689. τινὲς
 ἐπισυνάπτουσι τοῦτωι τόνδε ἀλλὰ πολὺ προσέεσκε, τὸ δὲ μένος οὐδὲν εἴκων
 (=X 459), T. 691. ποταμῶν JPRS: ποταμῶι Harl. a. 692 om. C. ||
 δουλιχοδείρων PQ Lips. 693. νεὸς CDH (supr. o) JQR Vr. b, fr. Mosc. Harl. a²:
 νεὸς P. 694. ἀντίον R and ap. Did. || ἀΐξας A (γρ. ἀΐξας) CQ. || ὤρσεν P:
 ὤσεν Ar. H Par. c e j, γρ. Par. g. 695. ὥτρυνε: ὤτρυνε R: ὤτρυνε P.
 696. αὖτις C. 700. φεύξεσθαι P Lips. Vr. b: φεύγεσθαι J.

θεῖε ἐμπεδόν of a boulder, N 141, θέεν
 ἐμπεδόν of a ship, v 86. The feat de-
 scribed is not likely to be that of the
 modern circus, where a man stands on
 the horses' backs and leaps across from
 one to the other; more probably while
 holding the reins of four horses in his
 hands the performer leaps to the ground
 from one and mounts another while
 they are going at full speed. So Aias
 leaps from the deck to the earth, and
 springs thence to the deck of the next
 ship. We may compare the favourite
 exercises of the Thessalian ἀναβάται, who
 used to spring from their horses at full
 speed, run by their sides holding the
 reins, and leap up again. ἐπ' ἀμείβεται,
 tmesis; cf. Z 339 νίκη δ' ἐπαμείβεται
 ἀνδρας.

691. ὄρεος = flock, B 459; 692 = B 460.
 693. νεός, a ship, or perhaps the ship,
 on which Aias is from time to time.
 But the expression would be more natural
 if Aias remained on one ship only, as in
 416. So in the next line ἀΐξας, the

reading of Ar. and most mss., is suitable
 to a single rush; while ἀΐσων would be
 right if Hector is pursuing him from one
 ship to another.

694. ὤρσεν, as N 83; Ar. ὤσεν, which
 however is elsewhere always used of
 thrusting away. At the same time it
 better suits the very material conception
 of χαρὶ μάλα μεγάλῃ, an anthropomor-
 phic metaphor which contrasts strongly
 with the immaterial *actio in distans* of
 Διὸς νόος, 242. The nearest parallel in
 H. is the pulling backwards and for-
 wards of the armies by ropes held in the
 hands of the gods. We have no right to
 suppose that Zeus has descended from
 Ida and is present in person on the
 battlefield.

696. δριμεῖα is only used of meta-
 phorically bitter things; here it is virtu-
 ally equivalent to πολύστονος or the like.

698. Tyrannio's accentuation ἀντέσθαι
 seems to be right; the verb is, or may
 be, an aor. wherever it occurs (H.G.
 § 32. 2).

Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἑκάστου
νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιοὺς.

οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·

Ἔκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,

καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν

705

εἰς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαῖαν.

τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῶές τε

δήσιον ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοί γε

τόξων αἰκάς ἀμφὶς μένον οὐδ' ἔτ' ἀκόντων,

ἀλλ' οἳ γ' ἐγγύθεν ιστάμενοι ἓνα θυμὸν ἔχοντες

710

ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο

καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισι.

πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα

ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων

ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα.

715

701. ἔλπετο J⁹Q Lips.: ἔλπετο Ω. 702. κτανέειν DJP Bar. || Θ': δ' HQT.
703. ἐφέστασαν R. 704. νεὸς CDJPQRT Mor. Vr. b. 706. αὖτις C. ||
ἀπήγαγε: ἀπήγαγε H: τινὲς ἀφίκετο T. 709-10 om. Q. 712 ἀθ. Ar. (v. *infra*).
714. χειρῶν: χαρὸς P Harl. a. || πέσον Ar. APRT Harl. d, Par. e: πέσαν Ω.

703. ἐφέστασαν ἀλλήλοισιν, this phrase is used, N 133, II 217, of men standing close in serried ranks; it therefore expresses here very vividly the closeness with which the two armies 'stand up to' one another.

705. For Protesilaos see B 698, N 681. ὠκυάλου, a curious compound; *swift at sea*? or *swiftly leaping*? Or can it be connected with *Feλ*-, *swiftly turning*? See on ἀμφέλισσα, B 165. Herodotus is followed by Lobeck in regarding -αλος as a mere termination; Dionysios of Halikarnassos wrote ὠκυάλου, to shew that it was derived from ἄλς.

706. For the acc. πατρίδα γαῖαν expressing the *terminus ad quem* cf. *H. G.* § 140. 4.

709. αἰκάς (ἀπ. λεγ.) τὰς φορὰς καὶ τὰς ὁρμάς, Ar. *Lex.* οὐδ' ἔτ', so Monro for οὐδέ τ' of MSS., where τ' is meaningless.

710. οἳ γε, like τοί γε above, can refer only to the Greeks; ἓνα θυμὸν ἔχον always implies harmonious co-operation (II 219, P 267, γ 128). Agar (*J.P.* xxv. 38) reads διχα for ἓνα, referring the lines to both parties. But the Trojans have not been keeping 'at long range' (ἀμφίς 709) nor can we suppose that they use the abnormal weapons of 711.

711. See on N 612. The use of axes and hatchets (or whatever the difference between the πέλεκυς and ἀξίνη may have been), which are not employed in regular Homeric warfare, is doubtless due here to the peculiar circumstances of the fight; such tools would form part of the carpenters' stores of the fleet and camp, and every man fights with what comes first to hand.

712. This may be understood of the Trojans and many of the Greeks. But ἀθετεῖται, ὅτι εὐτελής ὁ στίχος καὶ ἡ ιδιότης τῆς μάχης οὐ σώζεται· ξίφεσι μὲν γὰρ καὶ ἔγχεσι πάντοτε μάχονται, νῦν δὲ πελέκεσι καὶ ἀξίνοις, An.

713. For μελάνδετα see App. B, ix. 3. σιδηρόδετα . . . οἳ δὲ μελαινὰς λαβὰς ἔχοντα· τὴν δὲ λαβὴν δεσμὸν καλεῖ ὁ Σμυωνίδης. οἳ δὲ ἐπιμελῶς ἐνδεδεμένα πρὸς τὴν λαβήν. The last explanation is consistent with that given in App. B.

714. ἀπ' ὤμων, ὅτι οὐ χρωμένων τοῖς ξίφεσι πρὸς μάχην χαμάδις ἐπιπτον, An., i.e. the swords fell in the sheaths, the τελαμώνες being severed by blows lighting on the shoulder. This is preferable to the alternative explanation that the swords fell because the arms which wielded them were severed at the shoulder.

"Εκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει
 ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·
 "οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν·
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμαρ ἔδωκε,
 νῆας ἐλεῖν, αἰ δ' εὐρο θεῶν ἀέκῃ μολοῦσαι 720
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρυμνήσι νέεσσιν
 αὐτόν τ' ἰσχανάσκον ἐρητύοντό τε λαόν·
 ἀλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύσπα Ζεὺς
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει." 725
 ὧς ἔφαθ', οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.
 Αἴας δ' οὐκέτ' ἔμμενε· βιάζετο γὰρ βελέεσσιν·
 ἀλλ' ἀνεχάζετο τυτθόν, οἴομενος θανέεσθαι,
 θρήνυν ἐφ' ἐπταπόδην, λίπε δ' ἔκρια νηὸς εἵσης.

716. οὐκ ἐμεθίει Zen.: οὐτὶ μεθίει Schol. Ap. Rh. i. 1089. 718. αὐτοί: ἄλλοι P. || ὄρνυτ': ὄρνυτ' R: ὠρνυτ' A. 722. πρυμνήσι νέεσσιν: πρύμνησιν ἀγίων T. 726. μᾶλλον: πάντες PR Vr. d. 728. ἀναχάζετο Tl. 729. ἐφ': ὤφ' R Ap. Lex. 88. 17, Et. Mag. 454. 58. || ἐπταπόδην: ἐπτάποδα Et. Mag. 454. 58 (but -ην, 455. 7).

716. πρύμνηθεν, *by the stern*; cf. II 762. οὐκ ἐμεθίει, the reading of Zen., is justly stigmatized as barbarous by the scholia. So also II 762. The form οὐχὶ occurs only in these two passages, and is probably not Epic. Platt (*J.P.* xix. 42) proposes οὐ ἐ, cf. Ω 214: οὐ τι is simpler and has a little authority, but does not explain Zen.'s reading. οὐκί is found in H. only at the end of a clause. For the ἄφλαστον or *aplustre* see on I 241. The word occurs here only in H. Compare Herod. vi. 114 (Κυνέγειρος) ἐπιλαμβανόμενος τῶν ἀφλάστων νεὸς, τὴν χεῖρα ἀποκοπεῖς πελέκει πίπτει.

718. οἴσετε, aor. imper., see Γ 103.
 719. πάντων ἔμμενε, *a recompense for all* (that we have suffered).

721. γερόντων, *councillors*, as γέρονσι βουλευτῆσι Z 113, and see B 53, etc. Cf. also the Trojan *δημογέροντες*, Γ 149. There is no hint elsewhere of such an excuse for Hector's backward strategy; a different reason is given in I 352 ff.

723. ἐρητύοντο, the middle is only here used transitively.

727. βελέεσσιν, *missiles*, because with his long *εὐστόν* he keeps them too far off for their spears to reach him.

729. ἐπταπόδην, the *Et. Mag.* in one place gives the form ἐπτάποδα, which is more in accordance with analogy, and

may have been altered from a supposed metrical necessity. The same correction should perhaps be made in Hes. *Opp.* 423 *τριπόδην*. What this *οῖον* was can be only a matter of conjecture, as it is not elsewhere mentioned. The scholia give various explanations: *ἡ ἐν τῷ πλοίῳ ἀπὸ τοῦ τοίχου ἐπὶ τοῖχον διάβασις*, Ap. Lex.: *τινὲς δὲ τόπον τῆς νεὸς βάσιν ἔχοντα ἐφ' οὗ τὸν κυβερνήτην τοὺς πόδας τιθέναι, ὃ καὶ ἐδωλίον φασιν*. ἄλλοι δὲ τὴν ὑποδεχομένην τὸν ἰστὸν τράπεζαν εἶπον. οἳ δὲ διαβάθραν ἀπὸ νεὸς εἰς νῆα, Sch. A. Of these the explanation which best suits the ordinary use of the word 'footstool' is that which makes it 'a low stool or bench fixed athwart the deck,' so as to raise the helmsman and give him more power over his oar (M. and R. App. p. 544). But this must needs be on the *ἔκρια* at the extreme stern, and it is precisely from this point that Aias is driven. Now if we consider that there must have been some sort of *bridge* over the hold by which the sailors could pass between the after and fore decks without interfering with the rowers, we find that we have here a point of retreat which would just suit Aias; one where he would be defended from close approach by the hold on either side, while still able to wield his 22-cubit pole. ἐπταπόδην

- ἐνθ' ἄρ' ὃ γ' ἐστήκει δεδοκῆμένος, ἔγχρ' δ' αἰεὶ 730
 Τρώας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ·
 αἰεὶ δὲ σμερνὸν βοᾶων Δαναοῖσι κέλευεν·
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρηος,
 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς· 735
 ἢ τινας φαμεν εἶναι ἀσσοστήρας ὀπίσσω,
 ἢ τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λουγὸν ἀμύναι;
 οὐ μὲν τι σχεδὸν ἐστὶ πόλις πύργοις ἀραρυῖα,
 ἢ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
 πόντῳ κεκλιμένοι, ἐκὰς ἡμεθα πατρίδος αἵης· 740
 τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο.”
 ἦ καὶ μαιμῶων ἔφεπ' ἔγχρ' ὀξύνοντι.
 ὅς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο
 σὺν πυρὶ κηλείῳ, χάριν Ἕκτορος ὀτρύναντος,
 τὸν δ' Αἴας οὐτασκε δεδωγμένος ἔγχρ' μακρῶι· 745
 δώδεκα δὲ προπάρειθε νεῶν αὐτοσχεδὸν οὐτα.

730. ἐστήκει Ar. APQ Bar. Lips. Vr. d, fr. Mosc.: ἐστήκει Ω. 731. φέροι
 DGLR Lips. Harl. a. 732. βοᾶων R: βοᾶων Ω. 736. ἢ ἐπὶ QS: ἀμύνει R:
 ἀμύνει H. 737. τι Ar. DH¹ST Mor.: τοι PR Vr. b: τις Ω. 738.
 ἐπαμυναίμεσθ' C (νέμ-) Q Lips. Vr. b d A, Harl. a (and A suppr.). 739. πεδίῳ:
 ἐν ἄλλῳ τρώων διώδῳ A. 741. μειλιχίῃ Dion. Thrax. 743. δέ: δὴ Q. |
 κοίλας ἐπὶ νῆας ἄροτο G Harl. a. || νηυσὶν ἄροτο PR. 744. ὀτρύνοντος HJR
 fr. Mosc. 745. ἔγχρ' μακρῶι: ὀκέτ' χαλκῶ(ι) CGPQR: ὀκέτ' δουρὶ Eust.
 746. δέ ἢ δὴ Eust.

would then naturally mean '7 feet high' above the floor of the hold—precisely what would be needed in order to enable the rowers to move freely about beneath it.

730. δεδοκῆμένος, on the watch, here only in H.; it is generally referred to δέχομαι, cf. Δ 107 δεδωγμένος ἐν προδοκῇσιν. For the double stem we may compare Att. μεμένηκα by μέν-ω, etc. Other derived verbs in the same sense are δοκεῖω and προσδοκᾶν = to look for.

735. ἀσσοστήρας, see 254. ἄρειον, better than the wall formed by ships and the line of battle, the ἔρκος χάλκειον of 567. It is not necessary to assume that this portion of the poem belongs to those which speak of the wall round the ships, in order to explain 'a better wall than that which we have lost.' See Δ 407.

Cf. Virgil *Aen.* ix. 779 *quos alios muros, quae iam ultra moenia habetis?*

738. ἑτεραλκέα, see note on H 26.

740. πόντῳ κεκλιμένοι, leaning on the sea, with no other support or base: cf. II 68 ῥηγμῖνι θαλάσσης κεκλιταί, and E 709 λίμνῃ κεκλιμένος Κηφισίδι, with note.

741. φόως, safety, as often. μειλιχίῃ, so Ar., while Dion. Thrax read the nom. μειλιχίῃ. This must be taken as a phrase like οὐχ ἔδος, this is no time for slackness.

742. ἔφεπε, kept driving the enemy. See on A 496.

744. κηλείῳ, more correctly καναλείῳ (so Fick from Hesych.) or: κηαλείῳ (Schulze *Q. E.* p. 475) from root καF of κα(F)ίω. Elsewhere in H. only κήλεος is found, always in the phrase πυρὶ κηλείῳ (seven times). χάριν Ἕκτορος, cf. φέρων χάριν Ἕκτορι δίω E 211, and χαρίζομενος, 449 above.

II

INTRODUCTION

To those who have accepted the hypothesis which excludes the ninth book from the original *Mḗnis*, and concur generally in the conjectural scheme for the original form of that poem which has been set out in the introductions to the preceding books, the opening of the *Πατρόκλεια* presents no difficulty. Achilles, who in the first book vowed that great yearning for him should come on the sons of the Achæians, and that in the day of trouble Agamemnon should not avail to help them, was in the eleventh so far moved by their disaster as to send Patroklos to ask after a wounded warrior whom he saw driven past his hut in Nestor's chariot. During his brief absence things have moved apace. The Greeks, deprived of Agamemnon, Odysseus, and Diomedes, have been driven back to their ships, and are only holding even the first line of these through the prowess of Aias, who alone is keeping Hector at bay (O 592 to end).

At this critical moment Patroklos returns to Achilles, weeping, and is received with an ironical question as to the cause of his grief. The unimportant errand on which he has been sent is naturally forgotten by both speakers, and without an allusion to Machaon, Patroklos, as Nestor had urged him, asks to be sent in command of the Myrmidons against the foe. Achilles consents in a speech which is a fine picture of the struggle between his wounded pride and his patriotic feeling; he bids Patroklos do no more than barely save the camp, lest too complete a victory rob him of the atonement which Agamemnon owes him.

To those who regard the ninth book as an integral part of the *Iliad* from the first this speech in its present form offers insuperable difficulties. The words of Achilles in 60-61 and 84-86 are entirely inconsistent with the ample, and indeed abject, humiliation of Agamemnon in I. This is not a mere superficial inconsistency due to a temporary forgetfulness, such, for instance, as the accidental resuscitation of the dead Pylaimenes in N; it is a contradiction at the very root of the story, as flagrant as if Shakespear had forgotten in the fifth act of *Macbeth* that Duncan had been murdered in the second. To suppose that the same intellect which prepared the embassy to Achilles by the eighth book, and wrought it out in such magnificence and wealth of detail in the ninth, could afterwards compose a speech, so different and yet so grand, in entire oblivion of what had gone before, is to demand a credulity rendering any rational criticism impossible.

This speech has accordingly been riddled by the artillery of modern criticism. It has in fact been the target not only of believers in the ninth book, but of those who desire to make Achilles logical—heaven save the mark! Because in 60 he will ‘let bygones be bygones,’ he must not recur to the old grudge in 72; because he puts down the Greek defeat to his own retirement, he must not gloat over the disabling of Agamemnon and Diomedes as well. So it comes that of the fifty-two lines of which it consists, no fewer than thirty-six (I follow Hentze’s *Anhang*) have been rejected by one critic or another. The less destructive (including Hentze) condemn 69–79 and 84–86 only, urging that the omission of the lines makes the reference in ἄλλα καὶ ὧς (80) clearer than it was before. To this it is sufficient to reply that the meaning of the words was already clear enough, and has probably never puzzled or misled a single reader. Nobody has attempted to explain why the lines should ever have been interpolated. The only assignable cause is a malicious desire to create confusion by contradicting the previous story. The interpolation of a poem like the ninth book, even at the expense of subsequent inconsistency, is intelligible enough, for such a poem has every right to be regarded as an end in itself; but no visible purpose is subserved by the two passages here in question. Space does not permit a discussion at length of the various arguments. Some of them will be found in the notes; on the general question I prefer only to express my own conviction, formed after long and careful reflexion, that the whole speech of Achilles in its present form, with its alternations of penitence and passion, is as perfectly conceived and perfectly executed as any other literary piece in existence. One line certainly (64) has been added later with a definite object, but in no way impairs the masterly whole.

The narrative now runs on smoothly, except for the purely negative difficulty that in 101–23 no specific reference is made to the peculiar circumstances under which Aias was fighting when we left him at the end of O. The next question which arises is one of considerable importance, as it is involved in large portions of the subsequent narrative. Many signs indicate, as Bergk first pointed out, that the equipment of Patroklos in the arms of Achilles is no part of the original story.

The lines in this book which have to be excised to get rid of the change of armour are 40–43, 64, 140–44, 248 (?), 796–800. Even of these fifteen or sixteen lines seven are taken from other passages—41–43 from A 799–801 and 141–44 from T 388–91. Zenodotos athetized the last four here on good grounds; there can be no doubt that they are in place in T. It will probably surprise most readers to learn that an incident so familiar in our conception of the *Iliad* is announced only in these few lines, of which half are suspect, and all can be cut out of the text without leaving the slightest gap. Moreover, the intention of the exchange can only have been to strike terror into the enemy; it not only fails of this, but passes absolutely unnoticed, for the belief of the Trojans that Achilles has joined the fight (281–82) is only momentary, and is amply explained by the appearance of his troops. The words of Sarpedon in 423–24 shew that in fact Patroklos is not taken for Achilles. If, therefore, in the next two books we find reason to suppose that the change of armour is an interpolation into the original story, such a hypothesis will find a support rather than a difficulty in the narrative

of Π, and we shall have reason to be grateful to the interpolator for the very conservative way in which he has introduced his episode.

The short 'catalogue' of the Myrmidons (168-97) is clearly late, and with it the following speech of Achilles (198-211) must probably go, as is shewn in the notes; nor is further reference necessary to the few doubtful lines which occur in the plain and doubtless original narrative down to 363 (see notes on 156, 259, 296, 326-29, 353). The obscure and hardly Homeric simile of 364-65, however, introduces a passage of extremely dubious authenticity. We have already had ample reason to suppose that the wall round the Greek camp was not in the original *Mḗνις* at all; this supposition is greatly strengthened by the confusion and linguistic difficulties connected with the allusions to it in 364-71, 380-83. If these lines are cut out, all runs smoothly; the wall is ignored, and the much-disputed line 397 becomes intelligible.

The long episode of Sarpedon's death extends from 419 to 683. It is not in any way essential to the story, and can be omitted without injuring the structure; but it is on the other hand inserted so as in no way to shew the seams. It is moreover splendidly animated and picturesque. But if the analysis of previous books is correct, it must be an addition, for Sarpedon has hitherto appeared only in places which are not so old as the *Mḗνις*. He takes an active part in the *Iliad* only thrice; in his duel with Tlepolemos in E, in the assault on the wall in M, and here. The second of these at least is late; the first is hardly datable (see Intro. to E), but is at all events not in the oldest stratum. And in this book we have two explicit references to M, which must be at least as late as that book.

Whether the whole episode is contemporary with these references is doubtful. It is perfectly possible to excise them (see notes on 508, 558); but the alternative hypothesis, that all the Sarpedon episodes in their entirety are by the same hand, and not older than the *τεῖχοςμαχία*, has much to commend it. But on the whole the evidence of the difficult line 660 tends to shew that the episode has been very largely expanded, possibly by the addition of not less than 505-658. Two other parts of the episode, the scene between Zeus and Hera in 431-61, and its pendant in 666-83, have been doubted from ancient times. To me the evidence against 444-49 and 666-75 seems strong; that against the remainder of the two passages considerably weaker.

After the death of Sarpedon we pass on with only one serious stumbling-block (see note on 698) to the death of Kebriones. It is strange that, after we have been led to expect the final fight between Patroklos and Hector (see particularly 755-64), the scene should suddenly change to a general mellay, lasting apparently a long time (765 ff., particularly 777-80). When the protagonists again appear, they are no longer face to face (see 818-20). It would seem as though the poem originally ended with the slaying of Patroklos by Hector alone; and this climax had been fused with another in which, for the greater glory of the Greek, Hector was aided by Apollo and Euphorbos. No mere rejection of lines helps here; if the conjecture is right, the original battle with Hector has been lost, and we have only the final stroke in 820.

Within this doubtful part itself (765-820) are numerous difficulties. In

the next book the contest is not merely for the body of Patroklos, but for the armour upon it ; yet in 793 and 846 we are distinctly told that Apollo took the helmet from his head and the armour from his shoulders. It is hard to see how the seventeenth book could have been composed in the face of these passages ; while it is easy to see why they were interpolated, if, as has already been indicated, the arming of Patroklos with Achilles' arms was a late addition—for in divine armour he must have been invulnerable. There is thus every reason for rejecting not only 796–800, where the arms of Achilles are expressly mentioned, but the whole passage 792–804, and with it the entirely superfluous 846 (so Köchly and Hentze). Reasons are also given in the notes for condemning 813–16 ; the last trace of disarmament then disappears with the word γυμνόν, and the narrative runs smoothly. Apollo by a blow stuns Patroklos ; Euphorbos takes advantage of his staggering to wound him in the back, and Hector comes up to finish him.

Thus this splendid book, full of life and movement as of pathos and truth, has paid the penalty of antiquity in frequent expansion and interpolation ; but it has gained smoothness from long weathering, and is harmonized into a beautiful unity. The spirit of the Μῆνις dwells upon it, and it is well worthy of the cardinal place which it holds in the tale of the *Iliad*.

ΙΛΙΑΔΟΣ Π

Πατρόκλεια.

ὥς οἱ μὲν περὶ νηὸς ἐυσσέλμοιο μάχοντο·
 Πάτροκλος δ' Ἀχιλλῇ παρίστατο ποιμένι λαῶν,
 δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
 ἣ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ.
 τὸν δὲ ἰδὼν ὠικτερε ποδάρκης διὸς Ἀχιλλεύς,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “τίπτε δεδάκρυσαι, Πατρόκλεις, ἦτε κούρη
 νηπίη, ἣ θ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
 εἰανοῦ ἀπτομένη, καὶ τ' ἐσσυμένην κατερύκει,
 δακρυνέσσω δέ μιν ποτιδέρκεται, ὅφρ' ἀνέληται·
 τῇ ἱκελος, Πάτροκλε, τέρεν· κατὰ δάκρυον εἴβεις.
 ἥε τι Μυρμιδόνεσσι πιφαύσκειαι, ἣ ἐμοὶ αὐτῶι,

4. δυοφερὸν S. || χέει *El. Mag.* 27. 44. 5. ὠικτερε: εἰσβησε *Ag.*
 9. ἐσσυμένη *J. Mosc.* 2¹ and *ap. Eust.* 10. δακρύνουσα Q. || ποτιδέρκεται *Zen.* ||
 11. εἰανται *JLQS Vr. b.* 12. ἥε τε J: ἥ ἐπ P (γρ. ἥε τι) U: ἥ ἐπ S. ||
 παφάσκειαι *JPQRS Mosc. 2.*

1. κνός, the ship of Protesilaos, O 704.

2. Patroklos was last heard of in O 390–405 on his way back from Nestor to Achilles. παρίστατο, was coming up, as usual, B 244; cf. A 197, etc.

3–4 = I 14–15.

7. δεδάκρυσαι, cf. X 491 δεδάκρυνται δὲ παριεῖαι, v 204 δεδάκρυνται δὲ μοι δοσε. So πεποτήχεται, are on the wing, B 90, πεφυλαγμένος, on the watch, κεκλυμένα, *Aisch. Cho.* 458, *Soph. O. T.* 1490; *H. G.* § 28.

8. Hentze conj. ἀνώγει . . κατερύκει, so that the subj. may distinguish the subordinate verbs forming the supposition from ποτιδέρκεται in the clause which contains the point of comparison.

9. εἰανοῦ, i.e. *Feanoῦ* (see on E 734), with ε lengthened in the first arsis;

App. D, c. 1. Brandreth's ἀπτομένη *Feanoῖο καὶ ἐσσ.* is needless. Van L. suggests F for τ'.

11. Notice Πάτροκλε by Πατρόκλειας (*Πατρόκλειες*) above. The former is the familiar shortened form like Ἀλκιμος by Ἀλκιμέδων, etc. τέρεν, Γ 142.

12. ἥε appears to be the correct accentuation, not ἥ, as approved by Herod., who regarded ἥ as an interrogative particle, here introducing asyndetically three independent questions, like an—an—an. There is no reason to suppose it any other than the ordinary conjunction marking three disjunctive questions; see *H. G.* § 340. The questions are of course ironical. It is perfectly natural that in the altered state of affairs Achilles should forget the

the next book the contest is not merely for the body of Patroklos, but for the armour upon it; yet in 793 and 846 we are distinctly told that Apollo took the helmet from his head and the armour from his shoulders. It is hard to see how the seventeenth book could have been composed in the face of these passages; while it is easy to see why they were interpolated, if, as has already been indicated, the arming of Patroklos with Achilles' arms was a late addition—for in divine armour he must have been invulnerable. There is thus every reason for rejecting not only 796–800, where the arms of Achilles are expressly mentioned, but the whole passage 792–804, and with it the entirely superfluous 846 (so Köchly and Hentze). Reasons are also given in the notes for condemning 813–16; the last trace of disarmament then disappears with the word *γυμνόν*, and the narrative runs smoothly. Apollo by a blow stuns Patroklos; Euphorbos takes advantage of his staggering to wound him in the back, and Hector comes up to finish him.

Thus this splendid book, full of life and movement as of pathos and truth, has paid the penalty of antiquity in frequent expansion and interpolation; but it has gained smoothness from long weathering, and is harmonized into a beautiful unity. The spirit of the *Μῆνις* dwells upon it, and it is well worthy of the cardinal place which it holds in the tale of the *Iliad*.

ΙΛΙΑΔΟΣ Π

Πατρόκλεια.

ὥς οἱ μὲν περὶ νηὸς ἐυσσέλμοιο μάχοντο·
 Πάτροκλος δ' Ἀχιλλῇ παρίστατο ποιμένι λαῶν,
 δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
 ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
 τὸν δὲ ἰδὼν ὠικτερε ποδάρκης δῖος Ἀχιλλεύς, 5
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “τίπτε δεδάκρυσαι, Πατρόκλεις, ἥντε κούρη
 νηπῆ, ἥ θ' ἅμα μητρί θεοῦσ' ἀνελέσθαι ἀνώγει,
 εἰανοῦ ἀπτομένη, καί τ' ἐσσυμένην κατερύκει,
 δακρυόεσσα δέ μιν ποτιδέσκεται, ὅφρ' ἀνέλγται· 10
 τῇ ἱκελος, Πάτροκλε, τέρεν· κατὰ δάκρυον εἴβεις.
 ἥέ τι Μυρμιδόνεσσι πιφαύσκειαι, ἥ ἐμοὶ αὐτῶι,

4. ὄνοφερὸν S. || χέει Et. Mag. 27. 44. 5. ὠικτερε: ὀάμβηκε Δτ.
 9. ἐσσυμένη J Mosc. 2¹ and ap. Eust. 10. δακρύουσα Q. || προσδέσκεται Zen. ||
 8m ἔλγται JLQS Vr. b. 12. ἥέ τε J: ἥ ἔτι P (γρ. ἥέ τι) U: ἥ ἔτι S. ||
 πιφάσκειαι JPQRS Mosc. 2.

1. *κηός*, the ship of Protesilaos, O 704.

2. Patroklos was last heard of in O 390-405 on his way back from Nestor to Achilles. *παρίστατο*, was coming up, as usual, B 244; cf. A 197, etc.

3-4=I 14-15.

7. *δεδάκρυσαι*, cf. X 491 *δεδάκρυνται δὲ παρειαί*, v 204 *δεδάκρυνται δέ μοι ὄσσε*. So *πεποτήταται*, are on the wing, B 90, *πεφυλαγμένως*, on the watch, *κεκλυμένα*, Aisch. *Cho.* 458, Soph. *O. T.* 1490; H. G. § 28.

8. Hentze conj. *ἀνώγει . . κατερύκει*, so that the subj. may distinguish the subordinate verbs forming the supposition from *ποτιδέσκεται* in the clause which contains the point of comparison.

9. *εἰανοῦ*, i.e. *Φεανού* (see on E 734), with *ε* lengthened in the first arsis;

App. D, c. 1. Brandreth's *ἀπτομένη Φεανόιο καὶ ἐσσ.* is needless. Van L. suggests F' for τ'.

11. Notice *Πάτροκλε* by *Πατρόκλας* (*ΠατρόκλεFes*) above. The former is the familiar shortened form like *Ἀλκιμος* by *Ἀλκιμέδων*, etc. *τέρεν*, Γ 142.

12. *ἥέ* appears to be the correct accentuation, not *ἥε*, as approved by Herod., who regarded *ῆ* as an interrogative particle, here introducing *asyndetically* three independent questions, like *an—an—an*. There is no reason to suppose it any other than the ordinary conjunction marking three disjunctive questions; see H. G. § 340. The questions are of course ironical. It is perfectly natural that in the altered state of affairs Achilles should forget the

ἦε τιν' ἀγγελίην Φθίης ἐξ ἔκλυες ὁλος ;
 ζῶειν μὰν ἔτι φασὶ Μενόιτιον Ἄκτορος υἱόν,
 ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι,
 τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
 ἦε σύ γ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται
 νηυσὶν ἐπι γλαφυρήισιν ὑπερβασις ἔνεκα σφῆς ;
 ἐξαύδα, μὴ κεῦθε νόωι, ἵνα εἵδομεν ἄμφω."

15

τὸν δὲ βαρὺ στενάχων προσέφη, Πατρόκλεις ἵππευ· 20
 "ὦ Ἀχιλεῦ Πηληϊὸς υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδείδης κρατερὸς Διομήδης, 25
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἡδ' Ἀγαμέμνων,
 βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἰστώι.
 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,
 ἔλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
 μὴ ἔμεγ' οὖν οὗτός γε λάβοι χόλος δν σὺ φυλάσσεις, 30
 αἰναρέτα· τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
 αἶ κε μὴ Ἀργείοισιν αἰεκέα λαιγὸν ἀμύνῃς ;

14. μὰν : μὰν J Eust. 16. ἀκαχόμενα CGPR Vr. A. || τεσσηνώτων C (D supr.) JPRT : τεσσηνώτων Ar. (A supr.) : τεσσηνώτων Ω. 20. προσέφη H¹QRSTU Bar. Lips. Vr. A. || Πατρόκλεις Vr. d. || ἱππεὺς H¹QRS Lips. 21. Πηλεὺς Ar. L Harl. a Lips. : πηλεὺς HT Ptol. : Πηλεὺς Ω. 25. βέβληται Vr. A. || ὁ om. Aph. 28. τ' om. L Harl. a Lips. : γ' Eust. || ἀμφοτέρων Eust. 29. ἀκαχοίμενοι ACHJPQU Vr. A. 30. οὗτός Q (om. γε) || φυλάσσεις C. 31. αἰναρέτα Bar. Mor. : αἰναρέτη Ar. Ω : αἶν' ἀρετῇ S : αἶν' ἀρετῆς and αἰναρέτης ap. Sch. AT. || τίς σε P (τίς c' L) : τίς σεῦ (σεῦ) G²JQRT. || ὀψιγόνων Cram. An. Ox. iii. 389, 390. 32. λαιγὸν R¹. || ἀμύνῃ Q (supr. ac) : ἀμύνει L (supr. m) : ἀμύνει Bar.

trivial errand on which he dispatched Patroklos in the eleventh book, a mere piece of machinery introduced for the purpose of the moment.

22=K 145, 23-37=Λ 658-62. The last line is properly in place here.

27. It is needless to find a difficulty, as some have done, in the omission of Machaon among the wounded ; he is of very trifling importance compared to the three great chiefs.

30. For γ' οὖν see H. G. § 349. The combination recurs only in E 258 (where see note).

31. αἰναρέτα, though very poorly attested, is the correct form of the voc., with the α lengthened by ictus and the pause natural after this case (H. G.

§ 387). The only analogies to the vulg. αἰναρέτη are Ἀτρεΐδῃ and ὑψαγόρῃ (β 85, 308, ρ 408 only ; we should probably read ὑψαγόρῃ). The variant αἰναρέτης as an exclamatory nom. is quite possible (H. G. § 163), and there is something to be said for αἶν' ἀρετῆς, which would come to the same thing as the compound, *cursed in thy valour*. (Brandreth conj. αἶν', ἀρετῆς τίς τ' ἄλλος, comparing A 763 οἶος τῆς ἀρετῆς ἀπονῆσεται.) For the sense we may compare the later compounds αἰνόπατερ Aisch. Cho. 315, αἰνόγαμος, αἰνόλεκτρος, αἰνόπαρις, etc., though these do not contain the same oxymoron, which is like that of δυναρ-στοτόκεια Σ 54. ἐπὶ κακῶι τῇ ἀρετῇ ἔχων, An., rightly.

ηηλέες, οὐκ ἄρα σοὶ γε πατήρ ἦν ἱππότηα Πηλεὺς
 οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
 πέτραι τ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35
 εἰ δέ τινα φρεσὶ σῆισι θεοπροπὶν ἀλεείνεις
 καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένωμαι.
 δὸς δέ μοι ὥμοιιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
 αἳ κέ με σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἄρηιοι νῆες Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ρεία δέ κ' ἀκμήτες κεκμηότας ἄνδρας ἀντήϊ
 ὥσαιμεν προτὶ ἄστν νεῶν ἅπο καὶ κλισιάων." 45
 ὥς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἐμελλεν
 οἱ αὐτῷ θανάτον τε κακὸν καὶ κῆρα λιτέσθαι.
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ὦ μοι, διογενὲς Πατρόκλεις, οἷον ἔειπες·
 οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα οἶδα, 50

35. πέτρα δ' ἡλίβατος Lips. || τ' HPTU : δ' Ω. || ὅτι : ὅτε Ar. 36. ἀλεείνεις
 LR Harl. a. 37. ἐπέφραδε Vr. A. 39. αἳ κέν (H?) Vr. d : ἦν πού Ω. 41.
 εἴσκοντες Ar. R. || ἀπόσχονται U Bar. : ἀποίχονται Q. 42-3 om. J Par. a.
 42. ἀναπνεύσωσι LS. 43. πολέμοιο GQ. 44. κεκμηότας Eust. 45.
 ὥσαιμεν S : ὥσωμεν Vr. A. || ποτὶ RS. 47. οἱ τ' αὐτῷ(i) HQ Mor. Vr. b A. ||
 αὐτῶν R. || λιπέσθαι CPR (λιπέσθαι glossed καταλιπεῖν T^m). 49. ἔειπας C Mor. Bar.
 50. ἦν τινα : εἴ τινα Ar. : εἴτινος T² supr.

34. νῦν ἀπαξ τὴν θάλασσαν ἐπιθετικῶς
 γλαυκὴν εἶπεν, An., adding that Hesiod
 uses γλαυκὴ by itself for the sea (*Theog.*
 440 γλαυκὴν διωσπέμφεον). The word
 recurs in H. only in γλαυκῶπις (see note
 on A 206) and γλαυκιδῶν T 172. It
 probably means only *gleaming*, though
 the 'grey' sea would better give the
 idea of the merciless element, sunless
 and wind-swept.

35. ὅτι, as I know because : H. G.
 § 269. 2. Ar.'s δέ τε is equally possible
 (ibid. 3).

36-45. See A 794-803, with the notes.
 The lines must be interpolated in both
 places with the whole idea of the ex-
 change of armour (see Introduction). αἳ
 κέν : it is curious that the incorrect
 ἦν ποῶ, which in the parallel line
 has hardly any authority, has here
 invaded almost all mss. In Θ 282 ἦν
 ποῶ does not appear at all.

46-47. This couplet, which is quite
 unnecessary, seems to be a late addition.

It twice has a short vowel before the λ
 of λει-. Of this there is no other in-
 stance in *Il.* (see on A 15), and only
 eight in *Od.* out of some thirty instances
 of the root (including λιτήσι λ 34).
 Further, the aor. λιτέσθαι (or pres. if we
 read λειτέσθαι with Ptol. Ask.) does not
 recur in H. (in ξ 406 read Κρονίω
 ἀλιτοίμην : see van L. *Ench.* p. 280);
 nor does either aor. or pres. agree with
 the Epic use of μέλλω (Platt in *J. P.*
 xxi. 41). If the line is to be eaved we
 must read λειτέσθαι with van L. ; he was
 destined to pray ; not he was like to have
 been (or to be) praying.

50. For ἦν τινα Ar. read εἴ τινα, even
 if I do know of one ; no doubt in order
 to bring the line into harmony with I
 410, where Achilles speaks of a prophetic
 warning from his mother. That pass-
 age, however, must be regarded as much
 later than the present. And in any case
 'Achilles does not necessarily mean that
 Thetis has told him nothing : he only

οὔτέ τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
 ἀλλὰ τόδ' αἶνόν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅπποτε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι
 καὶ γέρας ἄψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·
 αἶνόν ἄχος τό μοι ἐστίν, ἐπεὶ πάθον ἄλγεα θυμῶι. 55
 κούρην ἦν ἄρα μοι γέρας ἔξελον υἱες Ἀχαιῶν,
 δουρὶ δ' ἐμῶι κτεάτισσα, πόλιν ἐντείχεα πέρσας,
 τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλὰ τὰ μὲν προτετύχθαι εὔσομεν, οὐδ' ἄρα πως ἦν 60
 ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν· ἦτοι ἔφην γε

51-2 om. Q. 51. ἐπέφραδε L. 53. δὴ: τις Ar. 54. προβεβήκη
 C'GHPQRU. 55. πάθον: μάθον P. 57. δουρὶ τ' R. || εὔτειχον CQT Lips.
 58 om. Vr. d. 59. μετανάστιν (?) Rhianos Mass. (μεταναστῆν Sch. T, μετανάστιν
 Sch. BL). 60. προτετύκται R (supr. γε).

denies that anything she may have told him is the reason of his refusing to fight' (Monro).

52. τόδε is best taken as an acc., it is for this that sore grief comes to my heart, the pronoun anticipating the following relative sentence: see the same line in O 208. So τό after ἄχος, 55.

53. ὁμοῖον, sc. in birth and worth; but κράτει προβεβήκη because πλεόνεσσιν ἀνάσσει A 281. The use of the article to classify—τὸν ὁμοῖον=any one who is his equal—is very rare in H. See note on A 106 and H. G. § 260 e. So again ρ 218 ὡς ἀεί τὸν ὁμοῖον ἀγει θεὸς ὡς τὸν ὁμοῖον. ἀμέρσαι, to despoil; see note on N 340. The pres. is ἀμέρῳ in H., ἀμείρω in Pindar.

55. τό anticipates the following κούρην ἦν κ.τ.λ. πάθον ἄλγεα θυμῶι, cf. I 321, where it is used of sufferings undergone in war. Here it refers to the humiliation endured.

57. Cf. I 343 δουρικτητὴν περ εὐόσαν. πόλιν, Lyrnessos, B 690. εὔτειχεα, elsewhere always εὔτειχον (A 129, etc.). But the present form is more in accordance with analogy, and Nauck is perhaps right in wishing to restore it throughout; εὔτειχον always occurs before the bucolic diaeresis, where the hiatus is admissible, and the fact that several mss. read it here against the metre shews that there was a standing tendency to introduce it.

59. Cf. I 648 ὡς μ' ἀσύφηνον ἔρεξεν Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην, where see note. It is clear that the μετανάστις is here also Achilles himself,

not Briseis; it could be no outrage to treat one who was already δουρικτητὴ as an outlander. But the omission of the pronoun is undoubtedly very harsh; it is easy to conjecture τὴν μ' ἄψ, but not to see why the letter should have been lost. The text is in any case very ancient, for Rhianos and the Massaliot edition probably read μετανάστιν, as a feminine. Bentley was perhaps right in rejecting the line here.

60. This phrase, to let bygones be bygones, is again used by Achilles in Σ 112, T 65. 'We will let these matters go their way, i.e. put them away from us. The common explanation is let them have happened before, i.e. treat them as past and done with; but this is not the exact force of the expression. The inf. προτετύχθαι is not = ὥστε προτετυγμένα but = ὥστε προτετυγμένα εἶναι. And it is more natural to take πρό = forth, away; cp. προ-λαβε, etc.: Monro. But this is not entirely convincing. ἄν, the common use of the imperf. to express the contrast of a past belief with the reality: 'I see that it was not possible for me.'

61. ἔφην is commonly referred to the words of Achilles in I 650. But it need hardly be said that φημί does not necessarily imply more than 'I thought,' and so Ar. took it (ὅτι τὸ ἔφην γε ἀντὶ τοῦ διανοήθην, An.). There is thus nothing inconsistent with the supposition of the later origin of I; the words there put into Achilles' mouth may well have been suggested by this very phrase.

οὐ πρὶν μνηστῆρ' ἀπαυσεμένον, ἀλλ' ὅπ' ἂν δὴ
 νῆας ἐμὰς ἀφίκηται αὐτὴ τε πτόλεμός τε.
 τύνη δ' ὥμοιεν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65
 εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκε
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἄργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκε
 θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70
 ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους
 πλήσειαν νεκῶν, εἴ μοι κρείων Ἀγαμέμνων

62. οὐ: μὴ U. 63. πόλεμος GPR. 66. εἰ: γρ. ἦ Schol. T. 69.
 βεβήκα H Harl. a, Vr. A. 71. ἐναύλους Ar. διὰ τοῦ ν, Ω: others ἐπαύλους?
 72. μοι: μὴ L.

62. *μνηστῆρ'*, a word peculiar to this book, see 202, 282. ἀλλ' ὅπ' ἂν, a slight alteration for the second *πρὶν* which we should have expected. Cf. E 23 οὐδὲ κεν αὐτὸς ὑπέκφυγε κῆρα, ἀλλ' Ἡφαιστος ἔρυτο, for εἰ μὴ.

66. εἰ δὴ, *since now*, not expressing any doubt. κυάνεον νέφος, cf. Δ 282 φάλαγγες κυάνεαι, Δ 274, Ψ 133 νέφος εἶπετο περὶ, and see P 243. ἀμφιβέβηκε with dat. is elsewhere used only in the sense of protection, but always with *timeis*; the acc. is used when surrounding is implied, cf. μ 74 νεφέλη δὲ μιν ἀμφιβέβηκε κυανέη. The dative may be explained by the idea of hostile attack which is emphasized by the ἐπι- of ἐπικρατέως, as in the common ἐπ' ἀλλήλοισιν ἰόντες.

68. κεκλίεται, see note on O 740.

71. ἐναύλους, cf. Φ 283 ὅν ῥά τ' ἐναυλος ἀποέρση χειμῶνι περὶ ὄντα. The word apparently means *torrent-beds*, but does not seem to recur in this sense after Homer. The reference must be to the gullies in the open plain, opposed to the camp, στρατόν.

72-73. This couplet contains a more apparent than real contradiction with I. Of course Agamemnon has done all in his power to shew friendliness to Achilles in the Embassy, which therefore appears to be ignored; but it is no doubt true that ἡμῶν εἰδέναι refers to the whole course of Agamemnon's action. Achilles means 'if Agamemnon "were of gentle mind" to him, i.e. behaved as a good friend generally, such mischief would not arise' (Monro). None the less uni-

tarians have almost without exception thought it necessary to expunge the lines, always on the weakest grounds. E.g. it is objected by Hentze that the acc. στρατόν does not suit the present position of affairs, as ἀμφιμάχεσθαι when it takes the acc. is used only in a local sense, 'to fight round about,' as the Greeks are said Ἴλιον ἀμφιμάχεσθαι Z 461, cf. I 412, Σ 208. Now that the possession of the camp is at stake the gen. should be used, as νεκροῦ ἀμφιμάχεσθαι is 'to fight for the possession of a dead body.' This is surely hypercritical; the battle is going on *round* the camp in the literal sense, as well as for it; it is not yet in the camp, for the outer ships are only the edge of it. If we remember that the wall is not part of the original scenery there is nothing to be said against the phrase. Fick, though he does not believe in the originality of I, still rejects 64-79, but the only serious linguistic reasons he gives are the form *μικῶντες* (79), for which he would apparently, if on other grounds convinced of the genuineness of the passage, be prepared to read the Aiolic *νίκαντες*, and the two Ionic genitives *τυδεΐδων* and *ατρεΐδων*. But in the first place there is no reason why the old Epic language may not have had in the -a declension a short form of the gen. (either -a, like Thessalian and Aiolic, or -av like Arkadian or -w like Cyprian) beside -ao just as in the -o decl. it has -ov beside -ao. Secondly it is quite possible to read Ἀτρεΐδᾶ ὁπός, for (F)δψ in H. has lost the F (Knös *Dig.* p. 88, *H. G.* § 393); and van L. reads

ἦπια εἶδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
 οὐ γὰρ Τυδείδew Διομήδεος ἐν παλάμησι
 μαίνεται ἐγχείη Δαναῶν ἀπὸ λαιγὸν ἀμύναι· 75
 οὐδέ πω Ἄτρεϊδew ὁπὸς ἔκλυον αὐδῆσαντος
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἐκτορος ἀνδροφόνου
 Τρωσὶ κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῶι
 πᾶν πεδῖον κατέχουσι, μάχη νικῶντες Ἀχαιοὺς.
 ἀλλὰ καὶ ὧς, Πάτροκλε, νεῶν ἀπὸ λαιγὸν ἀμύνων 80
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἔλωνται.
 πείθεο δ' ὧς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θέλω,
 ὧς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην 85
 ἄψ' ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι
 δῶνι κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
 μὴ σὺ γ' ἀνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν

76. ὁπὸς: ἐν τισὶ τῶν ὑπομνημάτων ἔπος Did. 86. πρὸτι JPK. 87.
 ΝΗΩΝ δ' Q Vr. d A. || αὐτε DHQU Bar. Mor. Vr. b A, Mosc. 2. 88. κῦδος
 Cram. An. Ox. ii. 353. 89-90 om. Zen. 89. ἐμοῖο GP.

Τυδείδῃ Διομήδεϊ. The only other argument for rejection lies in the alleged want of reference in ἀλλὰ καὶ ὧς, 80. This clearly alludes to the thought of 72, and not to the intervening passage; but such a rapid transition is surely highly dramatic and suitable to the temper of Achilles, whose injured pride is continually uppermost in his thoughts, even when his words do not directly name it. I see no reason at all, therefore, for rejecting any lines beyond 64 in this portion of Achilles' speech.

73. For εἰδῆν used of disposition see on E 326.

75. μαίνεται, as Θ 111. For Δαναῶν, gen. in place of the commoner dat., cf. Δ 11, M 402, etc.

77. κεφαλῆς, for the head as the seat of the voice cf. A 462 ἦσεν ὅσον κεφαλῇ χάρει φωτός.

78. περιάγνυται, the metaphor is not very clear; it recurs in *Scul. Her.* 348 *περὶ δὲ σφισιν ἀγνυτο ἡχώ*. Perhaps it comes from the breaking of the wave upon the beach, cf. κύματος ἀγῆ, *Ap. Rhod.* i. 554. δψ must be supplied from the preceding line.

79. The picture is consistent with the supposition that the original μάχη ἐπι

ταῖς ναυσὶν was comparatively brief and knew nothing of the wall; only the foremost ranks of the Trojans are fighting at the ships, the mass of them still cover the plain.

83. μύθου τέλος, *the sum*, outcome of my command. So I 625 *μύθοιο τελευτή. ἐν φρεσὶ οἶκω*, so T 121 *ἔπος τί τοι ἐν φρεσὶ θήσω*, and π 282.

85. Here, again, those who believe in the antiquity of I have to resort to athetesis, as the restoration of Briseis and the ἀγλαὰ δῶρα are actually offered in I 274. The selfishness of Achilles is open enough, and is quite in keeping with his character; his friend's glory is to be sacrificed in favour of his own. Hentze finds the interposition of 84-86 between the announcement and the expression of Achilles' advice 'clumsy and confusing.' This can hardly be anything but the result of a *parti pris*.

86. ἀπονάσσωσιν, lit. *remove from home* (compare the use of the mid. in B 629, o 254), i.e. *send back*. But the word is strange. Bekker conj. *αποδάσσωσιν, award*; but *δάσασθαι* and compounds appear elsewhere only in mid.

89-90. Zen. was presumably moved to omit this couplet by the somewhat

Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις· 90
 μηδ' ἐπαγαλλόμενος πολέμοι καὶ δηϊότητι,
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
 μή τις ἀπ' Οὐλύμποιο θεῶν αἰεγεγετάων
 ἐμβήηι· μάλα τοὺς γε φιλεῖ ἐκάεργος Ἀπόλλων·
 ἀλλὰ πάλιν τροπᾶσθαι ἐπὴν φάος ἐν νήεσσι 95
 θήης, τοὺς δέ τ' ἔαν πεδίον κάτα δηριάσθαι.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 μήτέ τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασι,
 μήτέ τις Ἀργείων, νῶϊ δ' ἐκδύμεν ὄλεθρον,
 ὅφρ' οἱ Τροίης ἱερὰ κρήδεμνα λύωμεν." 100
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

90. ὁδὸς T. 91. μὴ κύ γ' ἀγαλλόμενος Zen. 92. ποτὶ GJR: ποτ' S. ||
 ἡγεμονεύειν: αἰνὸς διέσσει Zen. 93-6 Ζηνόδοτος ἤρκε, γράφει δὲ μὴ ε' ἀπορριμνωθέντα (ἀπορριμνωθέντα T) λάβει κορυφαίος Ἐκτωρ An. 94. ἐμβαίη J. 95. τροπᾶσθαι A⁴CLQKS Lips. Mor. Harl. a, V, b A: τροπᾶσσαι P: τροπᾶσθαι A⁴MD (-άσσαι) GHJTU (cf. O 666). || φάος: φάος Q. 96. ὁδὸς GLR. ||
 τοῦδε (τοὺς δέ) δ' A⁴GHPRTU. || ἔα G. || καταδηριάσσαι Q. 97-100 ἄθ. Ar. (see below). 98. φύγη Lips. 99. νῶϊ JLR Par. d: νῶϊν Ω. 100. λύωμεν A⁴ (D sup.) JU²: λύωμεν S: ἔλωμεν Lips.

tautological repetitions, which however are not ill suited to the emphasis which Achilles wishes to lay on his words.

90. ἀτιμότερον δέ με θήσεις, a rhetorical way of saying 'you will prevent my obtaining any τιμή or recompense.' Achilles means his friend to save the ships, but not to relieve the Greeks from the stress of battle.

94. ἐμβαίη, *intervene*, enter the fray.

96. τοὺς δέ τ' ἔαν should be τοὺς δ' ἔάν (P. Knight) both on account of the contraction, and because τ is not in place h-re; see *H. G.* § 332.

97-100. ἀθεοῦνται στίχοι τέσσαρες, διότι κατὰ διασκευὴν (*interpolation*) ἐμφαίνονται γεγράφθαι ὑπὸ τινος τῶν νομιζόντων ἔαν τὸν Ἀχιλλέα τοῦ Πατρόκλου· τοιοῦτοι γὰρ οἱ λόγοι, 'πάντες ἀπόλυντο πλὴν ἡμῶν,' καὶ ὁ Ἀχιλλεὺς οὐ τοιοῦτος, συμπαθὴς δέ, An. καλῶς οὖν φησὶν Ἀρίσταρχος Ζηνόδοτον ὑπώπευκέναι ὥς εἰεν παρεντιθέντες οἱ στίχοι ὑπὸ τῶν ἀρσενικοῦς ἔρωτας λεγόντων εἶναι παρ' Ὀμήρου καὶ ὑποσούντων παιδικὰ εἶναι Ἀχιλλέα Πατρόκλου, Schol. T. Modern critics generally reject the lines, but on less morbid grounds; the main *crux* being l. 99. The t-xt gives the only satisfactory constr., ἐκδύμεν being taken as opt. with

ι lost after ν as in δαίνυντο Ω 665 and other cases in *H. G.* § 83. 1. The ordinary reading νῶϊν δ' ἐκδύμεν (*infin.*) assumes an impossible omission of ετη. The lengthening in *arsi* of the ι of νῶϊ is analogous to the very frequent lengthening of ι of the dative—whether the vowel was originally long by nature we cannot say (see *H. G.* § 373). Those who think the metrical license violent may prefer Axt's νῶ δ' ἐκδύμεν, though the short form νῶ is found at most twice (E 219 q.v., o 475?). Zen. may have understood the line in the same way, for he regarded νῶϊν as a legitimate form of the nom. (*La R. H. T.* p. 319). Taken in this way the wish seems clear enough and not too extravagant for Achilles' passion; all the Greeks have wronged him, let them all perish. This passage may be vaguely alluded to in Pind. O. ix. 76 ff. ἐξ οὗ θέτιος γόνος οὐλίω νιν (Πάτροκλον) ἐν Ἀρεὶ παραγορεῖτο μή ποτε σφετέρας ἀτερθε ταξιούσθαι δαμασιμβρότου αἰχμᾶς.

100. κρήδεμνα of the 'diadem of towers' also in ν 388, Hes. *Scut.* 105, *Hymn. Cer.* 151. Compare B 117 πολλῶν κατέλυσε κάρηνα, Eur. *Hec.* 910 στεφάναν πύργων.

Αἴας δ' οὐκέτ' ἔμμενε· βιάζετο γὰρ βελέεσσι·
 δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγανοὶ
 βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴν
 105 πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ
 καπ φάλαρ' εὐποίηθ'· ὁ δ' ἀριστερόν ὦμον ἔκαμνεν,
 ἔμπεδον αἰὲν ἔχων σάκος αἰόλον, οὐδὲ δύναντο
 ἄμφ' αὐτῷ πελεμίζαι ἐρείδοντες βελέεσσιν.
 αἰεὶ δ' ἀργαλέωι ἔχετ' ἄσθματι, καδ δέ οἱ ἰδρῶς
 110 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν
 ἀμπνεῦσαι· πάντη δὲ κακὸν κακῶι ἐστήρικτο.
 ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
 "Εκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστάς
 115 πλῆξ' ἄορι μέγਾਲωι, αἰχμῆς παρὰ καυλὸν ὅπισθεν,
 ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.

104. ΔΑΙΝΗΝ Herod. (Ar. ?) CGPU³ Harl. a b d, Par. a, Ven. B Lips. : δαινὸν L. Par. j : δαινὴ Ω. 105. ΒΑΛΛΕΤΟ : τινὲς γρ. τύπετο An. 106. καὶ φάλαρ' Ar. (and γρ. C) : καμφάλαρ' S : παμφάλαρ' R. || ἔκαμνεν : ἔκαμψεν Bar. (γρ. ἔκαμνεν) Mor. 108. αὐτοῦ Q. || πολεμίζαι JQ. : τελέεσσαι Bar. Mor. 110. ΠΗΙ : πω Bar. : τι D. 111. ἀμπνεύσαι JS. 115. αἰχμῆν Schol. Plat. Charm. 153 A. 117. χερσὶ Bar.

102=O 727. The story now returns to the state of affairs described at the end of the preceding book. It is not clear, however, from the following lines that Aias is still on the ship of Protesilaos; the expression used would be equally applicable to an ordinary battle on the plain, while we should have expected some allusion to the peculiar circumstances. But this is not ground enough for dividing the authorship, as some would do. In 106, too, he is represented as holding a shield on his left arm, whereas in O 677 he wields the *ἔσταν ναύμαχον* with both hands.

103. For Ζηνός νόος cf. on O 242. The obvious difference between the two passages is that the will of Zeus here works not immediately but through the agency of the Trojans.

104. The position of the epithet *φαεινὴ*, separated from its substantive by the end of the line, is hardly Homeric: see on N 611, the only quite similar instance. Lehrs thinks that there is a corruption here, due to a reminiscence

of N 805 *ἀμφὶ δὲ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ*, but he has no fitter emendation to offer than *ἀμφὶ κροτάφοισι μένοντος*, or even *περὶ κροτάφοις ἀραρυία*.

105. *καναχὴν ἔχε*, kept up the din, cf. *βοὴν ἔχον* Σ 495.

106. *καπ*, Ar. *καί*, apparently regarding *βάλλετο δ' αἰεὶ* as parenthetical. For the *φάλαρα* see App. B, vii. 3.

108. *ἀμφ' αὐτῷ* seems to refer to the shield, 'to shake it over him,' as P 132 *ἀμφὶ Μενoitίδῃ σάκος καλύψας*, etc. We might also understand it of the Trojans, 'they, round about him,' as N 496 *οἱ δ' ἀμφ' Ἀλκαθῶν . . ὠρμήθησαν*, P 267 *ἔστασαν ἀμφὶ Μενoitίδῃ* etc. The former use, however, is the commoner.

111. *κακὸν κακῶι ἐστήρικτο*, trouble leant upon trouble, i.e. one followed closely on another. Cf. T 290 *δέχεται κακὸν ἐκ κακοῦ αἰεὶ*.

112. The appeal to the Muses fitly introduces the great crisis of the Iliad—the climax of Greek defeat on which the plot turns. Cf. A 218, and B 484.

115. *καυλόν*, see note on N 162.

γνώ δ' Αἴας κατὰ θυμὸν ἀμύμονα ῥίγησέν τε
 ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μήδεα κείρε 120
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·
 χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκάματον πῦρ
 νηϊ̣ θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.
 ὥς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 μηρῷ πληξάμενος Πατροκλῆα προσέειπεν· 125
 “ ὄρσεο, διογενὲς Πατρόκλεις, ἵπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊοιοῖω·
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλωνται·
 δύσσοο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἐγείρω.”
 ὥς φάτο, Πάτροκλος δὲ κορύσσετο νώροπι χαλκῶι. 130
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἄργυροῖσιν ἐπισφυρίοις ἀραρυίας·
 δεῦτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυσε
 ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.

120. οσοῦ H. || κείρε Ar. A¹C Lips. Mosc. 2, Ven. B: κείρα Ω (κίρα S).
 121. βούλετ' ἀρίσκειν D Vr. b A. 122. οἷ δ' H. || ἔβαλον Q Lips. 123.
 ἀσβεστος S. 124. τῆς μὲν πρυμνῆς D¹T¹ Vr. A. 127. ἰωήν: ἐρωήν Mass.
 GHJPQSTU Par. d e f h j, Ven. B, γρ. Harl. a. 128. πέλωνται DHQT Vr. b.
 129. οἶπτον J. || ἐγείρω PR: ἀγείρω Ω. || After this line D^mJ Vr. A add
 μυρμιδόνων· ἦν πού τι φάος θανάσοις γένναι (γέννῶνται J) (from 39). 133.
 ἔδυσε: ἔσκει(ν) U Vr. d. 134. ποδώκεος αἰακίδαο: τινὲς κακῶν βελέων
 ἀλαορῆν T.

119. ῥίγησεν, cf. ῥίγησεν πόλεμον, E 351. This shews that the verb here need not be regarded as parenthetical.

120. ἐπὶ μῆδεα κείρε, as O 467.

123. τῆς . . κατὰ, spread *down* over the ship, as κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς. The use seems to be an instance of the local gen.; see H. G. § 213.

124. ἀμφεπεν, *lapped round*, lit. surrounded as with hands (ἐπω=to handle). So also Σ 348 γάστρην τρίποδος πῦρ ἀμφεπεν.

125. μηρῷ πληξάμενος, cf. M 162, O 397.

126. ἵπποκέλευσε, only here and 584, 839. It was variously explained, ἵπποις κελεύων, ἢ ὁ πολλὴν ὁδὸν πορευόμενος (Hesych.), ἢ ἐφ' ἵππων τὴν πορείαν ποιούμενος Schol. B. As the word stands it must be referred to πλενθος, one who *fares with horses*; cf. ἀ-κόλουθ-ος. But the derivation from κελεύω seems much more natural: hence Bentley writes ἵπποκελευστά from Hesych. (ἵπποκελευτά Nauck).

127. For ἰωή (Fiωή) see note on Δ 276.

The strongly supported variant ἐρωή introduces of course a forbidden hiatus.

128. μὴ . . ἔλωσι . . πέλωνται, this line is best taken independently, as punctuated. Many edd. make it subordinate to ὄρσεο, taking 127 as a parenthesis, but this is needlessly complicated. μὴ with subj. is the primitive expression of fear and the like; subordination to a verb is a later development. Cf. A 26 μὴ σε κίχλω, etc.; M. and T. §§ 261, 307. For οὐ following μὴ ('resistance to a negative') cf. E 233 μὴ τῷ μὲν . . μαθήσετον οὐδ' ἐθέλητον, also in a separate clause; H. G. § 278. φυκτὰ, neut. plur. as an abstract, cf. on M 30, Σ 98.

129. It will be felt that δύσσοο τεύχεα is hardly the phrase that would be used if Achilles meant 'put on my armour.' ἐγείρω, *arouse*, is evidently more vigorous than the vulg. ἀγείρω. The words are often confused in mss.

131-33 = Γ 330-32, 135-39 = Γ 334-38.

134. ἀστερόεντα, the adjective is elsewhere used only of the sky, except Σ

ἀμφὶ δ' ἄρ' ὅμοισιν βάλετο ξίφος ἀργυρόηλον 135
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρει.
 ἔγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο, 140
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πᾶλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίνην· τὴν πατρὶ φίλῳ πόρε Χείρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγε, 145

137. κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην εἶτο τετραφάληρον T. || εὐτυκτον :
 εὐσηκτον L. 139. δοῦρα R. 140 δθ. Zen. || αἰακίδαο : πηλείδαο P.
 141-44 om. Zen. 142. πᾶλαι Lips. 143 om. H^t. || πόρε : τάμε H^mJ (γρ.
 πόρε) Par. c g j, Cant. Vr. b : διχῶς Ar. 144. ἐκ κορυφῆς : ἐν κορυφῆς Ar.

370 of the house of Hephaistos. Here it may mean simply *shining like a star*, or perhaps 'adorned with star-like ornaments,' which may include inlaid rosettes and similar forms such as the so-called *Svasstika*, which we sometimes find indicated on breast-plates in vase-paintings. Cf. *ἀνθεμόντα* V 885. The variant *κακῶν βελῶν ἀλεωρῆν* for *ποδῶ-κεος Αἰακίδαο* is in all probability the original reading altered when the change of armour was introduced. It seems to have remained in familiar use even to the time of Aristophanes; for it must be this which he parodies in *Vesp.* 615 *τῶδε κέκτημαι πρόβλημα κακῶν σκειὴν βελῶν ἀλεωρῆν*. The only other similar phrase in H. is *δῆμον ἀνδρῶν ἀλεωρῆν*, M 57, O 533, and that is not near enough to the parody (van L.). But however the couplet stood, it lies under the suspicion attaching to all allusions to the breast-plate (App. B, iii. 3). It would appear that alterations in favour of the change of armour took place after the introduction of the *θώρηξ* into the Homeric armoury.

141-44 = T 388-91. Zen. athetized 140 and omitted 141-44 altogether as copied from T; while Ar. retained them here and athetized them in T. There can be little doubt that Zen. was right. 140 is a most awkward line; it should stand before 139, not after it. Equally awkward is the description 141-44 in a negative passage; the poet should enlarge upon the spear when it is being

taken, not when it is being left behind. It is quite intelligible that the lines should be added here to explain how, in spite of the change of armour, Achilles is still found in T with the redoubtable spear. Schol. A thinks that it is arranged that Achilles shall not lose his spear with the rest of his arms, because Hephaistos is only a metal worker, and therefore would not make spears. He goes on to quote the legend of this spear from the *Kypria*; *Χείρων δὲ μελίαν εὐθαλῇ τεμὼν εἰς δόρυ παρέσχεν* (as a wedding present to Peleus). *φασὶ μὲν Ἀθηναῖν ξέσαι αὐτό, Ἥφαιστον δὲ κατασκευάσαι* (this evidently means 'put on the point'). Cf. also Pindar *N.* iii. 33 *γέγαθε Πηλεὺς ἀναξ ὑπέραλλον αἰχμᾶν ταμῶν*.

143. There is an evident play on sound between *πᾶλαι* and *Pelion*, as well as in the allusion to Peleus, though he is not actually named. Ar. hesitated between *πόρε* and *τάμε*; the latter seems to be an adaptation to the legend in the *Kypria*, according to which Cheiron gave the shaft only.

145. The long *ν* in *ζευγνύμεν* is irregular, see I¹ 260, O 120. It may possibly be due to the analogy of *τιθῆμεναι ἀήμεναι*, which are explained by metrical necessity. See note on K 34 and cf. *ζυμεναι* T 365. *Πάτροκλος μὲν Ἀχιλλεύς ἥνιοχος, Πατρόκλου δὲ Αὐτομέδων*, An. So Meriones, the charioteer of Idomeneus, himself has a charioteer in P 610 (if the passage is not corrupt).

τὸν μετ' Ἀχιλλῆα ρηξήνορα τίε μάλιστα,
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνι μείναι ὁμοκλήν.
 τῷ δὲ καὶ Αὐτομέδων ὑπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τὼ ἄμα πνοιῇσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρπυια Ποδάργῃ 150
 βοσκομένη λειμῶνι παρὰ ῥόον Ὀκεανοῖο.
 ἐν δὲ παρηγορήσιν ἀμύμονα Πήδασον ἔει,
 τὸν ρά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
 δς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισι.
 Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς 155
 πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ λύκοι ὥς

148. δὲ καὶ: δέ κεν Vg. A. 149. πετάσων J. 150. ποδάρκη (C supr.) S: ποδάρτη U: πόδαρος Zen. 151. παρὰ ῥόον CST. || ὠκεανοῖο: ἠριδανοῖο J (Par. d *supr. man. rec.*) and πολλά τῶν ἀντιγράφων Eust. 152. παρηγορίαι R¹, -αιαι R². || ἀμύμονα: γρ. ἀμείνονα X. 153-54 om. Q. 155. θώρηξεν: ἀμεινον κόσμωσεν T. 156. πάντας: πάντῃ Zen.

150. The ἄρπυια or storm-gust (lit. *snatcher*) appears here only in the *Iliad*; in the *Od.* (α 241, ξ 371, υ 77) it is less distinctly personified; indeed a comparison of υ 66 with 77 shews that the ἄρπυιαι are identical with θέλλαι. It is needless to say that they have nothing in common with the foul creatures of the *Aeneid*. The oldest form of the name is Ἀρέπυια, found on an archaic vase from Aegina, and further attested by the *Et. Mag.* This could be restored in all the Homeric passages. See on T 234. In T 223 Boreas is the progenitor of a race of fleet horses, but by mortal mares. For Ποδάργῃ Zen. read πίδαργος as an adj., taking Ἀρπυια as the proper name; but see T 400. For the idea that mares were impregnated by the wind see Virgil *G.* iii. 271, Pliny *H. N.* viii. 42. Here of course the mares are themselves winds.

151. The variant Ἡριδανοῖο for Ὀκεανοῖο is noteworthy. In post-Homeric mythology the Eridanos was a river of fairyland, and well suited for the scene of such an event. The name first occurs in Hesiod *Theog.* 338.

152. The παρηγορος recurs in H. only in Θ 87, which is probably a late passage (see note there). Some critics have proposed to reject 152-54 and 462-76 where Pedasos again occurs, on the ground that the third horse is not Homeric. But there are considerable difficulties respecting the excision of the latter passage (see note on 467), and the fact that the

practice is only once mentioned is a matter of small weight. The use of the παρηγορος was perhaps to kick and bite rather than to draw; he would also be a reserve if a yoke-horse were killed. See Helbig *H. E.* 129.

153. Ἡετίωνος πόλιν, Thebe, Z 397.

156. σὺν τεύχεσιν seems to imply a confusion of the comitative and instrumental senses, 'armed them *with* their shields' as in English. We may compare σὺν ἔντεσι μαρμαίροντας 279, and σὺν μεγάλῳ ἀπέτισαν Δ 161. Sch. T remarks that κόσμησεν would be better than θώρηξεν, but this is an opinion only, not a variant. For πάντας Zen. read πάντῃ, the more usual expression, e.g. A 384; he is followed by Nauck. The verb of οἱ δέ is forgotten till we come to ῥῶοντο, 166.—The following elaborate simile is unique as presenting two distinct scenes, first the rending of the body, and then the rush to the spring. The second part, 160-63, contains several strange expressions, and is quite unsuited to its place; for though the eager Myrmidons may be compared to wolves tearing a deer (though even this is premature, while they are only arming), there is less than no point in comparing them to *glutted* wolves going off to drink. The Epic poet often expands a simile with touches which do not directly bear on the main comparison, but not with a further development directly contradicting it. The natural history of 163 is wrong, for a glutted

ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
οἳ τ' ἔλαφον κεραὸν μέγαν οὔρεσι δηνώσαντες
δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
καὶ τ' ἀγέληδὸν ἴασιν ἀπὸ κρήνης μελανύδρου 160
λάψοντες γλώσσησιν ἀραιήσιν μέλαν ὕδωρ
ἄκρον, ἐρευνγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
τοῖοι Μυρμιδόνων ἡγήτορες ἥδὲ μέδοντες
ἄμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
ῥῶνont· ἐν δ' ἄρα τοῖσιν ἀρήϊος ἵστατ' Ἀχιλλεὺς
ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
πεντήκοντ' ἦσαν νῆες θααί, ἦσιν Ἀχιλλεὺς

157. περὶ: παρὰ S. 159. αἵματι θαφουίνον (*lemma* αἷμα θαφουίνον) T.
160. ἀπὸ: ἐπὶ Vr. A. 161. λάψαντες Zen.: λάμψαντες Harl. d, Par. j:
λάψαντες R: λάμψοντες Par. d.

wolf is a thorough coward. ἀγελήδων too seems out of place in a simile expressly confined to the leaders only (164). In spite therefore of the vigorous character of the four lines, we must condemn them with Hentze. They may be interpolated from some poem where they were more appropriately applied to an army returning from victory. And one cannot but feel a reluctant suspicion that the directness of the Epic style would be better preserved by the excision of 158-64 altogether. We thus get rid of the ἡγήτορες ἥδὲ μέδοντες (164), so that it is the whole body (πάντας 156) which is compared to the herd of wolves, as it should be.

159. παρήϊον, the singular is used collectively, as γαστήρ below, 163. La Roche conjectures παρήϊα αἵματι φοινά, which may be right, as the plur. γλώσσησι immediately follows, and the desire to avoid the legitimate hiatus in the bucolic diacresis would account for a corruption. φοινόν, here only in H., but θαφουίνον three times (θαφουίνον Σ 538), and φοίνιον σ 97. In *Hymn. Ap.* 362 φοινός = murderous.

161. Zenod. read λάψαντες, taking ἀπὸ closely with ἴασιν, thus entirely altering the picture — hardly for the better. ἀραιήσιν, see note on E 425.

162. αἵματος apparently = αἵματέντα, a sort of gen. of material, consisting of blood. φόνον = gore, cf. κέαρ ἐν φόνῳ Ω 610, K 298, χ 376; but the phrase is a strange one. Fick suggests that φόνον

here may have nothing to do with the ordinary φόνος = slaughter, but mean 'abundance'; cf. ἀ-φεν-ος εὐ-θεν-έω (and so H. W. Smyth in *A. J. P.* vii. 382). But it is precisely in connexion with αἵματος that such a word could not be used without certainty of confusion.

163. περιστένεται, explained στενοχωρεῖται, βαρύνεται: Ar. compared στενόμενος νεκέεσσι Φ 220, and so Quintus took it, νεκέεσσι περιστέινοντο ῥέεθρα. And this, inappropriate though it seems, must be the sense: *though their bellies are glutted, their courage is unshaken*. We should expect hunger, not repletion, to be dwelt on in this description.

166. ῥῶνont, see A 50 with refs. there.
168. The following 'Catalogue' of the Myrmidons is certainly a later addition. Phoinix (196), so far from being one of the characters of the original story, belongs only to the very latest developments of it; see note on I 168. The other chiefs, Menesthios, Eudoros, Peisandros, in spite of the pomp and ceremony with which they are announced, are not so much as named again in the sequel. The speech of Achilles which concludes the passage contains several strange expressions; ἔης is a false archaism on the analogy of δου B 325, which really stands for δο, and χόλων τρέφει, 'to rear on bile' instead of milk, is not like a Homeric phrase. We need therefore not hesitate to reject 168-211. πενήκοντα, the same number as in the Catalogue, B 685, where see note.

·ἐς Τροίην ἡγείτο δίφιλος· ἐν δὲ ἐκάστη
·πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἐταῖροι· 170
·πέντε δ' ἄρ' ἡγεμόνας ποιήσατο τοῖς ἐπεποίθει
·σημαίνειν, αὐτὸς δὲ μέγα κρατέων ἦνασσε.
τῆς μὲν ἱῆς στιχὸς ἤρχε Μενέσθιος αἰολοθώρηξ,
υἱὸς Σπερχειοῖο διυπετέος ποταμοῖο,
·δν τέκε Πηλῆος θυγάτηρ καλὴ Πολυδῶρη 175
Σπερχειῶι ἀκάμαντι, γυνὴ θεῶι εὐνηθεῖσα,
αὐτὰρ ἐπὶ κλησιν Βῶρωι Περιήρεος υἱί,
ὅς ῥ' ἀναφανδὸν ὄπνιε, πορῶν ἀπερείσια ἔδνα.
τῆς δ' ἐτέρης Ἐυδωρος ἀρήϊος ἡγεμόνευε
παρθένιος, τὸν ἔτικτε χορῶι καλὴ Πολυμήλη, 180

169. **δίφιλος**: **οἰῶν φίλος** P. || **δὲ**: **δ'** ἄρ ACHPQR Bar. Ven. B Vr. b A, and *apud* Eust. 170. **κληῖσιν**: **κλίσιν** S Bar. 173. **μὲν**: **δὲ** R *Ex. Gud.* || **Μενέσθιος** Q: **Μενέσθιος** J. 174. **διοπετέος** H. 175. **δν** Ar. Aph. Ω: **τὸν** DGHST Harl. a b, Par. a. || **Πολυδῶρη**: **Κλεοδῶρη** Zen. 177. **Βῶρωι** Vr. A. || **υἱεῖ** R (and *ap.* Herod.). 178. **ἔδνα**: **δῶρα** R (γρ. **ἔδνα** Rm): (**ἀπερείσια**) **ἄπωνα** Vr. b. 180. **καλὴ**: **κεφαλὴ** J.

170. It is hard to say whether the **κληῖδες** were the rowers' benches or the rowlocks. The word recurs in the *Iliad* in connexion with ships only in the compound **πολυκληῖς**, though it is common in *Od.*; and in θ 37 **ῥησάμενοι . . ἐπὶ κληῖσιν ἔρετμά** it is simplest to understand it of the rowlocks or thole-pins, the later **σκαμνοί**, 'on which the oars worked, and to which they were attached by a leathern loop or strap, called **τροπός** (δ 782, θ 53),' M. and R., App. i. p. 540. We must then translate **ἐπὶ κληῖσιν** 'sat at the rowlocks.' Ap.-Rhod. however always takes it to mean *benches* (Seaton in *J. P.* xix. 6). It may be added that some regarded the words as meant to distinguish the rowers from the fighting men, whose number is not stated; they thought that a full complement of fifty men to a ship would be too small as compared with the 120 of the Boeotians (B 510). But see B 719.

172. **σημαίνειν**, cf. A 289. The infin. is exepetetic of the whole preceding line; most edd. place commas before and after **τοῖς ἐπεποίθει**, but La R. has rightly removed them.

174. **διυπετέος**, only of rivers; P 263, φ 268, 326, and in *Od.* of the Nile. It is generally taken to mean *falling from Zeus*, as rivers are fed by rain from heaven. But Schulze (*Q. E.* p. 238) remarks that this would require **διοπετῆς**

(Eur. *I. T.* 977). He therefore explains 'Iovis iussu et opera decurrens.' Zenodorus (*ap.* Porph. on P 263) explained it by *διανγῆς, transparent*; and so apparently Eur. *Bacch.* 1268 **λαμπρότερος ἢ πρὶν καὶ διυπετέστερος**.

175. **Πολυδῶρη**: **Ζηνόδοτος** δὲ "Κλεοδῶρη" φησὶν, 'Ἀχιλλέου καὶ τῶν ἄλλων "Πολυδῶρη". αὐτὴν καλοῦντων, Schol. T. We know nothing further of her. As her son must have been Achilles' nephew, we should have expected the relationship to have been alluded to. On these grounds, the scholia tell us, some held that this Peleus was merely a namesake of Achilles' father.

177. **ἐπὶ κλησιν**, *nominally*; elsewhere in H. always of a nickname, see H 138, Σ 487, X 506. Devices such as this, to reconcile a traditional genealogy with political convenience or family pride, are common throughout Greece. The god may always be regarded as the later comer, and has degraded the original divine ancestor to a mortal hero.

178. **ἔδνα**, the bride-price. See note on I 146. **ὅς ῥ'**: **ὅς ῥ'** Brandreth, van L.

180. **παρθένιος** λέγεται ὁ ἐξ ἑτι παρθένου νομιζόμενης γεννώμενος, σκότιος δὲ (v. Z 24) ὁ κατὰ λαθραίων μίξιν καὶ οὐκ ἀπὸ νομίμου μίξεως, An. Cf. the story of the colonization of Tarentum by παρθένιοι from Sparta. This is another genealogical fiction, like the preceding,

Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς ἀργεῖφόντης
 ἡράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
 ἐν χορῶι Ἀρτέμιδος χρυσηλακάτου κελαδαινῆς.
 αὐτίκα δ' εἰς ὑπερῶι ἀναβὰς παρελέξατο λάθρηι
 Ἑρμείας ἀκάκητα, πόρεν δέ οἱ ἀγλαὸν υἱὸν 185
 Εὐδωρον, πέρι μὲν θείειν ταχὺν ἥδὲ μαχητὴν.
 αὐτὰρ ἐπεὶ δὴ τὸν γε μογοστόκος Εἰλείθια
 ἐξάγαγε πρὸ φώσδε καὶ ἡελίου ἶδεν αὐγὰς,
 τὴν μὲν Ἑχεκλῆος κρατερὸν μένος Ἀκτορίδαο
 ἡγάγετο πρὸς δῶματ', ἐπεὶ πόρε μυρία ἔδνα, 190
 τὸν δ' ὁ γέρων Φύλας εὐν ἔτρεφεν ἥδ' ἀτίταλλεν,
 ἀμφαγαπαζόμενος ὥς εἴ θ' ἐὼν υἱὸν ἐόντα.
 τῆς δὲ τρίτης Πείσανδρος ἀρήϊος ἡγεμόνευε
 Μαιμαλίδης, δς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
 ἔγχρῃ μάρνασθαι μετὰ Πηλεΐωνος ἐταῖρον. 195
 τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
 πέμπτης δ' Ἀλκιμέδων Λαέρκεος υἱὸς ἀμύμων.
 αὐτὰρ ἐπεὶ δὴ πάντας ἄμ' ἡγεμόνεσσιν Ἀχιλλεὺς
 στήσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·

181. κρατὺς: κρατὺς LR (and P *supr.*): κράτος Vr. A. 183 ἀθ. Ar.
 188. πρὸ φώσδε (προφώς δε) Zen. Ω: φώως δε Ar. Aph. At Par. h: πρὸ
 φάσδε C: φώσδε Q King's Harl. d, Par. c g': πρὸς φώσδε Par. f. (See T 118.)
 194. μετέπρεπε ἀγεμόνεσσιν L. 196. γέρων ἱππηλάτα: τινὲς γρ. γερῆσιος
 ἱππῶτα T. 197. νέμειος P.

to combine a descent from a god with the legendary family eponyms Echeekles (189). χορῶι καλῶι go together, like ἀργὶ φίλος, etc., to form a single epithet.

183 ἀθετείται· ἡδέσθη γὰρ ἄν (sc. Hermes) τὴν θεόν, Schol. T. χρυσηλά-
 κατος· καλλιτάτος· ἡλακάτη γὰρ ὁ τοξικὸς
 κάλαμος, Hesych. This must be right,
 as the distaff is no attribute of Artemis.
 Pindar is rather fond of the epithet,
 applying it to Latona, Amphitrite, and
 the Nereids; he probably thought of
 the distaff. κελαδαινῆ is explained by
 πολλὸν κέλαδον καὶ αὐτὴν I 547. So
 Schol. A κυνηγετικῆς, παρὰ τὸν γιγνώ-
 μενον ἐν τοῖς κυνηγίοις κέλαδον, ὃ ἐστὶ
 θόρυβον. The word is used as a subst. =
 Ἀρτεμῖς, Φ 511.

185. ἀκάκητα, a title of Hermes re-
 curring in H. only ω 10. It appears to
 have been a local Arkadian name (see
 Paus. viii. 36. 10) connected with the
 worship of Zeus Lykaon. It is probably

useless to seek for any etymological ex-
 planation of the word, though in later
 Greek it was referred to either ἀκακος
 or ἀκείσθαι. ἀκάκης as an epithet of
 Hades was probably a euphemism; but
 why Prometheus should be called ἀκάκητα
 in Hes. *Theog.* 614 it is hard to see.

187. μογοστόκος Εἰλείθια, see A 270.

188. πρὸ φώσδε (cf. B 309) is the
 reading of Zen., while Aph. and Ar.
 read φώσδε, reserving πρὸ φώσδε for
 T 118, where they held that πρὸ implied
 'prematurely,' a sense which does not
 suit here. But there is no reason why
 it should mean more than 'forth,' and
 φώως is an indefensible form.

190. ἀράρετο, the mid. is regularly
 used of taking home a wife, Γ 404, etc.

191. Φύλας, her father, 181. This is
 possibly a distant reminiscence of the
 form of marriage in which the children
 belonged to the family of the mother,
 not of the father.

“ Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω,
 ἄς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσι
 πάνθ' ὑπὸ μνηιθμόν, καὶ μ' ἠτιτιάσθε ἕκαστος·
 ‘σχέτλιε Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,
 νηλεές, δς παρὰ νηυσὶν ἔχεις ἀέκοντας ἐταίρους·
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
 αὐτίς, ἐπεὶ ρά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.’
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νὺν δὲ πέφανται
 φυλόπιδος μέγα ἔργον, ἔης τὸ πρὶν γ' ἐράσθε·
 ἐνθά τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.”
 ὧς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 210
 μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
 ὧς δ' ὅτε τοίχων ἀνὴρ ἀράρηι πυκννοῖσι λίθοισι
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
 ὧς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.

202. *μυρμιδάσθαι* Zen.: μ' αἰτιάσθαι Q. 203. Πηλέως R. 206. αὖθις C.
 207. ταῦτά μ' Ar. Ω: ταῦθ' αὖ' Hermeias ὁ Κρατήτειος, HU (γρ. ταῦτά μ' U³)
 Syr.: ταῦτ' αὖ' Q. || αὖθ' ἐβάζετε Ar. 210. ὤτρυνε R. 212. τεύχον R. ||
 ἀράρηι Q.

200. Note *μᾶ* with aor. imperat. instead of subj.; Δ 410.

202. This is the only certain case in H. where *ὅπῳ* with acc. is used in a temporal sense; in later Greek it is not uncommon, but expresses 'about the time of,' not 'during,' as must be the case here (cf. however *ὅπῳ τὴν παροιχομένην νύκτα*, Herod. ix. 58). The use must be reckoned among the other linguistic peculiarities of the passage. For X 102 *νύχθ' ὅπῳ τήνδ' ὁλοήν* see note there and H. G. § 203. μ' αἰτιάσθαι, Zen. *μυρμιδάσθαι* as X 174, a clearly inferior reading. Cf. Cobet *M. C.* 262, where he speaks of this as a *palmaris coniectura* of Ar. There is not the least ground for supposing that the reading is conjectural.

203. *χόλῳ ἀρσενικῶς ἀντὶ τοῦ χολῆι. ὑπερβολικῶς οὐ γάλακτι, ἀλλὰ χολῆι*, Ar. This is apparently right; *χόλος* is of course originally only another form of *χολή*, though throughout Greek it is elsewhere used only in the metaphorical sense, while *χολή* is found in both the physical and metaphorical meanings. The alternative rendering 'thy mother reared thee for anger' is intolerably weak, though the constr. is supported by A 418 *κακῇ ἀσπὶ τέκον*, where see the note.

207. It is not clear whether μ' repre-

sents *με* or *μοι*. In favour of the former is the (rather doubtful) phrase in I 58 *πεννυμένα βάσεις Ἀργείων βασιλῆας*, and the constr. of *εἰπεῖν* with acc. of the person addressed, M 60, P 237, etc.; while the analogy of *λέγειν τινα τι*, to say something of a person, is common from Herodotos onwards. On the other hand, the elision of *μοι* may be supported by Z 165, I 673, K 544, N 481, P 100, and cf. on A 170. We may therefore choose between 'ye said of me,' and 'ye said to me.' *πέφανται*, cf. A 734 *πάνη μέγα ἔργον* "Ἄρτος, M 416 *μέγα δὲ σφίσι φαίνοτο ἔργον*.

208. *ἔης*, an indefensible form, see note on 168; it is a supposed case of 'Epic diectasis' on the false analogy of *δου* B 325, aided perhaps by that of the possessive pronoun *ῆς*: *ἔῃ* (σφῆ). P. Knight reads *δο*. *ἐράσθαι* from *ἐραμαι* is also fictitious. It is apparently formed on the analogy of *ἀγάσθαι* ε 119 (cf. ε 122, π 203).

209. *τις*, each man, as in the similar passage B 382-84.

214. *ἄραρον* the 2nd aor. is used intrans. (= *ἄρθεν* above) only here and δ 777 *ἤραρε*. Cf. M 105 *ἀλλήλους ἄραρον τυκτῆσι βδεσσιν*. The juxtaposition of the trans. (212) and intrans. uses of the same word is perhaps somewhat harsh,

ἰσπὶς ἄρ' ἄσπιδ' ἔρειδε, κόρυς κόρυιν, ἀνέρα δ' ἀνῆρ. 215
 ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι
 νευόντων· ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισι.
 πάντων δὲ προπάροιθε δύ' ἀνέρε θωρήσσεσθον,
 Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,
 πρόσθεν Μυρμιδόνων πολεμζέμεν. αὐτὰρ Ἀχιλλεὺς 220
 βῆ ῥ' ἔμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέωιγε
 καλῆς δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, εὐ πλῆσασα χιτῶνων
 χλαινάων τ' ἀνεμοσκεπέων οὔλων τε ταπήτων.
 ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 οὔτε τειω σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
 τό ῥα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖω
 πρῶτον, ἔπειτα δ' ἐνιψ' ὕδατος καλῆμισι ῥοῇσι,
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον. 230

215. ΚΟΡΥΝ: τινὲς κόρυα T. 217. ΠΥΚΝΟΝ J. 218. ΘΩΡΗΣΣΕΣΘΟΝ A, γρ. T: θωρήσσαντο Ω (and γρ. A). 220. ΠΟΛΕΜΙΖΕΜΕΝ S Ambr. Vr. A. 223. ἈΓΕΣΘΑΙ: ἰόντι Zen. Aph. 224. ΟὔΛΩΝ: ἄλλων PR¹ (cr. R²). 225. ΟὐΔΕ: ΟὔΤΕ C Ambr. 227. ΤΕΙΩ: ΤΕΙΩΣ S. || ΟΕΩΝ: ΟΕΩΙ D. || ΔΤΕ CGQSTU Harl. a b, King's Par. a: ΔΤΙ Ar. Ω. 228. ΤΟ ῤΑ Ar. Ω: ΤΟΡΡΑ (τόρρα) HQU¹ Lips: ΤΩΝ ῤΑ CS Syr. (U² supr.). 229. Δ' ἔΝΙΨ: ΔΕΝΙΖ Syr. 230. ΑΦΥΣΣΑΤΟ Vr. A.

though it emphasizes the simile. *κόρυθας* τε καὶ ἄσπιδας Bentley.

215-17 = N 131-33.

218. ΘΩΡΗΣΣΕΣΘΟΝ is preferable to *θωρήσσαντο*: the termination of the imperf. in -σθον instead of -σθην, though apparently correct in H. (*H. G.* § 5) is against the later rule, and thus likely to be altered. *προπάροιθε*, local not temporal, like *πρόσθεν* below.

224. ΑΝΕΜΟΣΚΕΠΕΩΝ, cf. *χλαιῶν* ἀλεξ-ἀνεμον ξ 529. ΟὔΛΩΝ = *woollen*, see K 134. ΤΑΠΗΤΕΣ, *rugs*, used chiefly for bedding, see I 200, K 156, Ω 645 (with note), κ 12 etc.

225. ΟὐΔΕ ΤΙΣ κ.τ.λ.: the meaning of this sentence is clear though not very exactly expressed; 'he allowed no man to drink from it, and himself used it only for libations to Zeus.' The sentence starts as though it were to be 'none other drank from it, whether man or god, but Zeus alone'; but for the violent metaphor of a god drinking from the cup there is substituted the literal libation which typified the god's draught.

227. ΔΤΕ ΜΪ, see N 319; most mss. give *δτι μῆ* with Ar., but there is no

other instance of this idiom in H., though it is common in Herod. and later writers. It is therefore best to adhere to the known Homeric form *δτε*; the fact that it is only here used without a verb is a matter of no significance; see Lange *El* p. 467, where the analogy to *ὡς εἰ* and *εἰ μῆ* without a finite verb is shewn.

228. ΤΟ is lengthened by the first ictus as X 307 τὸ αἶ. οεῖω, the disinfecting power of sulphurous fumes seems to have been in some degree known in heroic times; the volcanic origin of sulphur and the sulphurous smell of a lightning flash (Ξ 415, Θ 135, μ 417) no doubt caused it to be regarded as a partly divine substance, and to this a popular etymology from *θεός* may, at all events in later times, have contributed; cf. χ 481 *οἶσε θεῖον, γρηῖ, κακῶν ἄκος*, ψ 50 *δῶμα θεεῖοιται*, Eur. *Hel.* 866, Theokr. xxiv. 94 *καθαρώ δὲ πυρώσατε δῶμα θεεῖω*.

230. ΑΦΥΣΣΑΤΟ, ladled from a *κρητήρ* which, we must suppose, stood always full in his hut.

εὐχεται ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον
οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραννον·
“Ζεὺ ἄνα Δωδωναίε Πελασγικέ, τηλόθι ναῖον,
Δωδώνης μεδέν δυσχειμέρου, ἀμφὶ δέ σ' Ἑλλοὶ
σοὶ ναῖουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι·

235

231 om. Pt Mosc. 2. || επαι' αντας Syr. 233. Δωδωναίε Πελασγικέ:
see quot. below. 234. δυσχειμέρου: πολυπίδακος Zen. || c' Ἑλλοί: Cellοί,
see below.

231. μέσῳ ἔρκει, where there stood the altar of Zeus Ἐρκεῖος, the hut being regarded as possessing the forecourt of the ordinary heroic house; cf. A 774, χ 334, and for a full collection of passages in later Greek, Jebb's note on Soph. Ant. 487. On account of the rhythm Turnebus read μέσῳ στὰς, Bentley ἔπειτ' ἀνστας (and so Syr.).

232. The neglected F in εἰσανιδῶν is remarkable in so ancient a passage; Bentley conj. εἰσαρῶν. The line is of course not indispensable. τερπικέραννον, see on A 772, and compare Pindar's εἰλασίβροντα καὶ Πῆας (fr. 144 Schröder).

233. There are several interesting variants in this remarkable address. Steph. Byzant. says (from Epaphroditos) Ζηρόδοτος γράφει Φηγιωναίε (for Δωδωναίε), ἐπεὶ ἐν Δωδώνῃ πρῶτον φηγὸς ἐμαντεύετο. καὶ Σουίδας δὲ φησι Φηγιωναίου Διὸς ἱερὸν εἶναι ἐν Θεσσαλίᾳ, καὶ τοῦτον ἐπικαλεῖσθαι· ἕτεροι δὲ γράφουσι Βωδωναίε· πῶλον γὰρ εἶναι Βωδώνην, ὅπου τιμᾶται (similarly Schol. B). Πελασγικὴ δέ, ὅτι ὑπὸ Πελασγῶν ἰδρύται τὸ περὶ Δωδώνην τέμενος. οἱ δὲ Πελαργικέ· λόφον γὰρ εἶναι λευκὸν ἐκεῖ φασιν οὕτω καλούμενον. οἱ δὲ Πελασγικέ, οὐ πέλας ἐστὶν ὁ ἄγρ., Schol. B. In the next line Schol. T says that Zen. read πολυπίδακος for δυσχειμέρου, and An. calls attention to the doubt as to whether we should read Σελλοί or σ' Ἑλλοί. This last question—the only variant of real importance—Ar. decided in favour of Σελλοί, on the ground that the river Σελλῆις (see on B 659) was named from them. As however it is doubtful whether this river was in Thesprotia at all, it is perhaps better to accept the positive testimony of Schol. A (Did. f) and Strabo (vii. 328) that Pindar (fr. 59 Sch.) called the people Ἑλλοί, and to read it in the text (they are also spoken of as Ἑλλοες, cf. Hesiod Frag. 156, Rzach, ἐστι τις Ἑλλοτίνη). On the other hand, Sopho-

kles has Σελλοί (see below), so that the question is very evenly balanced. In either case the sense is the same, col in 235 not being the dat. of σὺ but the nom. pl. of σός. For the religious connexion between Epeiros and Thessaly which causes Achilles to pray to the god of Dodona, see notes on B 881, 749. It is very probable that when migrating eastwards across Pindos the Thessalian tribes carried Dodona with them as a purely religious name, just as other migrations southward took Olympia from the north of Thessaly to Elis, but only as a sanctuary, not as a city-name. The contrary supposition, that there was a Thessalian Dodona (Skotussa?) older than the Epeiroi is in the last degree improbable, as the historical Dodona shews every sign of a hoary antiquity, and in § 327 Dodona with its oracle is clearly in Thesprotia. It would seem that the Achaian tribes when in Epeiros had adopted the worship of the prehistoric god whom they found established at Dodona, identifying him with their own Zeus—a familiar process in the history of invading peoples. Some of them, the Σελλοί or Ἑλλοί, had remained in charge of the sanctuary and oracle when other members of the same tribe had passed eastward under the name of Ἑλληνες, which was destined to pass to the whole Greek race (this view is as old as Aristotle meteor. i. 14. 9 αὕτη δέ—sc. ἡ Ἑλλὰς ἡ ἀρχαία—ἐστὶν ἡ περὶ τὴν Δωδώνην καὶ τὸν Ἀχελῷον . . . οἰκοῦν γὰρ οἱ Σελλοὶ ἐνταῦθα καὶ οἱ καλούμενοι τότε μὲν Γραικοὶ νῦν δὲ Ἑλληνες). This priestly tribe retained the customs of primitive barbarism in token of sanctity as the 'mouthpieces' of Zeus, and hence are χαμαιεῦναι. Frazer has pointed out similar curious survivals in the rules that the bedstead of the Flamen Dialis at Rome must be smeared with fine mud; and that the priest of the old Prussian god Potrimpo must sleep on

ἤμην δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,
 τήμησας μὲν ἐμέ, μέγα δ' ἱψαὸ λαὸν Ἀχαιῶν·
 ἡδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλδωρ.
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
 ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσι 240
 μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ,
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὅφρα καὶ Ἑκτωρ
 εἴσεται ἢ ῥα καὶ ὅλος ἐπίστηται πολεμίζειν
 ἡμέτερος θεράπων, ἣ οἱ τότε χεῖρες ἅαπτοι
 μαίνονθ', ὅππότε ἐγὼ περ ἴω μετὰ μῶλον Ἀρης. 245
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναυφί μάχην ἐνοπὴν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θοᾶς ἐπὶ νῆας ἵκοιτο
 τεύχεσσι τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν."
 ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.
 τῷ δ' ἕτερον μὲν ἔδωκε πατὴρ, ἕτερον δ' ἀνένευσε· 250
 νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
 δῶκε, σόον δ' ἀνένευσε μάχης ἔξαπονέεσθαι.

236. εἰ μὲν QR (εἰ μὲν ἢ μᾶλλον ἢ μὲν, Eust.). || εὐχομένοιο S. 237 ἀθ.
 Ar. Aph.: om. Zen. 239. αὐτὸς: αὐτὰρ J. 243. ἐπιστάται PS (U² suppr.)
 Lips. Vr. A Par. c d e g: γρ. καὶ ἐπιστάται καὶ ἐπιστήται Harl. a: ἐπιστάται Zen.
 244. εἰ οἱ καὶ τότε T. 247. ἱκέσθω PR Syr. 248. σὺμψαι Syr.: συμψαι DQ:
 συμψαι C. || ἀγχεμάχοις S: ἀγχεμάχοις Q Bar. Mor. 248-49 om. Vr. A.
 250. ἔδωκε: δῶκε Eust. 251. οἱ: τοι C. 252. ἀνένευσε Mor. || διχῶς γρ.
 καὶ σόον καὶ σάον Did.: cf. N 773.

the bare earth for three nights before
 sacrificing (C. R. ii. p. 322). Compare
 also Soph. *Trach.* 1166 (Herakles is
 speaking of certain oracles) ἀ τῶν ὀρέων
 καὶ χαμαικοιτῶν ἐγὼ Σελλῶν ἐσελθὼν
 δλοσ εἰσεγραψάμην. So also Eur.
Erechtheus (fr. 355) ἐν ἀσπρώτῳ πέδῳ
 εὐδουσι, πηγαῖς δ' οὐχ ὑγραίνουσιν πόδας.
 An admirable summary of what is
 known about ancient Dodona will be
 found in Jebb's note and Appendix on
 the passage from the *Trachiniae*.

236-38 = A 453-55, q.v. Ar. rejected
 237 on the ground that Achilles had not
 obtained his wish by a prayer of his own,
 but by the interposition of Thetis; he
 thus regarded 236 as quite general in its
 application. This objection, however,
 seems hypercritical; Thetis had in fact,
 if not in form, been the bearer of a prayer
 from Achilles to Zeus (see particularly
 Σ 75); and the large number of borrowed
 lines which are found in the episode of
 the restoration of Chryseis (see the Intro-
 duction to A) is a strong argument for
 the genuineness of the line here.

239. ΝΗΩΝ ἐν ἀγῶνι, see note on O
 428.

241. κῦδος ἅμα πρόες, send forth
 glory beside him, as in κῦδος ἅμ' ἔψεται
 Δ 415, κ. ὀπρδεῖ P 251, and the common
 κῦδος ὀπάζειν.

243. εἴσεται, cf. on Θ 111. It will
 be seen that there is no ms. authority for
 εἰ here, ἢ being in place in a disjunctive
 clause. ἐπιστήται, subj., 'will prove to
 know,' H. G. § 280. The variants
 ἐπιστάται and ἐπιστάται seem to point
 to an older and linguistically correct
 ἐπιστάται. Observe that in the next
 clause the indic. μαίνονται is used; we
 should probably read μαίνωνθ'.

246. δίνεται, as representing the Lat.
ful. exactum, should be an aor. But the
 other forms from the same stem seem to
 be presents; Herod. mentions that the
 traditional accentuation of the inf. was
 δίσσθαι, not δέσθαι.

248. τεύχεα, perhaps an allusion to
 the change of armour. In that case it
 must be rejected, though in itself clear
 of offence.

ἦτοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ
 ἄψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκε' ἐνὶ χηλῶι,
 στῆ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἤθελε θυμῶι 255
 εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν·
 οἱ δ' ἄμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
 ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
 αὐτίκα δὲ σφήκεσσιν ἐοικότες ἐξεχέοντο 260
 εἰνοδίῳις, οὗς παῖδες ἐριδμαίνωσιν ἔθοντες,
 αἰεὶ κερτομέοντες, ὁδῶι ἐπὶ οἰκί' ἔχοντας,
 νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι·

253. πείσας Q. 254. κλισίην δ' HQ Lips. || ἀνέθηκε' Q King's: οὕτως ἀνέθηκε διὰ τοῦ α Did. (διὰ τοῦ π ?). || ἐπὶ: ἐπὶ R. || χηλῶι: χαλκῶι Par. f (γρ. χηλῶ). 255. κλισίην R (γρ. c supr.). 258. ὄρουσαν: ἔθσαν Vv. b A. 260. ἐριδμαίνουσιν Q Harl. a, Par. a: ἐριδμαίνουσιν J: ἐριδμαίνοντες Par. g¹: ἐριδμαίνουσιν S (Sch. T is incorrectly published: it says ἐριδμαίνουσιν: εἰς ἔριν ἐμβάλλουσιν· οἱ δὲ ἐριδμαίνουσιν, ἐρεθίζουσιν). 261 ἀθ. Ar. Aph. || ἔχοντας Ar. (καὶ ἀπασαι) Ω: ἔχοντες CD¹JS¹U Syr. Bar. Lips.¹ Mosc. 2¹, Harl. a¹, Par. a c¹ d¹ f g h, and τινές Sch. T.

258. ἔστιχον is commonly taken for an aor., but no other form recurs in H. or elsewhere in Greek (ἔστιχον also in Ap. Rhod., Theokritos and Kallimachos), and the context seems to require an imperf.; compare στίχουσι· βαδίζουσι, πορεύονται Hesych. See Delbrück *Gr.* iv. p. 99.

259. Some doubt has been thrown upon the following passage, Hentze and others thinking that 278 more naturally follows immediately upon 258; the actual charge upon the Trojans being narrated in 258, it is not a suitable place for a retardation in the story and a return to the same event in 276 ἐν δ' ἔπεισον Τρώεσσιν. Furthermore the passage from 267-77 is almost entirely made up of 'tags' from other parts (267, see A 500; 268, Z 66; 270 = Z 112, etc.; 271-72, see P 164-65; 273-74 = A 411-12; 275 = 210, etc.; 277 = B 334). In fact out of the whole passage 268-75 the only words that do not appear elsewhere and have any special significance are ὡς ἂν Πηλεΐδην τιμήσομεν. Again αὐτίκα . . . ἐξεχέοντο, 259 (and 267), seems hardly in place after ἐν Τρωσὶ . . . ὄρουσαν. To this it might be replied that the principal verb in 258 is ἔστιχον, and the description is that of the march *until* they attack, the attack itself being reserved till 277. This obviates the difficulty of the connexion of 258 with the sequel, though it is certainly a forcing of the literal sense of the words. It has further been argued by Friedländer that there is a double

recension within the simile itself, the rousing of the wasps being first attributed to wanton children (260-62), and then to an innocent wayfarer (263-65). So also Nitzsch, who rejects 260-62 (writing τοὺς—or rather τοὺς τ'—for τοὺς δ' in 263), and thinks that the simile gains force, as describing the keenness for war of the Myrmidons, if the wasps' attack is conceived as unprovoked.

260. ἔθοντες, *suo more*, with the wantonness of children. So of the Kalydonian boar, κακὰ πῶλλ' ἐρδεσκεν ἔθων Οἰνῆος ἀλῶν, I 540. ἐριδμαίνουσιν, a word of doubtful formation, found only here. In sense it is evidently equivalent to ἐρεθίζουσιν, and shews no relation to ἐρίζω, to which analogy would lead us (cf. σκυδμαίνω by σκύζομαι). Hence Agar (*J. P.* xxv. 41) ingeniously conj. ἐριδμαίνωσ' ἐρέθοντες, *viz in provoking*.

261 ἀθεύεται, ὅτι τὸ κερτομεῖν οὐ τίθησιν ἐπὶ τοῦ δι' ἔργου ἐρεθίζειν, ἀλλὰ διὰ λόγων. καὶ δὲ διὰ τοῦ προειρημένου στίχου ταῦτόν ἐλρηται, τὸ γὰρ εἰνοδίους ταυτὸν ἐστι τῶι ὁδῶι ἐπὶ οἰκί' ἔχοντας καὶ τὸ ἐριδμαίνωσι τῶι κερτομέοντες, καὶ τὸ ἀεὶ τῶι ἔθοντες, ἐξ ἔθους συνεχῶς ἐπιφοιτῶντες. ἡθέτει καὶ Ἀριστοφάνης, An. With the exception of the explanation of ἔθοντες this is certainly right.

262. πείσας may have as its subject either the wasps or the children; but the application of the simile points unmistakably to the former.

τοὺς δ' εἴ περ παρά τίς τε κίων ἄνθρωπος ὀδίτης
 κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
 πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι. 265
 τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
 ἐκ νηῶν ἐχέοντο· βοή δ' ἄσβεστος ὀρώρει.
 Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὖσας·
 “ Μυρμιδόνες, ἔταροι Πηληϊάδew Ἀχιλλῆος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
 ὥς ἂν Πηλεΐδην τιμήσομεν, δς μέγ' ἄριστος
 Ἄργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,
 γνῶι δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”
 ὥς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστω. 275
 ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν.
 Τρῶες δ' ὥς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
 πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 μνηνιμὸν μὲν ἀπορρίψαι, φιλότητα δ' ἐλέσθαι·
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.
 Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο, 285

263. δ' om. Syr.¹ || τε : κε Harl. a. 264. κινήσει CGP¹QT. 265. πέταται JT.
 268. κέκλετο T. 272 ἀθ. Seleukos. || ἀγχίμαχοι Vr. A. 275. ὥτρυνε RU.
 277. σμερδαλέον S. || κονάβισσαν J. 281. ἐλπόμεναι Zen. 283. ὅποι Vr. A. ||
 φύγη(ι) PQT. 285. κλονέοντο : καὶ ἄριστοι Bar. Mor.

263. The conjunction of ἄνθρωπος with another subst. is as rare as that of ἀνὴρ is common. Perhaps the only other instance is ν 123 ὀδιδάων ἀνθρώπων. In Ω 202, η 32 ξένους may be an adj.

265. πᾶς πέτεται, for the anacoluthon see H. G. § 170; this is the only case where the verb is attracted to the number of the distributive πᾶς.

273-74 = A 411-12; they are hardly appropriate here where Patroklos is going to aid the Greeks, whereas in their original position they are a threat. Patroklos' mission is, so far as it goes, a renunciation ou Achilles' part of the severe lesson he wishes to read Agamemnon.

279. σὺν ἔντεσι, an instrumental use; cf. on σὺν τεύχεσιν, 156. μαρμαίροντας is an unusual expression as applied to

men : Düntzer would read δαιδαλέουσιν as in N 331. See however N 801.

281. ἐλπόμενοι, const. ad sensum, see H. G. § 169. Zen. read ἐλπόμεναι, apparently a correction merely for the sake of grammatical exactitude. Schol. T aptly compares Thuk. i. 110 τριήρεις πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενόδησιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν. For ἔλπεσθαι with aor. infin. = suppose, see O 110. Bergk considers 281-83 an interpolation belonging to the exchange of armour—which never has any effect but what we find here. But this is not necessary (see Introduction).

283. Aristotle (ap. Schol. T) called this line δυνάτατον τῶν ἐπὶ Ὀμήρῳ. One would expect it to mean that the Trojans took to flight, as in Ξ 507 ff.; here however they hold their ground for a time.

νῆτ' πάρα πρυμνῇ μεγαθύμου Πρωτεσιλάου,
 καὶ βάλε Πυραίχμην, δς Παίονας ἵπποκορυστὰς
 ἦγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιού εὐρὺν ῥέοντος·
 τὸν βάλε δεξιὸν ὤμον· ὁ δ' ὕπτιος ἐν κονίησι
 κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφιφύβηθεν 290
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν
 ἡγεμόνα κτείνας, δς ἀριστεύεσκε μάχεσθαι.
 ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
 ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δὲ φόβηθεν
 Τρῶες θεσπεσίῳ ὁμάδῳ, Δαναοὶ δ' ἐπέχυντο 295
 νῆας ἀνὰ γλαφυράς· ὁμαδος δ' ἀλίαςτος ἐτύχθη.
 ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 κινήσῃ πυκινὴν νεφέλην στεροπτηγέρετα Ζεὺς,
 ἔκ τ' ἔφανε πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ, 300
 ὥς Δαναοὶ νηῶν μὲν ἀπώσάμενοι δῆϊον πῦρ
 τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίνετ' ἐρώῃ·
 οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκη. 305

288. After this Q adds ἀπιοῦ οὐ κάλλιστον ὕδαρ ἐπικίθναται αἶαν (= B 850).
 290. ἀμφιφύβησεν Ar. CPR Lips.: ἀμφοφύβησεν Ω. 293. ἔσβεσαν R. || ἐν
 ἑλλω ἀκάματον πῦρ A. 298. κινήσει CT: κινήσαν G. 299. ἔφανον GQ:
 ἔφανε D: ἔφαναν CH Vr. b, Mosc. 2. || ἄκραι Mosc. 2. 300. ἀπερράγη PR.
 301. κηὸς P. 302. πολέμῳ Lips. || γίγνετ' [S]. 304. φοβέοντο:
 ἐφύβοντο HR. 305. τινὲς ἄντα ἴσταντο (i.e. ἔνεο ἴσταντο) Schol. AT.

287-88. See B 848-49. Pyraichmes has not been elsewhere named. The scholia note that in B the Paionians are archers, ἀγκυλῶται, not horsemen as here.

296. This line, as Bekker and others have remarked, is probably interpolated from M 471; not only is it quite superfluous, but the repetition ὁμάδῳ . . . ὁμαδος is very awkward.

297. The sudden gleam of new hope is magnificently compared to a sudden burst of light through clouds hanging over a mountain peak, as though a cleft were opened into the very depths of heaven.

298. στεροπτηγέρετα here only, because the regular νεφεληγερέτα is obviously impossible after νεφέλην. The idea, 'gatherer' of lightnings, is, however, not very appropriate; P. Knight conj.

Ζεὺς ἀστεροπητῆς, but why should this familiar phrase have been corrupted?

299-300=Θ 557-58; q.v. There is no question of the appropriateness of these grand lines here.

302. ἀνέπνευσαν, had breathing time; cf. A 800, where this result is anticipated. ἐρώῃ, cessation; see note on B 179. Brugmann (*Gr.* ii. p. 129) connects the word in this sense with Germ. *Ruhe*, rest. It recurs only P 761.

303. In this sentence προτροπάδην is the emphatic word; although the Trojans are repulsed (φύβηθεν, 294) they are not yet in headlong flight (cf. οὐτέ ποτε προτρέποντο E 700) and the Greeks dare not relax their efforts—just as the clouds are not cleared away by the rift in their midst. So ἀνάγκη almost=σπουδή, perforce, not from any anxiety to escape; O 655.

ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης
 ἡγεμόνων, πρῶτος δὲ Μενoitίου ἄλκιμος υἱός.
 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μῆρον
 ἔγχει ὀξυόεντι, διαπρὸ δὲ χαλκὸν ἔλασσε·
 ῥήξεν δ' ὅστέον ἔγχος, ὃ δὲ πρηνὴς ἐπὶ γαίῃ 310
 κάππεσ'. ἀτὰρ Μενέλαος ἀρήϊος οὔτα θόαυτα
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λύσε δὲ γυῖα.
 Φυλεΐδης δ' Ἀμφικλον ἐφορμηθέντα δοκεύσας
 ἔφθη ὀρεζάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος 315
 μῶν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῇ
 νεῦρα διεσχίσθη, τὸν δὲ σκότος ὅσσε κάλυψε.
 Νεστορίδαι δ' ὁ μὲν οὔτας Ἀτύμνιον ὀξεί δουρὶ
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
 ἥριπε δὲ προπάροιθε. Μάρης δ' αὐτοσχεδὰ δουρὶ
 Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολαβεῖς, 320
 στὰς πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεζάμενος πρὶν οὔτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἄκωκῇ

306. ἔνε' ἀνὴρ PR. 308. αὐτίκα δ' ἄρ R: αὐτίκα δ' ἄρα P. 310.
 ραίης ACQS. 313. ὑφορμηθέντα Aph. 315. μυῶν ADP Cant. Mosc. 2,
 Ven. B. || αἰχμῇ: ὀρμῇ Q Mor. and γρ. Lips.: ἀκμῇ Harl. a. 317. τινὲς
 οὔτας (?) T. 319. μάρης J Bar. Lips. Vr. A Mosc. 2. 321. πρόσθεν:
 προπάροιθε Harl. a.

306=O 328. In 307 the full stop is usually placed after ἡγεμόνων, but the punctuation of the text is suggested by Nikanor (αὐτίκ' ἄρα· τοῦτο καὶ ἀπ' ἄλλης ἀρχῆς δύναται λέγεσθαι, ἵνα στίζωμεν ἐπὶ τὸ υἱός), and is supported by the use of αὐτίκ' ἄρα, which regularly begins the clause—generally an apodosis after ἐπεὶ or ὅτε; but in δ 220 it is used exactly as here, after an independent sentence beginning with ἐνθα. Note the variant αὐτίκα δ' ἄρ.

313. ἐφορμηθέντα, Aph. ὑφορμηθέντα, which Nauck adopts in the sense *clam aggreddientem*. But this use of ὑπό in composition is very rare, if not unknown, in H.; ὑπόδρα approaches most nearly to it, and even there the meaning is rather different. Schol. T explains the form by ὑποχωρήσαντα, so that ὑπο= before him, as often, e.g. 303.

314. ὀρεζάμενος, cf. Δ 307 ἔγχει ὀρεζάμενος. The use with the acc. in the sense to *reach*, i.e. strike, with a weapon

recurs only in 322, Ψ 805, and always with a form of φθάνω.

316. The scholia remark that a wound at the root of the thigh (apparently in the *gluteus maximus*, which is in fact the 'thickest muscle' in the human body) would hardly produce immediate death, which seems to be implied. If the femoral artery were severed however, the victim would soon die. νεῦρα, *tendons*.

317. ὁ μὲν, as though ὁ δὲ Θρασυμήδης were to follow, in distributive apposition; the construction is altered in 321. So μ 73 οἱ δὲ δῶα σκόπελοι, ὁ μὲν κ.τ.λ. is followed by τὸν δ' ἑτερον σκόπελον, 101.

321. τοῦ is gen. after ὦμον, which is governed by ὀρεζάμενος, as in 314; οὐδ' ἀφάμαρτεν being parenthetical, as Δ 350. But Brandreth's conj. τὸν for τοῦ is very probable.

323. ἄφαρ seems here, as in some other places, to have merged the sense of *quickly* into a general asseverative force, such as 'right into the shoulder.' See note on Δ 418.

δρῦψ' ἀπὸ μυώνων, ἀπὸ δ' ὀστέον ἄχρις ἄραξε.
 δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν. 325
 ὥς τῶ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς ἔρεβος, Σαρπηδόνος ἐσθλοὶ ἐταῖροι,
 υἱες ἀκοντισταὶ Ἀμισωδάρου, ὃς ῥα Χίμαιραν
 θρέψεν ἀμαιμακέτην πολέσιν κακὸν ἀνθρώποισιν.
 Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας 330
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ 335
 ἥμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω,
 τῶ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὐατος αὐχένα θεῖνε
 Πηνέλεως, πᾶν δ' εἴσω ἔδω ξίφος, ἔσχεθε δ' οἶον 340
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισι
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
 ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.

324. μυιώνων ADPTU Vr. A Mosc. 2. 328. ἀμισωδάρου P. 330.
 ἀπορούσας J. 331. αἰεῖς Q. 335. συνέδραμον PU¹. || ἔγχεῖ Harl. a.
 337. αἰεῖς C. 338. καυλὸν [G ?]JQRT: καυλῶι Mor. Bar.: ἐάλον S: καλόν
 (καλόν) Ω. 339. ἐρράσθη JR. || ὑπ': ἀν' Vr. b. 340. ἔσχε δὲ οἶον GH (δ').
 344 om. Lips.

324. *δρῦψ' ἀπὸ μυώνων*, *tore away from the muscles* which join it to the shoulder. *ἄχρις*, *completely*, Δ 522.

326-29. These lines, besides falling under the suspicion which hangs over the presence of Sarpedon in the original *Μῆνις*, contain several unusual expressions, and were rejected by P. Knight. *βήτην εἰς ἔρεβος* is a phrase which does not occur elsewhere, though we have *ἰεμένων ἐρεβόσδε*, v 356. *ἀκοντισταὶ* recurs only in σ 262. *Ἀμισωδάρος* is not named in the other passage referring to the Chimaira (Z 179-83), which is apparently a wild beast and not one 'nurtured' by a human being. It has been noticed that Amisodaros is a genuine non-Greek name; the form resembles Pixodaros of Karia (Herod. v. 118), Pandaros, and Akestodaros in a Cyprian inscription. The name is probably connected with the town of Amisos

in Pontos. For the rationalizing history of him see Plut. *Mor.* 247 f.

329. *ἀμισαικέτην*, see on Z 179.

333-34. See E 82-83. *ὑπεθερμάνθη*, the *ὑπό* implies 'thereat.' Δ 417.

338. *φάλον*, App. B, vii. 2; *καυλόν*, N 162. mss. generally give *καλόν*, but the separation of adjective and substantive by the end of a line is not Homeric (see N 611). The accentuation *καλόν* shows that some took it to mean *wood*, cf. Hes. *Opp.* 427 *ἐπικάμπτω καλα*. The word is found only in plur.

340. *ἔσχεε*, *held fast*, intrans., as M 461, etc. We cannot supply *κάρη* as object, on account of the manner in which it is mentioned immediately afterwards; nor *ξίφος*, because the skin would not be said to stop the sword.

341. *παρηέρην*, *hung down at the side*; see on *ἄορτο* Γ 272.

343-44. See E 46-47, with notes.

Ἴδομενεὺς δ' Ἑρύμαντα κατὰ στόμα νηλεῖ χαλκῶι 345
 νύξε· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε
 νέρθεν ὑπ' ἐγκεφάλοιο, κέασσε δ' ἄρ' ὅστέα λευκά·
 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας
 πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν. 350
 οὔτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
 ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισι
 σίνται, ὑπὲκ μῆλων αἰρεύμενοι, αἷ τ' ἐν ὄρεσσι
 ποιμένος ἀφραδίησι διέτμαγεν· οἱ δὲ ἰδόντες
 αἷφα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355
 ὥς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
 δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
 Αἶας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστήι
 ἴετ' ἀκοντίσσαι· ὁ δὲ ἰδρεΐηι πολέμοιο,
 ἀσπίδι ταυρεΐηι κεκαλυμμένος εὐρέας ὦμους, 360
 σκέπτειτ' ὀιστῶν τε ῥοῖζον καὶ δοῦπον ἀκόντων.
 ἦ μὲν δὴ γίνωσκε μάχης ἑτεραλκία νίκην·
 ἀλλὰ καὶ ὥς ἀνέμμυε, σάω δ' ἐρίφρας ἐταίρους.

345. Ἑρύμαντα: τινὲς Ὀρύμαντα T. 346. ἐξεπέρησε U. 347. κέασσε Q Lips. (γρ. κέασε). || λευκά: χαλκά L (χαλκός?). 348. ἐκ δ': ἐν δ' U: οὐδ' J. 349. ῥίνα J. 351. οὔτοι ἄμ' Harl. a (γρ. ἄρ). || ἔλεν C: || ἕκαστον Syr. Par. c e g: ἐν ἄλλωι ἄνδρας ἀρίστους A. 352. ἐπύχραον S: || ἐρίφρασι R. 353. αἰρούμενοι J: γρ. καὶ αἰρεύμενοι X. || οὕτως αἷ τε θηλυκῶς, αἷ δίς Didl. (others οἷ τε). 354. διέτμαγεν Ar. Ω: διέτμαγον S Syr. Par. b c g. 356. ἀπέχραον G. 358. ἐφ': ὑφ' L. 362. γινώσκε Syr. 363. ἀνάμμυε J.

350. πρᾶσε, *spirted* or even 'blew' out the blood; see on A 481.

353. The change of gender, *μύλων* . . αἷ τε is harsh, but it may be paralleled by E 140, and is used as though *δίς* had preceded. Fick would reject from ἢ ἐρίφοισι to αἰρεύμενοι, so getting rid of this harshness, and also of the Ionic contraction αἰρεύμενοι. Besides *ὑπὲκ μύλων*, from among the herd, is inconsistent with *διέτμαγον*, which makes them stragglers from the main body. There is, therefore, something in favour of his athetesis; though the words are not like the empty work of an interpolator. Agar's *μητρῶν* for *μῆλων* is ingenious, but the form is not Homeric (J. P. xxv. 43). *ἐπέχραον*, β 50 *μητέρι μοι μνηστῆρες ἐπέχραον*, *beset*. See on E 138, Φ 369.

358. ὁ μέγας, the article occurs here only in this phrase, which is perhaps a mistake for Αἶας δὲ μέγας. Cf. Αἶας τε

μέγας καὶ δῖος Ὀδυσσεύς I 169, and so Λ 563, etc. The usual phrase is μέγας Τελαμώνιος Αἶας.

359. ἰδρεΐηι as H 198, and compare Hector's own boast in H 237-41.

361. σκέπτετο, so P 652 σκέπτεο. The only other instance in H. is *σκεψάμενος* μ 247, so that here there is no sign of the later preference of the aor. fut. and perf. over the pres. and imperf. of this verb. *σκοπεῖν* is not found in H. at all. The use of the verb with *ροῖζον* (*whistling*, ι 315, K 502) and *δοῦπον*, both expressing *sound*, is rather curious; 'he watched for' is of course the sense.

362. μάχης ἑτεραλκία νίκην, the turn of the tide of victory; see note on H 26.

363. σάω, from the non-thematic form *σάωμι*, found again in Φ 235, and as an imper. in ν 230, ρ 595. See note on I 424.

ὥς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνει, 365
 ὥς τῶν ἐκ νηῶν γένετο ἰαχὴ τε φόβος τε,
 οὐδὲ κατὰ μοῖραν πέραον πάλιν. "Εκτορα δ' ἵπποι
 ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν
 Τρωϊκόν, οἳς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε.
 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370
 ἄξαντ' ἐν πρώτῳ ρυμῷ λίπον ἄρματ' ἀνάκτων.

365. ἐκ δίης: εὐδίης P (γρ. ἐκ δίης) R (supr. ei over i). || τε: γε T. || λαίλαπι
 Par. e and Ar. ἐν τοῖς ὑπομνήμασι. || τείνει (P¹?) QRT: τείναι (i.e. τείνει supr.
 η) D: τείνοι (P¹?) Bar. Mor. 367. πέραον P (πέραον Pm): πέραον U. 369.
 ἔρυκε: ἔεργε Syr. 370. ἐρυσάρματοι Lips. (supr. ec).

364. The following passage contains many difficulties and inconsistencies. The opening simile is obscure. The unexcused and unexplained flight of Hector in 367 is strange after his very different attitude in 363. ἐκ νηῶν should rather be ἀπὸ νηῶν, as they are no longer among the ships, unless the phrase is meant to be a recapitulation of the whole retreat; but then the second mention of Hector would be out of place, as it must be meant to follow after what is said in 358-63. Again, to say nothing of the entire omission of the wall, it is hard to see how the trench can hinder the fugitives on foot while it causes no hindrance to Hector in his chariot; in M 61-79 the conditions are exactly the opposite. The filling up of the trench by Apollo in O 356 is entirely forgotten; but for this the absence of the wall might be explained from O 361. Linguistically the dual ἄξαντε in 371 is doubtful, and the omission of the digamma in ἄρματ' ἀνάκτων hardly remediable. It is clear, then, that there is some interpolation. Naber would reject only 367-71, but this, besides leaving the questionable simile, gives a very harsh repetition, ἰαχὴ τε φόβος τε . . . ἰαχὴ τε φόβος τε separated only by a single line. The least that can be condemned is therefore, as it would seem, 364-71. The interpolation of the last four lines is easily explicable, if it be admitted that the original Μῆνις knew nothing of the wall; when it had once been inserted into the poem, it needed mention in a retreat as much as in an advance.

365. On the phrase αἰθέρος ἐκ δίης see App. H. The variant εὐδίης is interesting; it might mean 'amid clear

weather,' but it does not help the metaphor. εἰδιος is not a Homeric word, and in later poets the εἰ is always short, except rarely in arsis.—The simile is very vague and inappropriate; 'as a storm-cloud appears on the face of heaven, such was their shouting and panic out of the ships.' It is hard to see what the point of comparison is. A crowd of men is sometimes called a νέφος, but there the similarity seems to end. The interpolator of the allusion to the trench seems to have aimed at a counterpart to the great cloud simile of 297 ff.; because the coming of the Myrmidons is there compared to the breaking of clouds, the departure of the Trojans may be compared to the coming of clouds. The result hardly justifies the argument. λαίλαπα, ἐν τοῖς ὑπομνήμασι κατὰ δοτικὴν τὸ "λαίλαπι," ἵν' ἦ δταν ὁ Ζεὺς ἐν λαίλαπι παρατείνῃ τὰ νέφη, Schol. T.

367. οὐ κατὰ μοῖραν, cf. M 225 οὐ κόσμῳ παρὰ ναύφιν ἑλενομέθ' αὐτὰ κέλευθα. Schol. B (Porph.) on Z 488 οὐ κατὰ τὸ καθήκον, ἀλλὰ αἰσχροῶς. πέραον, crossed, but whether the wall or the moat is meant we are not told.

368. σὺν τεύχεσι seems to mean 'in spite of the weight of his armour.'

371. 'The Dual is used of a group of pairs . . . The Dual ἄξαντε (like the sing. ρυμῷ) refers to one chariot. Probably too we should read ἄρμα ἀνάκτων (i.e. Φανάκτων), H. G. § 170, comparing Ψ 362 πάντες ἐφ' ἵππων μάλιστα γὰρ δειραν, ν 348 ὅσος δ' ἀρσφεν δακρυόφιν πίμπλαντα, I 503, τ 444. But it must be noticed that the sing. ρυμῷ, as describing generally a single spot belonging to each chariot, is not really a support for this; the poet would hardly have said ἐν

Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
 Τρωσὶ κακὰ φρονέων· οἱ δὲ ἰαχῇ τε φόβῳ τε
 πάσας πλήσαν ὁδούς, ἐπεὶ ἄρ' τμάγεν· ὕψι δ' ἀέλλῃ
 σκίδναθ' ὑπαὶ νεφέων, τανύοντο δὲ μώνυχες ἵπποι
 ἄσφορρον προτὶ ἄστρ' νεῶν ἄπο καὶ κλισιάων.

375

Πάτροκλος δ' ἦι πλείστον ὀρινόμενον ἶδε λαόν,
 τῇι ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτον
 πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνακυμβαλίζον.
 ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι

380

372. σφεδανὸν Ar. Ω: others σφεδανῶν (see on Φ 542).
 ἐν ἄλλῃ ἀσφορρον προτὶ ἄστρ' ἐλιχέοντων ὑπ' ὀχέων A.
 ἐποίῳ H. || ἀνακυμβαλίζον Ar. A Syr.: ἀνακυμβαλίζον Ω.
 ἀνα GR. || ὑπέρθορον Q Cant.

376. ποτὶ LR. ||

379. ἐξ ὀχέων :

380. ἄρα :

πρώτοις ῥυμοῖς in any case when he meant that all were broken at the same place. It looks as though the interpolator (see Introd.) had adapted a line, perhaps from an old Epic, which applied to the breaking of a single chariot, by simply reading ἄρματ' ἀνάκτων for ἄρμα ἀνακτος, under the belief supported by Zen. (probably not without ancient tradition) that the dual could be used as a plural; or the line may merely be made up of Z 40 (q.v.) and II 507. The harshness of the constr. will be somewhat softened if we read πολλῶν for πολλοί. ἐν πρώτῳ ῥυμῷ, at the front end of the pole, where the yoke was attached, see App. M. This would of course be the likeliest place for the pole to break; and as the horses were attached by the yoke only, without traces, a fracture there would at once set them free.

374. ὁδούς, probably the tracks across the plain. τμάγεν, were cut up into straggling bodies, cf. 354. ἀέλλῃ, so mss.; edd. have generally altered it to δέλλῃ, on the analogy of θέλλῃ. The nom. sing. does not occur elsewhere, and there is no justification for deserting ms. authority. For the use of the word to signify a cloud of dust cf. Ψ 366, and κοῖταλος δέλλῃς Γ 13.

375. ὑπαὶ νεφέων, up to the clouds, see on O 625. Editors unanimously read ὑπό, mss. unanimously (so far as is known) ὑπαί. Of course the former is metrically adequate; but the latter is quite firmly established and is found occasionally in Trag. (e.g. Soph. El. 711, Aisch. Ag. 892 etc.), doubtless as an archaism. Cf. also ὑπαιθα, and παραι-, μεταί- in composition. Prepositions

originally being adverbs, the locative termination is unobjectionable. There seems to be no reason therefore for favouring one form at the expense of the other. It is likely enough that in many places the antiquated form in -αι has had to give place to the more familiar.

379. ἀνακυμβαλίζον occurs only here in Greek. It is commonly explained 'turned over with a rattle,' as from κύμαλον. The analogy with κύμαχος (E 586 ἐκπεσε δίφρου κύμαχος ἐν κοινήσῳ) is very close, and the two words were doubtless connected; where both are so obscure it is useless to say more, or to correct the text, with Valkenaer and others, to ἀνακυμβαλίζον.

380-83. Here again we have a passage apparently interpolated in order to bring in an allusion to the trench. It will be seen that the simile in 384 which refers to the whole Trojan cavalry comes in far more appropriately after the account of the confusion of the Trojan horses at large in 378-79 than where a transition has been made to two single teams in 380 (Patroklos') and 383 (Hector's). The transition, too, from δίφροι (379), the chariots of the enemy, to ὠκέες ἵπποι, P.'s horses, is harsh, because when we first read 380 we suppose that the horses meant are those belonging to the chariots in question; it is only when we come to the end of 382 that we find that we are wrong. The phrase ἐπὶ Ἑκτορι κέκλετο θυμός, his heart bade him attack Hector, is quite unlike any of the uses of the very frequent κέλομαι, which requires the infin. to be expressed, and the omission of the object (Patroklos? or his horses?) makes the phrase doubly obscure.

[ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,
 πρόσσω ἰέμενοι, ἐπὶ δ' Ἑκτορι κέκλετο θυμός·
 ἴετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθών
 ἡματ' ὀπωρινῶι, ὅτε λαβρότατον χέει ὕδωρ
 Ζεὺς, ὅτε δὴ ἀνδρεσσι κοτεσσάμενος χαλεπήνηι,
 οἱ βίηι εἰν ἀγορῇι σκολιάς κρίνωσι θέμιστας,
 ἐκ δὲ δίκην ἐλάσσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,

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381 *om.* ACDHSU Syr. || ἄμβροτοι Q. 384. *ως δ' ος' υπο* Syr. || βέβρυχε
 R Bar. Mor. Vr. A: βέβρυχε T. 385. *ἄσπι χειμερίω* PR (χαμ- R!). || *χέν* L
e corr. 386. *ὅτ' ACH* Syr. Mosc. 2 Lips.: *ὅτ' τ' Ω.* 387. *εἰν om.* Q: *ἐν* J:
εἰ G. || *κρίνουσι* Harl. a. 388. *ἐλάσσωσι* Harl. a.

381. This line is interpolated from 367, evidently because the ambiguity of *ὠκέες ἵπποι* (see above) was felt to require immediate correction.

384. This very remarkable simile, with which we may compare that in Δ 450 ff., has been roughly treated by many critics; Fick goes so far as to call it 'simply absurd' (sogar abgeschmackt). The picture is surely a very fine and appropriate one. The Trojan horses, broken from their chariots and galloping in wild confusion across the plain, are compared to the torrents in a mountain country during a time of rain so excessive that it can only be regarded as a divine judgment. The only lines to which exception can fairly be taken are 387-88 (see note). The comparison of mountain torrents to galloping horses has not improbably given rise to the legend of the Centaurs. *κελαινή*, dark with the clouds that cover it. Spitzner conj. *κελαυνή*, comparing Δ 747 *κελαυνή λαλαπὶ ἴσος*, but the change is needless, and the order of the words is against it. *βέβρυχε*, as though the clouds were a heavy weight upon the earth—a most vigorous and picturesque expression. The variant *βέβρυχε, σποασι*, is also possible, and corresponds well with the *σπεράχοντο* of 393; see μ 242 (of Skylla) *ἀμφὶ δὲ πέτρῃ θεῶν βεβρύχει*.

385. The variant *χειμερίω* is perhaps a reminiscence of the fine simile in M 279. It is less appropriate here, for the winter is a comparatively fine season in Greece, autumn being the time of heavy rain. *ὀπωρινῶι*, see on E 5.

386. Edd. generally read *δὴ ῥ'* without authority. *ὅτ'* remains long before a

vowel in the same position in Z 306, K 536, Δ 171, N 633.

387-88. There are many reasons for thinking this couplet spurious. It entirely spoils the balance of the simile by laying weight on a point which is far removed from the required picture. The phrase *κρίνωσι θέμιστας* for *δικας* is not Homeric in expression or thought; to H. the *θέμιστες* are rather laws or principles than judgments to be given, and they are in the keeping of the kings, not, as seems here to be implied, in the power of the community. *ὅπιν* is a word occurring elsewhere only in the *Od.* (twice in ξ, once each in υ and φ), and in Hesiod, Pindar, etc. (see L. and S., s.v.). The couplet is evidently made up from Hesiod *Opp.*, cf. 221 *σκολιῆς δὲ δίκης κρίνωσι θέμιστας*, 223 (*Δίκη*) *κακὸν ἀνθρώποισι φέρονσα ὃ τέ μιν ἐξελάσσωσι καὶ οὐκ ἰθείαν ἐνεῖμαν*, and the following passage concerning the blessings given by Zeus to men who give righteous judgments. Again in 250 we find *ὅσοι σκολιῆσι δίκηςιν ἀλλήλους τρίβουσι, θεῶν ὅπιν οὐκ ἀλέγοντες*. The excellent opportunity for a sententious interpolation was evidently too much for a poet of the Hesiodic school.

389. *τῶν* must mean 'the rivers of these men,' a strange expression, but less harsh than the alternative which regards *τῶν* as referring in a collective sense to *ὕδωρ* above, 'these floods.' Possibly the word may have been altered by the interpolator; e.g. it may have been *τοῦ* (sc. *ὕδατος*), which would seem to have too distant a reference when the two lines had been added.

πολλὰς δὲ κλιτὺς τότ' ἀποτμήγουσι χαράδραι, 390
 ἐς δ' ἄλα πορφυρέην μεγάλη στενάχουσι ρέουσαι
 ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων.
 ὥς ἵπποι Τρωιάι μεγάλη στενάχοντο θέουσαι.

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας, 395
 ἀψ' ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόλλος
 εἶα ἰεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺ
 νηῶν καὶ ποταμοῦ καὶ τεύχεος ὑψηλοῖο
 κτεῖνε μετατῶσιν, πολέων δ' ἀπετίνυτο ποιμήν.
 ἔνθ' ἦτοι Πρόνουν πρῶτον βάλε δουρὶ φαεινῷ,
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα. 400
 δούπησεν δὲ πεσών. ὁ δὲ Θέστορα Ἥνοπος υἱὸν

391. αἰς Syr. || ῥέοντες Q. 393. τρώων D. 394. πρῶταις ἐπέκερσε
 φάλαγγι Syr. || ἐπέκερσε DJT Lips. Vr. d: ἀπέκερσε Q Cant.: δ' ἀπέκερσε S.
 396. ἐπιβαίνειν PR. 398. ἀπετίνυτο CPR: ἀπαίνυτο Q. 399. πρῶτων
 πρόνουν H. || ἐν ἄλλω βάλε ποιεμένα λαῶν A.

390. ἀποτμήγουσι, the torrent beds divide the hill-sides. The force of ἀποτμήγειν is not necessarily the same as our 'cut off,' i.e. it does not always imply the separation of the thing cut from something else, but may mean merely a division within it by a deep cleft as we say 'cut up'; see note on λαίμων ἀποτμήξει (ἀπαμήσει) Σ 34.

391. πορφυρέην, the epithet is only here applied to the δῆς or shallow water of the coast; when used of water it elsewhere belongs only to κύμα. Virgil imitates the line, *Georg.* iv. 373 *In mare purpureum violentior effluit amnis.* For the personification in στενάχουσι cf. Ψ 230 Ὁρητικὸν κατὰ πόντον, ὁ δ' ἔστεινεν οἴδατι θύων. †

392. ἐπὶ κάρ, an obscure phrase; the ancients doubted if it should be written in one word or two, and explained *headlong* (as from ἐπὶ κάρα) or *sideways*. The adj. ἐπικάρσιαι (ι 70), of ships in a storm, is equally doubtful. The sense *headlong* certainly suits this place best; but the adj. (like ἐγκάρσιος) always means *athwart* in later Greek. The derivation of this sense is obscure. μινύθει, intrans., as P 788, δ 374. ἔργα, chiefly or solely *village* in this connexion. Cf. B 751, E 92, M 283, T 131, β 22, ε 344 Ἰθάκης ἔργα = the fields of Ithaca.

394. ἐπέκερσε, cf. O 467, Π 120, where the verb is used in a metaphorical sense. Here we may equally translate 'cut off, thwarted'; the sense seems to be that

Patroklos outstrips the foremost battalions of the Trojans and stops their career. The variant πρῶταις ἐπέκερσε φάλαγγι of Syr. is probably a reminiscence of πυκνῆς ἐπέκερσε φάλαγγι, N 145 (cf. ἐπέκερσε in T, etc.). ἀπέκερσε of QS would exactly represent our *cut off* from retreat, and is what we should expect to find. The word recurs only in the literal sense, K 456, etc., but cf. ἀποτμήγειν K 364, A 468, X 456.

395. πόλλος ἐπιβαινέμεν, to set foot in the city, as ζ 262 ἐπὶ πόλιος ἐπιβείμεν.

397. τεύχεος clearly means the wall of Troy, not the Greek wall, as many have supposed; in the latter case it is impossible to get any sense out of the words, whereas the line as it stands is free from objection if we consider that in the original Μῆνις there was only one wall—that round Troy; so that after the excision of 364-71, 380-83 there is no longer any ambiguity in the words. Almost all editors regard the line as a mere gloss, because they hold that τεύχεος necessarily means the Greek wall.

398. πολέων ἀπετίνυτο ποιμήν, *exacted vengeance for many fallen Greeks*. This is the regular sense of the mid. ἀποτίνυμαι (β 73) with ἀπεισάμην and ἀποτίσμαι, the act. ἀποτίω being = to pay back. Cf. note on N 745. 400 = 312.

401. Ἥνοπος υἱόν, cf. ε 445. The constr. is dropped and resumed again with νύξ, 404.

δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέστωι ἐνὶ δίφρῳ
 ἦστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
 ἠνία ἤτχθησαν· ὁ δ' ἔγχεϊ νύξε παραστάς
 γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πείρειν ὀδόντων, 405
 ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς
 πέτρῃ ἐπι προβλήτι καθήμενος ἱερὸν ἰχθύν
 ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῶι·
 ὥς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῶι,
 καδ' δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός. 410
 αὐτὰρ ἔπειτ' Ἑρύλαον ἐπεσσύμενον βάλε πέτρῳ

402. δεύτερος R. 403. ἐκ γὰρ : καὶ γὰρ L. 405. ὀδόντας T Vr. A.
 406. ἔλκε Ar. Ω : εἶλκε GQ. 408. οἴνοπι Q. 409. ἔλκ' Ar. Ω : εἶλκ'
 CDGJSTU : εἶκ' Q : εἶλκεν Lips. : ἔλκετ' P. 411. ἐρύλαον DJ Harl. a,
 Mosc. 2^a : εὐρύλαον LS : εὐρύαλον APQRT Cant. Mor. Lips. : ἐρύαλον CGHU. ||
 ἐπεσσύμενος (A supr.) D, γρ. T. || πέτρῳ : δουρὶ R (γρ. πέτρῳ) : πέτρῳ ἢ
 πέτρῃ Eust.

403. ἐκ . . πλήγη as N 394.

404. Note the hiatus at the end of the first foot; van L. writes ἠνία F(oi), Brandreth ἠνία Foi ἤτχθεν. But see on B 87.

405. πείρειν, drove it through; the word generally means to pierce, the object being the thing pierced, not, as here, the spear. It is possible here, however, to make ἔγχος the subject, it pierced through the teeth. αὐτοῦ is a suspicious word, as it seems to mean 'his' in the weakest sense, Ἀττικῶς as the Schol. say. Bekk. conj. αὐτῶν, through the very teeth.

406. δουρός, by the spear, as though it were a part of the man, like χειρὸς ἐλεῖν. ὥς ὅτε sc. ἔλκει or ἔλκετ. The simile from angling is worked out at greater length in μ 251-54, where ἐπὶ προβόλῳ and θύραζε remind one of the present passage. See also on Ω 80-82.

407. For the use of ἱερὸν here see note on A 366 and App. D (vol. i. p. 592). ὅτι οὐκ ἐπὶ τι εἶδος ἰχθύος φερόμενος εἰρηκεν ἱερὸν ἰχθύς, καθάπερ τινὲς ἀποδεδώκασιν τὸν πομπίλον, οἱ δὲ τὸν καλ-
 λυθύν (v. Lex.). ἀλλὰ κοινότερον τὸν ἀνθρώπου καὶ εὐτραφῆ, ὡς ἱερὸν βοῦν λέγομεν τὸν ἀναιμένον, An., i.e. fat as a sacred ox which has no work to do. So Fäsi explains the adj. to mean 'living an idle life' like sacred cattle, *nullo mortali opere contacti* (Tac.), and owning allegiance only to the god of the sea. But all this is needlessly far-fetched. There is in fact abundant evidence for the

sanctity of fish both in Greece and elsewhere; Frazer gives it with his usual wealth of reference in *Paus.* iv. 153-54. The Homeric Greeks had only partially outgrown the superstitious dislike to eating the sacred fish; they would do so under the stress of necessity (see δ 368-69), but they still retained the epithet which implied that it was wrong.

408. ἥνοπι, only here, Σ 349, κ 360, always in the same phrase, like νύρῳψ (see on B 578), and equally uncertain in origin and meaning with that word. As καί is not shortened, the word was presumably *Fήνοψ*.

410. στόμα F ὥσε Brandreth.

411. βάλε πέτρῳ, he is therefore on foot; in 378 (ἐχε=drove) he was still on the chariot, and in 427 he is again mounted. This illustrates the rapid mounting and dismounting of the heroes, which is a constant characteristic of Homeric warfare. Düntzer is wrong in taking it as evidence that 411-17 are interpolated; this does not do away with the difficulty, for it is not clear that παραστάς in 404 can be used of 'coming up' in a chariot. The passage, however, is an insignificant and mechanical production, made up of names and repetitions of lines from other places (411 cf. T 288; 412=T 387; 413 cf. Φ 118; 414=N 544; 418=M 194), and can be perfectly well dispensed with. Another Ἑρύλας (415) was killed a short time back (345); repetition within such

μέσσην κακ κεφαλὴν· ἡ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριάρῃ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 αὐτὰρ ἔπειτ' Ἑρύμαντα καὶ Ἀμφοτερὸν καὶ Ἐπάλτην 415
 Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε
 Ἴφέα τ' Εὐῖππόν τε καὶ Ἀργεάδην Πολύμηλον
 πάντας ἐπασσυντέρους πέλασε χθονὶ πουλυβοτείρῃ.
 Σαρπηδὼν δ' ὡς οὖν ἴδ' ἀμιτροχίτωνας ἐταίρους
 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας, 420
 κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
 “αἰδῶς, ὦ Λύκιοι, πόσε φεύγετε; νῦν θοοὶ ἔστε·
 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.” 425
 ἡ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
 οἱ δ', ὥς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι

416. πύρην G: πύρον Lips. 418. πολυβοτείρῃ U. 419. δ' om. Bar. Mor. ||
 οὖν ἴδ': εἶδεν Lips.: εἶδ' Q. 420. δαμέντας: σκάνοντας PR. 423. γὰρ:
 δ' ἄρ' Vr. A. 428. οἱ δ' ὥς τ': ὥς δ' ὅτε Bar.

narrow limits is usually avoided, even with unimportant names.

419. For the position of the following episode in the story see *Intro.* ἀμιτροχίτωνας, App. B, iv. 5. This seems to be regarded as a national peculiarity of the Lykians. There are but few other similar allusions in H., see B 542, Δ 533. The Greeks do not differ from their neighbours in dress. There is evidently no difference between the arms of Diomedes and the Lykian Glaukos when they exchange in Z: see *Helbig H. E.*² p. 6 ff.

421. καεσπόμενος is here absolute, the dat. being taken with κέκλετο.

422. ἔστε imper.; we can equally read ἐστέ [*indic.*], and the choice is not easy. The latter gives a tone of bitter sarcasm well suited to the passage, 'now ye are swift' (*viz.* when running away); the point depending on the fact that *θοός* when used of men is properly a word of praise, 'keen in attack'; its use of flying, or at least reluctant, warriors is therefore a strong oxymoron. It is, however, perhaps better to accept the simple and straightforward imper. 'now be swift to fight'; γάρ in the next line has a more natural connexion if it ex-

presses a continuation, not an opposition, to what immediately precedes.

423. ἀντήσω, here only with gen. of meeting an opponent (and σέθεν ἀντίδοσαιμεν H 231), the dat. being the regular case, Z 399, H 423, and so with ἀντίδαν Z 127, Φ 151, 431; we have ἀντήσειε μάχης H 158 and ἀντίδαν πολέμοιο frequently, when the gen. is clearly partitive; here it is to be explained from the 'improper preposition' ἄντα, and is probably the 'pure' gen. (*H. G.* § 152). These words of Sarpedon's are the only indication of any doubt on the Trojans' part as to who Patroklos really is; they clearly intimate that he is not mistaken for Achilles (οἶδε μὲν ὅτι οὐκ Ἀχιλλεύς· ἀγροεὶ δὲ εἰ Πάτροκλός ἐστιν, Sch. T).

424-25 = E 175-76.

428. αἰγυπιοί, see on H 59. ἀγκυλοχεῖλας recurs in τ 538, χ 302, *lit. with curved lips*, of the hooked beak, cf. Eur. *Ion* 1199 of doves ἐς αὐτὸ χεῖλη . . καθήκαν. Still the phrase is an odd one. ἀγκυλοχῆλαι has been proposed (*χηλή* of birds' claws Aisch. *Pers.* 208, Soph. *Ant.* 1003, Eur. *Ion* 1208) but this would be a mere repetition of γαμφώνυχες (so *Et. Mag.* s.v.).

πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαι. 430

τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πᾶς ἀγκυλομήτεω,

"Ἡρην δὲ προσέειπε κασυνήτην ἄλοχόν τε·

"ὦ μοι ἐγών, ὃ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν
μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.

διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435

ἦ μιν ζῶν ἐόντα μάχης ἄπο δακρυόεσσης

θείῳ ἀναρπάξας Λυκίης ἐν πίοι δῆμῳ,

ἦ ἦδ' ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω."

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια "Ἡρ·

"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 440

ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,

ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;

ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

αἶ κε ζῶν πέμψῃς Σαρπηδόνα ὄνδε δόμονδε, 445

429. κλάζοντες PQRT. || μάχονται CGHQSU. 430. κεκληγότες JPQRS

Harl. a, King's Par. c e g j: κεκληγότες T: κεκληγότες Par. h: ἐν τῇ ἐτέρᾳ

τῶν Ἀριστάρχου κεκληγότες Did. 431. κρόνου κ.τ.λ.: πατὴρ ἀνδρῶν τε

ἔσθ' τε JT. 432-58 om. Zen. 433. ὦ μοι: αἶ αἶ Plat. Rep. iii. 388 c.

435. μέμον' ἐν JS (μαίμων'). 437. λυκίων Q. || ἐνὶ GQ. 440. ἔειπας ἢ

ἔειπες Eust. 442. ἐθέλεις Vr. b. 445. ζῶν (ζῶν) Ar. Ω: ζῶν DHPQRSTU

Harl. a b d, King's Par. a b c¹ e f g j, and ἄλλοι ap. Did.

430. κεκληγόντες, see M 125.

432. ὅτι Ζηνόδοτος καθόλου περιγράφει (ejects) τὴν ὁμίλιαν τοῦ Διὸς καὶ τῆς Ἥρας (432-58, or 431-61?) An. His ground was that Hera had left Ida and gone to Olympus (O 79), and we have heard nothing of her return; to which Ar. replied, ὅτι πολλὰ κατὰ συμπέρασμα λέγει ὁ ποιητὴς σωπαμένως γεγονότα. A more important consideration for us lies in the probability that the whole of the Διὸς ἀπάτη is of later origin than the present passage. We have therefore no special ground for regarding Hera as anywhere but with Zeus; possibly the poet thinks of both as still on Olympus, just as in the very similar scene X 167-87. See note on 677. There are no linguistic faults, and the only serious objections are those which apply to the single passage 444-49 (see note on 445). It is true that the lines 439-44 occur in other passages, and that there seems to have been a tendency on the part of later rhapsodists to interpolate scenes

in Olympus. This does not justify any serious doubt as to the position of the passage in the original form of the Sarpedon episode. See also note on 666.

435. διχθὰ, so α 23 (in the literal sense); elsewhere δίχα Σ 510, etc., and once διχθάδια Ξ 21.

436. ἄπο, far away (as Δ 242), with θείῳ.

439-40 = A 551-52; 441-43 = X 179-81; 443 = Δ 29, q.v.; 444 = A 297, etc. For πεπρωμένον αἴσῃ see on O 209, and for δυσηχέος B 686.

445. ζῶν, see note on γῶς E 887—the only other instance of this short form. Probably we should read εἰ ζῶν πέμψῃς—note that more than half of our mss. read εἰ κε ζῶν. εἰ κε σὸν Bentley (αἶ κε σὸν van L.). Perhaps Fick is right in regarding the form as evidence of the later origin of 444-49—lines which are certainly excessively weak, and would be better away. The sons of gods warring before Troy are only a few, not

φράζεο μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·
πολλοὶ γὰρ περὶ ἄστῳ μέγα Πριάμοιο μάχονται
νιέες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.
ἀλλ' εἴ τοι φίλος ἐστί, τὸν δ' ὀλοφύρεται ἦτορ, 450
ἦτοι μὲν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
χέρος' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·
αὐτὰρ ἐπεὶ δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰών,
πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,
εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἴκωνται, 455
ἐνθά ἐ ταρχύσουσι κασίγνητοί τε ἔται τε
τύμβωι τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων."
ὥς ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε.
αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἔμελλε 460
φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

450. εἴ τι P: ἦ τοι AJ Harl. a. || φίλος Ar. Ω: φίλον ADLU Mor. Cant.
Vr. A Harl. b d, Par. a c d f g'. 453. ἐπεὶ δὴ (ἐπειδὴ mss.) ACHJQT Bar. Mor.
Lips. Mosc. 2, Harl. a: ἐπὶ δὴ Ω, ἐν ἄλλωι A. || λίποι P¹R. || τε om. PR. 454.
τε: γε LQU. 455. δὴ om. C. || ἴκνται 'Vat. 10': ἐν ἄλλωι ἴκοιτο A. 456.
ἐνθά: ὄφρα Stob. Flor. 123. 7. || ταρχύσουσι JPR: ταρχύωσι HQ Bar. Lips.
Vr. b A. || κασίγνητός G.

'many' (as 448); there are Ialmenos, son of Ares, B 512 (Askalaphos being dead), Menesthios, son of Spercheios, and Eudoros, son of Hermes (II 174, 185)—all belonging to very late passages—as well as Achilles and Aineias. With the exception of the two last these are entirely insignificant. The passage seems to be a reminiscence of O 139-41, which is also probably interpolated.

449. τοῖσιν, sc. the immortals. κότον, jealousy.

453. ἐπεὶ with subj. as A 478, O 363, 680, v 86. See H. G. § 296. The form ἐπὶ δὴ is not to be approved in H. in spite of the mss.

454. Θάνατον must be acc. after πέμπειν, μιν after φέρειν. On the analogy of 681 πέμπε δέ μιν . . φέρεσθαι, as well as from the order of the words, it might seem more natural to take πέμπειν μιν together, φέραν being added exegetically, send him, for Death and

Sleep to carry; but this would require the dat. Θανάτῳ, cf. πέμπων ἀγειν ἀλιεύσει ω 419. For the order Monro compares Φ 347 χαίρει δέ μιν ὅστις ἐθείρη. There is always a tendency to put enclitic pronouns as close as possible to the beginning of a clause. ὅτι σαφὲς κλύουσιν μετὰ τοῦ ν. καὶ ἐπὶ τῶν ἀμφιβόλων ἄρα τόπων (e.g. B 2 where see note) σὺν τῷ ν ἐκκληπτέον, An. The line is of archaeological interest in connexion with early vase-pictures representing a dead hero carried by Death and Sleep. Reference may be made on this point to Robert *Bild und Lied* p. 104, Schneider *Tro. Sagenkreis* p. 146.

456. ταρχύουσι, see on H 85.

459. Cf. A 53 ἐέρσας αἵματι μυδαλέας, where the significance of the portent as a sign of coming slaughter is shewn.

460. τιμῶν, Fick τείων to avoid the contraction.

462 seems weak after 430. If 432-61 are rejected, this must go too.

ἐνθ' ἦτοι Πάτροκλος ἀγκαλείτον Θρασύδημον,
 ὅς ῥ' ἦὺς θεράπων Σαρπηδόνοιο ἦεν ἄνακτος,
 τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα. 465
 Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῶι
 δεύτερος ὀρμηθεὶς, ὁ δὲ Πήδασον οὔτασεν ἵππον
 ἔγχεϊ δεξιὸν ὦμον· ὁ δ' ἔβραχε θυμὸν ἄσθων,
 καδ' ὅς ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτато θυμός.
 τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δὲ σφι 470

463. πάτροκλος μὲν CG Ven. B. || θρασύδημον DHP (supr. μίλον) QS
 Lips. Vr. b, ἐν ἄλλωι A: θρασύδημον R: θρασυμήδην G Cant.: θρασύμυλον Ω.
 464. δῆακτος: δῆακτος S. 467. δεύτερον Ar. (A supr.) CDH. || οὔτασεν:
 ἤλασεν Philemon. || γρ. Ἀρίσταρχος (? see below) ὁ δὲ πῆδασον ἀγλαῶν ἵππον, τὸν
 βὰ ποτ' ἠέτιωκος ἔλῳν πόλιν ἦγαγ' ἀχιλλεύς, <8c> καὶ σκηπτός ἔων ἔπει' ἵπποις
 ἀσάνατοια, τὸν βάλε δεξιὸν ὦμον, Sch. T. 468. αἵττων Lips. 469. ἀπὸ:
 ὑπὸ R. 470. κρίκε: καὶ κρίκε καὶ τρίκε T. || ζυγόν (U c corr.) Vr. A: οὐδετέρως
 ἀναγνωστέον τὸ ζυγόν P^m.

463. There is not much to choose between the readings Θρασύδημον and Θρασύμυλον. It is true that the conjunction 'flock-bold' may raise a smile; but such combinations arise not uncommonly in Greek from the practice of joining elements taken from the family names of both father and mother. Pheidippides naturally suggests himself; but instances from real life (e.g. Ῥόδ-ιππος) are quoted by Brugmann *Gr.* ii. p. 33. The construction is resumed by τῶν in 465 after the parenthesis.

465. νείαιραν, see note on E 539.

467. δεύτερος, see note on E 539, is the Homeric constr. (see Γ 349, E 855, H 248, P 45), though Ar. curiously supported the neuter here. οὔτασεν, elsewhere in H. used only of a thrust, is here applied to a wound given by a weapon cast. This troubled the Aristarchean school greatly, as an exception to a canon of the master—δοκεῖ διὰ τούτων συγχέσθαι ἢ διαφορὰ τοῦ βαλεῖν καὶ οὔτασαι· βέβληται γὰρ ὁ Πήδασος. καὶ μήποτε γραφὴ τις ἐφέρετο δι' ἣς τὸ τῆς λέξεως σύνθεσις ἐφύλασσε· Ὀμηρος· οὐ γὰρ ἂν αὐτὸ ἀπαραιμώθητον ὁ Ἀρίσταρχος ἀφῆκεν. ἐν τοίνυν τῇ Φιλίμμωνος οὕτως ἐφέρετο "ὁ δὲ Πήδασον ἤλασεν ἵππον"· ἐστὶ γὰρ ὅτε ἐπὶ τῆς (πάρωθεν add. Lehrs) πληγῆς τὸ "ἤλασεν" κεῖται, ὡς ἐπὶ τοῦ Ἀρήφου (P 517) "καὶ βάλεν Ἀρήφου," εἰτα (519) "νεαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν," Did. The statement of Schol. T that Ar. to escape the difficulty entirely altered the text, adding two lines (see above) is tacitly contradicted by Did. and is so

unlike all that we know of Ar. as to be unworthy of credence. In all probability Ἀρίσταρχος has, as often elsewhere, supplanted the name of some less known critic. We have merely to register a departure in an insignificant matter from the usual Homeric practice. To make οὔτασεν a ground for the rejection of 463-76 (Fick) or 467-77 (Lachmann) is going too far. These critics wish to expel the mortal horse Pedasos from the text, mainly because the trace-horse is not found elsewhere; but the linguistic arguments against this passage come to very little, and the narrative shews an obvious gap after either excision. Fick leaves αὖ in 477 without any meaning; Lachmann produces a false antithesis between αὐτοῦ μὲν (466) and Πατρόκλου δέ (478). The whole episode is particularly vigorous and picturesque, and cannot be dispensed with.

468. ἔβραχε, crashed down, as E 859. αἵττων (also T 403), gasping out his life; perhaps related to αἶω (αἶων ἦτορ O 252, where see note), as βιβάζθω to βίβα. 469 = κ 163, τ 454.

470. τῷ the immortal horses—though they have not been named. κρίκε, creaked with the strain. The horses are harnessed to the yoke alone; they spring as far apart as possible with their hind-quarters in their terror. The form κρίκε appears to occur only here in Greek. Bentley prefers κρίκε on the analogy of the later κρηγή and κεκρηγότες (Ar. *Avēs* 1521), but all the forms are too rare to form a basis for argument.

σύγχυτ', ἐπεὶ δὴ κείτο παρήγορος ἐν κονίησι.
 τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 ἀτξας ἀπέκοψε παρήγορον οὐδὲ μάτησε,
 τῷ δ' ἰθὺνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν· 475
 τῷ δ' αὖτις συνίτην ξρίδος πέρι θυμοβόροιο.
 ἔνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῶι,
 Πατρόκλου δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυσθ' ἀκωκῇ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὠρνυτο χαλκῶι
 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός, 480
 ἀλλ' ἔβαλ' ἔνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.
 ἥριπε δ', ὥς ὅτε τις δρῦς ἥριπεν ἡ ἀχερωῖς
 ἡ ἐπίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι νῆϊον εἶναι·
 ὧς ὁ πρόσθ' ἵππων καὶ δίφρου κείτο τανυσθεῖς, 485
 βεβρυχῶς κόνιος δεδραγμένους αἵματοέσσης.

472. εὔρατο CQ Lips. 473. τανάηκες Vr. A. 475. γρ. ῥυτῆρι T. ||
 τάνυσθεν R. 476. αὔεις C. || συνίτην Cant. Vr. A. 477. ἐν δ' αὖ P.
 479. ὠρνυτο Q. 482. τις om. PR. 483. τ' om. L. 484 om. Ut. || ἐπέταμον
 Vr. A. 486. βεβρυχῶς: τινὲς διὰ τοῦ κ (βεβρυκῶς) Sch. T. || κόνιος Vr. A.

472. τοῖο, 'of this confusion A. found the end' at which he was aiming (see on H 30). The mid. εὔρεται recurs only in *Od.* (ι 422, τ 403, φ 304), and seems to imply finding for one's own benefit. 473 = κ 439, λ 231.

474. οὐδὲ μάτησε, *lost no time*; see Ξ 110. Compare the description of the similar emergency in Θ 87.

475. ἰουνοήτην, *ranged themselves* again beside the pole, ἐν δὲ ῥυτῆρσι τάνυσθεν, *and pulled at* (in the line of) *the reins*. Compare note on Ψ 323 οὐδὲ εἰ λήθει ἐπ' αὐτῶν τὸ πρῶτον τανύση βοέοισιν ἱμᾶσιν, and see Helbig *H. E.* p. 128, note 7. The reins are called ῥυτά in *Scul. Herc.* 308; cf. σπεύδειν ἀπὸ ῥυτῆρος, *immissis habenis*, *Soph. O. C.* 900. It would seem more natural to translate 'traces,' but there is no reason to suppose that the horses were harnessed to the car by anything but the yoke. Grashof preferred the variant ῥυτῆρι, which he took to mean the pole (ῥυμός); he understood κῆρ to mean broke, and supposed that Automedon was obliged to harness the horses to the pole, the yoke being gone. But the epic style would require that such a process should be mentioned and not left to be inferred from its results.

476. Cf. H 301.

478-80 = E 16-18.

481. ἐρχαται, a strange form recurring in P 354 (ἐρχατο); if for *Fe-Férχ-αται* from *Férγω*, it shews neither *F* nor redupl. In E 89 it has lost *F* only (ἐ-εργμέται); in ι 221, κ 283 it stands at the beginning of the line, in ξ 73 after the bucolic caesura, so that we cannot judge of the presence or absence of *F*. *Έρκος* has entirely lost the *F* as far as we can tell; *Ferkiōr* has it in σ 102 but not in I 476. It would appear that this root began to lose the *F* at a very early period. See Knös *Dig.* p. 97, van L. *Ench.* §§ 133, 230. But Monro suggests that initial *F* was not originally reduplicated in perf., and that ἐ-εργ- is a primitive form, *Fé-Fouka*, etc., being analogical (*H. G.* § 23. 5). In that case we ought perhaps to read *ἐρχαται, -ατο* with von Christ (cf. *ἐρχατο* κ 241). *Έργω* properly = *to keep off* as a fence; for the transition by which it means in pass. *to be made a fence* compare the double constr. of καλύπτειν E 315 (and note on E 89). Cf. also ι 301 ὅθι φρένες ἦπαρ ἔχουσι. ὁδονῶν, B 87. This is the only place where κῆρ is used in the literal physical sense.

482-86 = N 389-93.

ἥτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
 αἰθωνα μεγάλθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
 ὤλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος,
 ὡς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων 490
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἑταῖρον.
 "Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα χρὴ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θοός ἐσσι.
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
 πάντῃ ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι.
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῷ.
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείῃ καὶ ὄνειδος
 ἔσσομαι ἥματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα."

488. ἐν Ar. Sch.: ἐπ' (A *supr.*) HQ Mor. Bar. Vr. b A, Harl. b d, King's Par.
 a c d f g j, γρ. Sch. T. 489. τε om. P. 492. πέπον: ἀμεινον γράφειν πάρος,
 Sch. T. 494. κακός: τινὲς ὁραῦς γρ. Sch. T. 496. πάντῃ: ταύτῃ P:
 πάντας Harl. a. 497 om. C¹. 499. κέ μ': ἐν ἄλλῳ κεν Sch. A.

487. ἀγέληφι, locative. The juxtaposition of the two similes has caused suspicions of the first, as being repeated from N. But without 482 we have no actual statement of Sarpedon's fall, which could hardly be omitted in the epic style. The two evidently describe different moments—first the fall, then the struggle on the ground. The question as to which of the identical passages is borrowed can only be solved by a decision on other grounds as to the relative antiquity of N and the Sarpedon episode; the simile is certainly quite suitable to its place here.

491. μενέαινε, this verb seems to imply any violent mental passion, whether of wrath or desire; cf. X 10. Here then it will mean *struggled* mentally, wrestled with his fate. Paley compares Aisch. Ag. 1388 οὕτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πσών. Ar. strangely explained μενέαινε by εἰλιποθύμει.

492. πολειστὰ μετ' ἀνδράσι, soldier among men, recognized as a man of war. Cf. N 461 ἐσθλὸν ἔόντα μετ' ἀνδράσιν. πολειστὰ is used pregnantly, as a word of honour, like αἰχμητής below, A 290, etc.

494. ἐελδέσθω, in passive sense, *let war be thy desire*; a quite unique use. It might be supposed that there was an oxymoron in the use of κακός in this

connexion; but the adjective is so commonly used of πόλεμος that it is no more than an *epitheton ornans*. θοός, see on 422.

497. Some read περιμάρναο, but the division is recommended by the bucolic diaeresis as well as by the general considerations mentioned in H. G. § 180 ad fin.

498. κατηφείῃ, cf. Γ 51 δυσμενέειν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ. So P 556. The origin of the word is doubtful; the old derivation from κάτω-φάος, with *downcast eyes*, though it gives the required sense, is impossible; nor is the connexion with καθάπτεσθαι more probable. Cf. X 293, Ω 253.

500. νεῶν ἐν ἀγῶνι, see on O 428, where the expression is more appropriate than it is here. Perhaps it conveys a rhetorical reproach: it is more shameful that he should be despoiled just when he has stormed the enemy's stronghold. The reading νέων, in the gathering of young men, mentioned in the scholia, is of course unacceptable.

501. ἔχεο, hold thy ground. This absolute use of the mid. recurs in the identical line P 559, but is elsewhere hardly found except in the ambiguous phrase οὐδ' ἐτ' ἔφαντο σχήσεσθαι (M 107, and see I 235).

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
 ὀφθαλμούς ρῖνός θ'· ὁ δὲ λαξ ἐν στήθεσι βαίνων
 ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·
 τοῖο δ' ἅμα ψυχὴν τε καὶ ἔγχος ἐξέρυσ' αἰχμὴν. 505
 Μυρμιδόνες δ' αὐτοῦ σθένος ἵππους φυσύωντας,
 ἰεμένους φοβέσθαι, ἐπεὶ λίπεν ἄρματ' ἀνάκτων.
 Γλαύκῳ δ' αἰνὸν ἄχος γέμετο φθογγῆς αἰοντι·
 ὠρίνθη δέ οἱ ἦτορ, ὃ τ' οὐ δύνατο προσαμῦναι.
 χεῖρὶ δ' ἐλὼν ἐπείεξε βραχίονα· τείρε γὰρ αὐτὸν 510
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βύλεν ἰῶι
 τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.

503. ὀφθαλμούς τε Q Lips. Vr. A. 504. ἔλκε Ar. P: εἴλκε Ω. || ποτὶ (Ar. ? Sch. T) CDHQT Lips. Vr. A. || ἔποντο: ἔχοντο Ar. 506. αὐτοὺς L. 507. λίπεν Ar. ADHJTU Mosc. 2 Par. c¹ d g (supr. on) h j: λίπον Zen. Ω. 509. προσαμῦναι U. 510. δ' ἐλὼν: λαβὼν δ' Vr. d: δ' ἔχων Cramer Ep. 291. 6. || ἐπείεξε Ar. Ω: others ἐπίαζε. || τείρε: πείρε H. || γὰρ: τε Vr. A. 511. ἐπεσσύμενος C¹. 512. ἀρὴν: ἀνήρ S.

503. ὀφθαλμούς ρῖνός τε, because open eyes and breathing are the two visible signs of life (so the scholia). Some have supposed that ρῖνας alludes to the 'pinching in' of the nose, which is a well-known sign of approaching death in the *facies Hippocratica* (as the dying Falstaff's nose was 'as sharp as a pen'); but this is too fanciful for H., and the symptom belongs rather to gradual dissolution than to a violent and rapid death.

505. The curious Zeugma in this line is without a parallel in H., and to a modern reader has almost a comic effect. It was natural enough to those who conceived the soul as actually escaping from the body through the wound.

507. Authority is fairly divided between λίπεν and λίπον: but the latter makes no good sense, as the meaning evidently is that the Myrmidons capture chariot and horses; there is nothing whatever in the narrative to explain how or why the horses could have broken away, as for instance in Z 39-41. On the other hand, there are formidable difficulties in the way of Ar.'s reading. He took λίπεν to be the 3rd plur. of a passive aor. ἐλίπην, of which there are no other traces in Greek (in the pass. sense H. always uses the mid. λιπέσθαι), and understood it to mean either *since the chariots of their lords were deserted*, or, taking ἀνάκτων with λίπεν, *were deserted by their lords* (cf. Soph. *Anl.*

548 σοῦ λελειμμένῃ), a construction which is quite without analogy in H. There would be no difficulty as to sense or construction if we could read with Jortin (cp. Heyne) ἐπεὶ λίπον ἄρμα ἀνακτες, but we can say with confidence that if such a reading ever existed it had entirely disappeared before the time of Ar.; and it is one which could hardly have been misunderstood or corrupted. Bayfield's suggestion λίπεν . . . ἀνάκτωρ deserves consideration; the noun does not occur in H., but we have ἀνακτορήμει in ο 397.

508. The following episode with its explicit reference to the *τειχομαχία*, is of course at least as late as M: see *Intro.* As Heyne pointed out, the lines to be omitted are 509-31, if any.

510. ἐπίαζε, either to relieve the tension of the inflamed part, or perhaps to vent his vexation at the wound—a not unnatural process. αὐτῶν at the end of the line in no more than the anaphoric sense is terribly weak; the Florentine edition reads αἰνῶς as in E 352, and this is clearly preferable. It probably exists in some ms. (G?) though not quoted by collators. It is hardly possible to take αὐτῶν as emphatic; 'he was himself suffering' (Monro).

511. For the double acc. ὃ μιν βάλων see E 361 ἔλκος δ' με βροτὸς οὐτ' αὖτε, and cf. Θ 405 ἔλκεα . . . ἃ κεν μάρπηται κεραυνός. The constr. ἐπεσσύμενον τείχεος is the same as in M 388, q.v.

εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 “ κλύθι, ἄναξ, ὅς που Λυκίης ἐν πίοιι δῆμωι
 εἷς ἢ ἐν Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 ὀξείη· οὐδὲν ἔλῃσιν ἐλήλαται, οὐδέ μοι αἷμα
 τερσῆναι δύναται, βαρύνθῃ δέ μοι ὤμος ὑπ' αὐτοῦ·
 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
 ἐλθὼν δυσμενέεσσιν. ἀνὴρ δ' ὄριστος ὄλωλε,
 Σαρπητῶν Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.
 ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος ἄκεσσαι,
 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὅφρ' ἐτάροισι
 κεκλόμενος Λυκίοισιν ἐποτρύνῃ πολεμίζειν, 525
 αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι.”

513. εὐχόμενος P. || ἐκηβόλον ἀπόλλωνα Harl. a. 515. ἐν PRS: ἐνὶ Ω. ||
 δὲ αὐ: δέ τε GQ. || πάντοσ' Ar.: πάντοcs others?: πάντ' ἐσακούειν Zen.: τινέcs
 πάντοcs Sch. T. 517. μοι: μιν Q Eust. 519. βαρύνθῃ: βρία J: βαρύνθῃ(i)
 L Lips.: βαρύνθῃ Q: βαρύνθῃ U (no in ras.). || ὑπ' αὐτοῦ: ὑπ' αὐτῷ U:
 ὑπερ H. 521. ὄριστος: ὄριστος U: ὡς ὄριστος Harl. a. 522. οὐ παιδὸς
 Ar. Q: ὡς παιδὶ Ω. 523. ἔλκος: ἔλκος C Harl. a. || ἄκεσσαι U. 524. κοίμω(ς)ον
 CGPQST Vr. A Harl. a, Lips. 526. αὐτός δ' J Vr. d. || νέκυι LP Lips. ||
 κατατεθνηῶτι Ar. A (supr. α) H (supr. α) JR Vr. A: κατατεθνηῶτα P Lips.:
 κατατεθνηῶτα L: κατατεθνηῶτι Ω.

515. ἐν is better than ἐνὶ of most mss., as the shortening of ῥ (ῥέ) is always doubtful; see on Φ 576. For πάντοcs where we should have expected πάντοθεν see notes on Δ 455, Λ 21; Zen. read πάντ' ἐσακούειν, i.e. παντί (Schol. B). ἀκούειν with dat. of the person whose prayer is heard, see 531 below, and Ω 335. It is precisely analogous to κλύθι μοι E 115, where see note, and cf. H. G. § 143. 3. The dat. as compared with the gen. gives the idea of hearing *with favour*.

518. ἐλήλαται is pierced, ἀμφὶ from side to side. ἐλαίνεσθαι is more regularly used of the weapon itself than of the thing pierced (Δ 135, E 400, etc.); cf. note on πείρει, 405, where a similar ambiguity is remarked.

519. τερσάναι, a pass. form, like τερσήμεναι, § 98, as if from ἐτέρσην, an aor. of τέρσομαι, not occurring elsewhere; and not to be confused with the trans. τερσαίνω, which is found in H. only in 529. βαρύνεα here only; intrans. like μυνύθω (see 392), φθινύθω, etc. αὐτοῦ is

another instance of the weak anaphoric use of the pronoun. The variant ὑπερθεν is perhaps preferable; cf. Λ 421 and the common phrase πόδας καὶ χεῖρας ὑπερθεν.

521. The variant of Harl. a suggests Brandreth's δς ἄριστος in place of ὄριστος, see note on Λ 288.

522. The gen. οὐ παιδὸς is sufficiently defended by N 110, where see note. The hiatus of the vulg. ὡς παιδὶ is inadmissible. Compare also note on Σ 171. For οὐδ' Heyne read αὐ, and for μοι in the next line με.

526. νέκυι is a disyll. also in 565, Ω 108; cf. πληθύνῃ X 458 and four or five other words in *Od.*; υ remains uncontracted in σὺν, δρυῖ, νηδύνι (?) T 486 (van L. *Ench.* § 75). It is tempting to accept the variant νέκυν κατατεθνηῶτα; but the acc. is only twice found in this sense after ἀμφὶ (775, P 388), and the dat. is the regular case, Γ 70, 254, etc., while the compound ἀμφιμάχεσθαι takes the gen. (e.g. 533)—a case which is almost unknown to H. with the separate preposition, see on 825.

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἶμα μέλαν τέρσῃνε, μένος δέ οἱ ἔμβαλε θυμῶι.
 Γλαῦκος δ' ἔγνω ἡσιν ἐνὶ φρεσὶ, γήθησέν τε, 530
 ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
 πρῶτα μὲν ὠτρυνεν Λυκίων ἡγήτορας ἄνδρας,
 πάντῃ ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβάσθων,
 Πουλιδάμαντ' ἐπὶ Πανθοῖδην καὶ Ἀγήνορα δῖον, 535
 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
 οἷ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἵης
 θυμὸν ἀποφθινύθουσι, σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540
 κεῖται Σαρπηδὼν Λυκίων ἀγὸς ἀσπιστῶν,
 δὲ Λυκίην εἵρυτο δίκησί τε καὶ σθένει ὦι·
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἀρης.
 ἀλλὰ, φίλοι, πάρστητε, νεμεσσήθητε δὲ θυμῶι,
 μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν 545
 Μυρμιδόνες, Δαναῶν κεχολωμένοι ὅσσοι ὄλοντο,
 τοὺς ἐπὶ νηυσὶ βοήσιν ἐπέφνομεν ἐγχείησιν.”

537 *om.* R. 538. αὐτίκ' ἔπαυσ' Q. 531. μέγας: ἄναξ S: μέγα U
 (c *add.* U³). 532. ὠτρυνε(ν) AD. 534. βιβάσκων L. 540. ἐπαμύνει D Cant.
 Harl. a (κρείττον ἐπαμύνειν, *margin.*), Vr. A. 544. δὲ *om.* H Vr. A: τε Q.

531. For the dat. of see on 515. **εὐξαμένοιο** is a change to the more common constr. with the gen., see *H. G.* § 243. 3 (*d*). The transition is rather harsh as the pronoun and participle are so close together; as a rule, when they stand in different cases they are in different lines. δ 646 ἡ σε βίηι δέκοντος ἀπήρα is not really similar, as δέκοντος goes closely with βίηι, leaving σε to be construed with the verb (see however M. and R.'s note there). So in ξ 527 ὅττι βὰ οἱ βίου περικήδεο νόσφι ἐντος the part. is gen. after βίου. It is needless to read εὐ with Düntzer; still less can we, with La Roche, take οἱ as dat. after εὐξαμένοιο, sc. Ἀπόλλωνι.

540. **εὐμῶν** is perhaps 'acc. of respect,' as φθινύθειν is generally intrans.; so also A 491 (cf. however κ 485, σ 204, where the verb must be trans.).

542. **εἵρυτο**, of the protection given to his country by a king, as I 396, cf. Ω 499,

Z 403. The addition of δίκησι shews that in this connexion the word really means no more than 'govern.' Schol. T well quotes a fragment of Aisch. *δπον γὰρ ἰσχύς συζυγοῖσι καὶ δίκαι, ποῖα ξυνωρίς τῶνδε καρτερωτέρα;*

543. For Πατρόκλῳ, Döderlein conj. Πατρόκλου, which is very likely right; as the text stands the spear must be the spear of Ares in a purely metaphorical sense, like the scourge of Zeus (M 37), unless indeed we can regard Πατρόκλῳ . . . ἔγχεϊ as in apposition by a sort of 'whole and part' figure. This however is not natural.

545. **μὴ F'** ἀπό Cobet, rightly no doubt. It is indifferent whether we take μὴ as dependent, 'lest they take,' or paratactic, 'let them not take,' the more primitive constr. In the former case νεμεσσήθητε δὲ θυμῶι will be parenthetical.

ὥς ἔφατο, Τρῶας δὲ κατακρήθεν λάβε πένθος
 ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόλῃος
 ἔσκε, καὶ ἀλλοδαπὸς περ ἑών· πολέες γὰρ αἶμ' αὐτῷ 550
 λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
 βὰν δ' ἰθὺς Δαναῶν λεληημένοι· ἦρχε δ' ἄρα σφιν
 Ἔκτωρ χωόμενος Σαρπηδόνοιο· αὐτὰρ Ἀχαιοὺς
 ὥρσε Μενoitιάδew Πατροκλῆος λάσιον κῆρ·
 Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ 555
 "Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
 οἰοί περ πάρος ἦτε μετ' ἀνδράσιν, ἧ καὶ ἀρείους.

548. κατὰ κρήθεν Ar.: κατ' ἄκρῃσιν others. 553. ***μενος (χωῶ in
 ras.) U: μαχώμενος P. 554. μενοitiάδew JPRSTU Harl. a: μενοitiάδew G.
 556. αἴαντες PR. || φίλον: ἐν ἄλλωι μένος A. 557. μετ' ἀνδρῶν P.

548. κατακρήθεν, a puzzling word. Ar. divided κατὰ κρήθεν, lit. *down from the head*, from head to foot: cf. κακ κεφαλῆς Σ 24. For κρη- as one of the numerous related stems meaning *head* cf. κρη-δεμων. κατὰ κρήθεν is clearly used in the literal sense in Hes. *Theog.* 574 (κατὰ κρήθεν δὲ καλύπτρη), *Hymn. Cer.* 182 (κατὰ κρήθεν κεκαλυμμένη), probably in λ 588 κατὰ κρήθεν χεε καρπὸν, and ἀπὸ κρήθεν (*Scut. H.* 7) is unambiguous; so that this interpretation is at least very old. Yet it is difficult to separate κατακρήθεν from κατακρηs which is precisely identical in sense (see note on N 772), and was yet to the linguistic sense of the Greeks a derivative of ἀκρος (see Delbrück *Gr.* iii. p. 636). It would seem then that κατὰ κρήθεν was originally felt as two words, *from the head down*; but that as early as this passage confusion with κατ' ἀκρηs had already come in.

549. οὐκ ἐπικτόν (also E 492, Θ 32) commonly explained *unyielding*, from (F)εἰκω. But Schulze (*Q. E.* p. 495) has plausibly suggested that *Feiktós* here = Lat. *victus*, so that the meaning is *unconquered*. ἔρμα, *bullress*, as ἔρματα νηῶν A 486, B 154 (cf. note on Δ 117). So Theron is *εἰρεῖω* Ἀκράγαντος Pindar O. ii. 6; cf. Soph. O. C. 58.

554. The variant Μενoitιάδew is not acceptable here, as the stem πατρο- never has α (see Z 479). For the svnzizes of -ew see on 72-73. λάσιον κῆρ, A 189, B 851.

555. The following passage, with another allusion to the *τεichoμαχία*, must go with 509 ff. Köchly condemns 555-62, but we must carry on the athetesis

to 568. 555 = N 46, where πρῶτω is in place, for the words spoken to the Aiantes are the beginning of Poseidon's plan of action; here there is nothing to account for the word. ἀρείους 557 is probably a post-Homeric form; though the neuter in -ω recurs several times the masc. -ους is found again only in β 277, ι 48 (a suspicious line, see Menrad *Contr. et Syn.* p. 81), ω 464. 558 = M 438, where it is used not of Sarpedon but of Hector. 562 = O 565. The discrepancy in the application of the identical words in 558 and M 438 is certainly striking, but too much stress cannot be laid upon it; a reminiscence of the prominent part there played by Sarpedon in attacking the wall might easily suggest a phrase in the immediate context. The contradiction in fact is rather within the twelfth book than between that and this (see *Intro.* to M). The supernatural darkness in 567-68 is introduced only to be forgotten again, though it could not but change the whole character of the fighting. It is no more than a rhapsodist's cheap device to produce an effect of awe; we find similar attempts in O 668, P 368, perhaps by the same hand.

557. μετ' ἀνδράσιν, cf. 492 above. ἀρείους is best regarded as a nom., for it would be felt to be really co-ordinate with οἱ in sense, though grammatically the constr. is not exact. It might be possible to take it as an acc. supplying ἑόντας. The acc. would then follow the dat. as in A 541-42 αἰεὶ τοι φίλον ἔστιν . . φρονέοντα δικάζεμεν. This however is less simple. 'Ecquid ἀρειον?' van L.

κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν,
 Σαρπηδῶν· ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,
 τεύχεά τ' ὥμοιιν ἀφελοίμεθα, καὶ τιν' ἐταίρων 560
 αὐτοῦ ἀμυνομένων δαμασsaίμεθα νηλεῖ χαλκῶι."
 ὡς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
 οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
 Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
 σύμβalon ἀμφὶ νέκυι κατατεθηῶτι μάχεσθαι 565
 δευνὸν αὔσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.
 Ζεὺς δ' ἐπὶ νύκτ' ὅλοην τάνυσσε κρατερῇ ὕσμινι,
 ὄφρα φίλῳ περὶ παιδὶ μάχης ὁλοὸς πόνος εἴη.
 ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοῦς·
 βλήτο γὰρ οὐ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570
 υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἑπειγεύς,
 ὃς ῥ' ἐν Βουδείῳ ἐν ναιομένῳ ἦρασσε
 τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξενάριξας

558. ἐσήλατο Ar. A : ἐπῆλατο J : ἐκύλα Thom. Mag. 335. 11. 559. εἴ Ar. O :
 εὖ Rhianos. 560. τεύχε' ἄν' S. || ὥμοισιν Q. || ἀφελόμεθα DH (supr. α) U
 Vr. b¹. || ἐταίρων Q. 561. δαμασsaίμεθα Q. 562. ἀλέσσεσθαι R. 565.
 κατατεθηῶτι JPRT Mor. Vr. A : κατατεθειῶτι Ω. 567. κρατερῇ ὕσμινι S.
 568. παρὰ S supr. 569. πρότερον Bar. Mor. 571. ἐπειγεὺς AHSU Harl. a, Lips.

558. Ἀριστάρχος καὶ οἱ ἄπ' αὐτοῦ δασύ-
 νουσι (i.e. read ἐσήλατο to shew that it
 was from ἄλλομαι, Λυσανίας δὲ ψιλοῖ,
 προσνέμων τὸ σ τῶι η' σήλασθαι γὰρ φησι
 σημαίνειν τὸ ἀποσπᾶν καὶ σαλεύειν, ὃ δὲ
 σαλεύσας πρῶτος τὸ τεῖχος Σαρπηδῶν ἐστίν,
 ὃ δὲ εἰσπηδήσας Ἑκτωρ (Herodianos).
 It is needless to say that Ar. was right
 in rejecting this extraordinary expedient
 for reconciling the difference. He took
 the word to mean 'leapt upon,' without
 the idea of passing through. See Lehrs,
 Ar. p. 307.

559. εἰ with opt. expresses a wish, as
 K 111, q.v. The edition of Rhianos had
 εὖ, which is hardly to be explained.

561. αὐτοῦ ἀμυνομένων, *defending
 the body* (as opposed to the arms). For
 the gen. see 522; it is commoner with
 the mid. than with the act.; see I 531,
 M 155, 179, N 700. Ar. thought that
 αὐτοῦ might also be taken in a local
 sense, *there*: but this is too weak.

565. Cf. 526. σύμβalon, perhaps we
 should supply φάλαγγας from 563, as
 T 55 τοὺς ἀμφοτέρους θεοὶ σύμβalon, Γ 70
 ἐμ' ἐν μέσσω . . . καὶ Μενέλαον συμβάλετε
 . . . μάχεσθαι. The act. of this aor. does
 not occur absolutely in H., in the sense

to join battle, though the mid. is thus
 used in T 335 and ἐνυβλήμεναι, ἐνυ-
 βλήτην (Φ 578, φ 15) are act. forms.
 In later Greek the act. is common
 enough (e.g. Aisch. Cho. 461 Ἄρει
 Ἄρει ἐνυβαλεῖ δίκαι δίκαι, and often in
 Herodotos).

567-68. The repetition ὅλοην . .
 ὁλοός is disagreeable; Nauck conj. ἄλιος
 πόνος. For ὅλοη νύξ cf. the same phrase
 in λ 19 of the Kimmerian darkness.

568. περὶ with dat. as ε 310 περὶ
 Πηλεῖωνι θανόντι, ρ 471 ἀνὴρ περὶ ὧσι
 μαχεύμενος κτεάτεσσιν. The use, how-
 ever, is very rare, the gen. being the
 regular case of the object of a contest.
 In P 4, 133 the dat. is used of an object
 protected, and is therefore probably a
 true dative, whereas here it must be
 locative. With μάχης πόνος cf. φυλό-
 πιδος ἔργον, 208.

572. Βούδαιον was variously localized
 by the ancients in Phthia (Sch. A),
 Magnesia (Steph. Byz.), Epeiros (Et.
 Mag.), Boiotia (Eust.)—all mere guesses,
 the first an obviously bad one.

573. τότε γε has no very clear refer-
 ence; taken with the context it seems
 to mean 'at the moment' when Achilles

ἐς Πηλῇ' ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·
οἱ δ' ἄμ' Ἀχιλλῇ ῥήξηνορι πέμπον ἔπασθαι 575
Ἴλιον εἰς ἐύπωλον, ἵνα Τρώεσσι μάχοιτο.
τόν ῥα τόθ' ἀπτόμενον νέκυος βάλε φαίδιμος Ἐκτωρ
χερμαδίῳ κεφαλῇ· ἡ δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνῆς ἐπὶ νεκρῷ
κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580
Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοι,
ἴθυσεν δὲ διὰ προμάχων ἱρῆκι ἐοικῶς
ὠκέϊ, ὅς τ' ἐφόβησε κολοιούς τε ψῆράς τε·
ὥς ἴθυσ Λυκίων, Πατρόκλεις ἵπποκέλευθε,
ἔσσυο καὶ Τρώων, κεχόλωσο δὲ κῆρ ἐτάριοι. 585
καὶ ῥ' ἔβαλε Σθενέλαον Ἰθαιμένεος φίλον υἱόν
αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.
χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ.
ὄσση δ' αἰγανέης ῥιπῇ ταναοῖο τέτυκται,
ἦν ῥά τ' ἀνὴρ ἀφῆμι πειρώμενος ἢ ἐν ἀέθλῳ 590
ἦ καὶ ἐν πολέμῳ δῆμιον ὑπο θυμοραϊστέων,

575. οἱ: ὁ D². || πέμπειν D. 579. νεκρῷ: γαίῃ S. 585. κεχόλωτο
G Cant. 586. ἔβαλε Lips. || σθενέλαον (sic) Q: σθενέλαον U. 587. τένοντες
(A sup.) GR. 588. ὑπὸ: ἀπὸ Vr. b. 589. ὄσση γ' J. || τέτυκτο GP.
590. ἀφῆμι PQRS: ἀφῆκε Lips.: προέμι Vr. A. 591. θυμοραϊστέων R.

was leaving for Troy. Epeigeus, like Phoinix and Patroklos, is a 'retainer' who gives his services in return for protection against the avengers of blood. These 'broken men' are an important factor in early nation-making. It will be noticed that the blood shed is a kinsman's, and therefore cannot be commuted; the homicide must save himself by flight, as B 662. I 632-34 implies a later stage; see on Σ 498 (App. I, § 24). Ar. remarked *οὐκ ἀπολελοῖται ἡ Θέτις τὸν Πηλέως οἶκον, ὡς οἱ νεώτεροι, ἀλλὰ συνῴκει αὐτῷ*.

578-80=412-14. 582, cf. O 237.

584. Fick remarks that the first syllable of Ἰσσιμένεος cannot be short. We must therefore read Σθενέλαον for Σσιένελαον.

587. τένοντας, perhaps rather τένοντε. The dual occurs in Δ 521, E 307, K 456, Σ 466, P 290, X 396, and as a variant in T 478. The only passage where the tradition is unanimous for the plural is γ 449. See note on Δ 521, and for the tendons of the neck, K 456. 588=Δ 505.

589. For the αἰγανέη cf. note on B

774, and for the spear-cast as a measure, O 358-59.

590. ἀφῆμι is a doubtful form, as it is the only instance of this class of aor. subjunctives with a short vowel in the sing. (cf. ἀφῆμι, ἀνῆμι, θῆμι, etc.; in the plur. it is commoner, H. G. § 80). Schulze (Q. E. p. 278 n. 3) ingeniously suggests that we should write ἀφῆ as indic. (like ἔστη, ἔβη), an old form supplanted by ἀφῆκε. Cf. Ψ 432 δίσκου, ὃν τ' αἰγῆος ἀφῆκεν ἀνὴρ πειρώμενος ἤβης — which further illustrates πειρώμενος here. So also σθένος πειρώμενος O 359. Here it seems to imply casting for a man's own satisfaction in practice as opposed to a contest.

591. This awkward line has almost certainly been added, partly from Σ 220, by some one who did not see the antithesis of πειρώμενος and ἐν ἀέθλῳ above. The αἰγανέη is a hunting-spear not used in war and πειρώμενος distinctly excludes real earnest; while the constr. of ὕπῳ, under the stress of (cf. H. G. § 204. 3), is very harsh at such a distance from the verb. Fick rejects 590 as well, but

τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
 Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστῶν,
 ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,
 Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων 595
 ὀλβωι τε πλούτῳι τε μετέπρεπε Μυρμιδόνεσσι.
 τὸν μὲν ἄρα Γλαῦκος στήθεος μέσον οὔτασε δουρί,
 στρεφθεὶς ἑξαπίνης, ὅτε μιν κατέμαρπτε διώκων·
 δούπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοὺς,
 ὡς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600
 στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
 ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.
 ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
 Λαόγονον θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς
 Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳι· 605
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
 ὦιχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Αἰνεΐας δ' ἐπὶ Μηριόνη δόρυ χάλκεον ἦκεν·
 ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβῶντος.
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· 610
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὔδεις ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμήχθη
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
 Αἰνεΐας δ' ἄρα θυμὸν ἐχώσατο φώνησέν τε· 615

592. ἐχώρησαν : ἐχώσαντο S. 599. ΠΥΚΙΝΟΝ : ΔΑΙΝΟΝ Q, γρ. Lips. 604.
 ΟΥΑΤΟΣ : γρ. ΦΙΛΟΝ T. || ΙΕΡΕΥΣ JR Lips. 606. ΤΟΝ Ρ' ἔβαλεν κεφαλὴν ὑπὲρ
 οὔατος Sch. BT on Δ 461. 607. ΑΠΑΙ L. || ἐν τισιν ἐπεφέρετο μυριόνης δ'
 ἀνέπατο φίλον δὲ οἱ ἦτορ ΙΑΝΟΝ, Sch. T (omitted by Maass). 608. ΜΥΡΜΙΔΟΝΕΣ S.
 609. ΤΕΥΞΑΣΘΑΙ GQRS Vr. b. || ὕπ' ἀσπίδα PQR. || προβιβῶντι U. 612. ἐνὶ
 σκίφῃ GJ : ἐνὶ σκίφῳ Vr. A. || πολέμῳ JQU. 613 om. Ar. in his first edition,
 add. in his second. || ἀφίει Mor. Bar. || ὄβριμος C. || After this D^mH^mGJF^mR add
 αἰχμὴ δ' αἰνεΐας κραδαινομένη κατὰ γαίης 614
 ὦιχετ'. ἐπεὶ ρ' ἄλιον σπιβαρῆς ἀπὸ χειρὸς δρυσεν. 615

this is needless (Schulze *Q. E.* p. 278) ;
 he raises a further objection against the
 synzesis of -ων, but this may represent
 -αν, the regular Aiolic form ; cf. note
 on -ων, 74.

595. ἙΛΛΑΔΙ, in the narrow sense,
 B 683, I 447.

598. κατέμαρπτε, just as he was
 catching him up. Compare the story
 of Abner and Asahel, 2 Sam. ii. 23.

600. ὦς, exclamative used subordin-
 ately, and so = 'when they saw how' ;
H. G. § 267. 3.

602. Cf. E 506 οἱ δὲ μένος χειρῶν ἰθὺς
 φέρον.

604-05, see E 77-78. Here also ὅς
 refers to the non-combatant father.
 606-07 = N 671-72 ; 610 = N 184 ; 610-
 13 = P 526-29 ; 613 = N 444 ; 614-15
 = N 504-05 ; 619 = N 254. It will be
 seen that 613 lay under grave suspicion
 in ancient times. 614-15 are obviously
 a needless repetition of the preceding
 lines.

609. ὑπασπίδια, see N 158 ; προβι-
 βῶντος, O 307.

“Μηριόνη, τάχα κέν σε καὶ ὀρχηστήν περ ἔοντα
ἔγχοις ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.”

τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἤυδα·

“Αἰνεῖα, χαλεπὸν σε καὶ ἴφθιμόν περ ἔοντα 620
πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σευ ἄντα
ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξείῃ χαλκῶι,
αἰψά κε καὶ κρατερός περ ἔων καὶ χερσὶ πεποιθὼς
εὖχος ἐμοὶ δοίης, ψυχὴν δ' Ἀΐδι κλυτοπόλῳι.” 625

ὣς φάτο, τὸν δ' ἐνένιπε Μενoitίου ἄλκιμος υἱός·

“Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἔων ἀγορεύεις;
ὦ πέπον, οὐ τοι Τρῶες ὀνειδείους ἐπέεσσιν
νεκροῦ χωρήσουσι· πάρος τινα γαῖα καθέξει.

ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ· 630
τῷ οὐ τι χρὴ μῦθον ὀφέλλειν, ἀλλὰ μάχεσθαι.”

617. κέν: μέν Mor. Bar. 618. περ: γε P: δὴ Harl. a *supr.* 618-20 om.
S Vr. d: 620 om. H⁴. 622. τέτυξαι Lips. 623. καί: μή P. 624. κε
om. R: τε S. 625. δώ(ι)μος GU Harl. a, Par. a e f j (*supr.* οι), ἐν ἄλλῳ A:
δῶσας Lips. 626. ἐνένιπε(ν) HJST Vr. b: ἐνέναπτε G. 628. οὕτῃ DGPQ.
629. καέσσει: καλύψαι Mor. 631. οὐ τι: οὐ τοι P: οὐ JT.

617. ὀρχηστήν, a taunt directed at Meriones' agility, and containing perhaps a special allusion to his Cretan origin; for Crete was celebrated for the sword-dance (see on Σ 590). Compare Patroklos' banter in 745 ἢ μᾶλ' ἐλαφρόδ' ἀντήρ, ὡς ρεῖα κυβιστᾶι. The thought of the war-dance is doubtless at the bottom of the expression, as in Hector's words δῆμι μέλπεσθαι Ἀργήϊ H 241 (though these contain no disparagement). See also Ω 261 ψευσταὶ τ' ὀρχησταὶ τε, χοροῖν ὑπὲρ ἄριστοι.

618. διαμπερές, for good and all, cf. K 89, 331, O 70, II 499, X 264. εἴ . . περ, if indeed, if only. This is of course not to be confused with the somewhat commoner sense of εἰ περ, 'even if.' In the latter use the particles are always together, in the former, since περ emphasizes the clause rather than the single word, they are generally separated; but this is by no means an invariable rule; compare A 580 εἰ περ γὰρ κ' ἐθέλησι, if indeed he wish, N 464, etc. (In A 391 καὶ εἰ κ' ὀλίγον περ ἐπαύρη, περ is to be taken with ὀλίγον, even if it touch but a very little.)

620. αὖ for σοι, attracted by the strong influence of the growing acc. *cum infn.* construction; the remarkable point being

that the acc. is so far separated from its *infin.* and is so close to the adj. which naturally requires a dat.

623. καὶ ἐγὼ, I too, in allusion to εἴ σ' ἔβαλόν περ above. As so often it is indifferent whether we take εἰ βάλοιμι as an independent wish, or as a regular conditional protasis.

625. See note on E 654.

626. ἐνένιπε, see on O 546.

629. τινα, *man*, a man. γαῖα καέσσει as κάτεχεν φυσίξοις αἶα Γ 243.

630. The sense of this line is clear enough though the expression is not very accurate; *in might of hand lie the issues of war*, [not in words]; *the time for words is in the council*. A formally balanced antithesis would require for the second member ἐν ἔκπειν δέ (τέλος) βουλῇς, but this would lose in vigour something of what it gains in accuracy. In fact, τέλος ἐπέων, 'the sum of words,' is in itself little more than a periphrasis for ἔκπεα, cf. 83 μῦθον τέλος, just as θανάτω τέλος = θάνατος often. The dislocation of the sentence, such as it is, is clearly due to the prevalence of the feeling for the external form of the favourite chiasmic arrangement (dat.-gen.-gen.-dat.) over that for the internal form of the antithetic thought.

ὥς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.
 τῶν δ', ὥς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὄρωρεν
 οὔρεος ἐν βήσσηις, ἔκαθεν δέ τε γίνετ' ἀκομή·
 ὥς τῶν ὄρυτο δούπος ἀπὸ χθονὸς εὐρυοδείης, 635
 χαλκοῦ τε ῥινοῦ τε βοῶν τ' ἐυποιητάων,
 νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν.
 οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα διον
 ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίησιν
 ἐκ κεφαλῆς εἴλυτο διαμπερές ἐς πόδας ἄκρους. 640
 οἱ δ' αἶεϊ περὶ νεκρὸν ὀμίλειον, ὥς ὅτε μύϊαι

632. ἄρχεν PRU. 633. ὀρυμαγδὸς CGHJPR. || ὄρωρε(ν) DGU Harl. a b, Par. a e f g j, ἐν τισιν Δ, γρ. T: ὄρώρεα Ar. Ω. 634. γίνετ' L. || ἀκομή: ἀτύτῃ Aph. 635. ὄρυτο DQRS. 636 om. U¹. || ῥινοῦ: ἐν τισι ῥινῶν Sch. A. || τ' om. Par. j: see the note of Did. below. 638. σαρπηδόμῃ διῶν Ar. U.¹ 640. εἴλυτο: ἔλυτο D.

633. τῶν is taken up after the parenthetic simile by τῶν in 635. ὄρωρεν has not much authority. ὄρωρει, if right, can only be taken as coming from a present *ὄρώρω, analogous to other present forms with perf. stem (e.g. γεγωνεῖν M 387), which has some support in the forms ὄρώρεται, ὄρώρεται (H. G. § 27). It is more probable, however, that it is a mere itacistic error for ὄρώρη (see note on Δ 488), and this Bekker, followed by most edd., has introduced into the text. Ar. appears to have understood τῶν δὲ ὀρυμαγδὸς ὄρωρει ὥς (ὀρυμαγδὸς ὄρωρε) δρυτόμων ἐν βήσσηις. But this is clearly not Homeric.

634. ἀκομή is a word which recurs only in the *Od.* in the phrase (ἐβη) μετὰ πατρός ἀκομήν β 308, etc. It means *hearing*; the phrase ἔκαθεν γίνετ' ἀκομή is thus the counterpart of τηλόσε δούπον ἐν οὐρεσιν ἔκλυε ποιμήν (H. 455 (q.v.)). The 'hearing' being regarded as a power going out from the ear, the hearer hears to a distance, his hearing comes to the source of sound from a distance. See also on 515 above.

635. εὐρυοδείης, here only in *Il.*; three times in *Od.* In sense it is substantially the same as εὐρεῖα χθών. Cf. εὐρύγλαιαν, εὐρύχορος, εὐρύχορος of the sea. Plut. *Mor.* 485 c quotes a lyric verse εὐρύδου γ' ὅσοι καρπὸν αἰνύμεθα χθονός.

636. ἀμεινον <ἀν> εἴχε, φησὶν ὁ 'Ἀρισταρχος, εἰ ἐγέγραπτο "βοῶν ἐυποιητάων" ἔξω τοῦ τέ συνδέσμου, Did. i.e. the noise of bronze and of the leather of shields. Ar.'s reading—for which it is clear that

he could find no authority—avoids the obvious difficulty of a distinction between leather and shields, for it is hard to see what other leather than that of the shields is in question; and indeed ῥινός means a shield in Δ 447, Θ 61 (see also M 263). Schol. T can hardly be right in thinking that ῥινός means the rough unworked λαοθήα as opposed to the carefully-worked σπιθίδες (βοές εὐποιήται). Ar. suggested as an alternative ἐξ ἐπαναλήψεως νοητέον λέγεσθαι τὸ αὐτὸ ὡς "πυκνοὶ καὶ θαμέες" (μ 92) καὶ "πόλεμον τε μάχην τε" (Π 251) (An.). This would be more satisfactory if there were not a third term co-ordinated with the two by τε. Clearly χαλκοῦ includes weapons of offence, and must not be restricted to the metal facing of the shields. After all the difficulty is insignificant, for the slight redundancy of expression in the text is easily pardonable. For βοῦς in the sense of *shield* see H 238.

637 = Z 26, q.v.

638. Ar. read Σαρπηδόμῃ διῶν: οὐδὲ ὁ πᾶν γνώριμος καὶ συνήθης τῷ Σαρπηδόμῃ ἡδύνατο γνωρίσαι αὐτῶν (Nikanor). Such a use of φράδμων cannot be supported; and the text is perfectly simple, φράδμων being *observant*, *shrewd*; cf. Ω 354 φραδέος νόου ἔργα τέτυκται, Hes. *Theog.* 626 Γαῖης φραδμοσύνησιν, *by the cleverness of Gaia*. On ἀν . . ἔπικω see H. G. § 324.

640. εἴλυτο, *was wrapped up*, a rather bold metaphor to express 'was hidden.'

641. For the simile compare B 469 ff. (471 = 643 here). περὶλατάς, *overflowing with milk*.

σταθμῶι ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας
 ὦρῃ ἐν εἰαρινῇ, ὅτε τε γλῶγος ἄγγεα δεύει·
 ὥς ἄρα τοὶ περὶ νεκρὸν ὁμίλεον. οὐδέ ποτε Ζεὺς
 τρέφεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινῶ, 645
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὄρα, καὶ φράζετο θυμῶι
 πολλὰ μάλ' ἀμφὶ φόνωι Πατρόκλου μερμηρίζων,
 ἧ ἦδ' καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέωι Σαρπηδόνι φαίδιμος Ἴεκτωρ
 χαλκῶι δηιώσῃ ἀπὸ τ' ὤμων τεύχε' ἔλῃται, 650
 ἧ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ὅφρ' ἡὺς θεράπων Πηληϊάδεω Ἀχιλῆος
 ἐξαῦτις Τρῳάς τε καὶ Ἴεκτορα χαλκοκορυστήν
 ὥσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 655
 Ἴεκτορι δὲ πρωτίστῳ ἀνάλκιδα φύζαν ἐνῶρσεν·
 ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους
 Τρῳας φευγέμεναι· γινῶ γάρ Διὸς ἰρὰ τάλαντα.

642. ἐπὶ : ἐπὶ G. || βρομέουσι U Lips. Vr. A : βρεμῶσι Harl. a, Cramer *Epim.*
 50. 17. || περιγλαγέας Athen. xi. 495 : πολυγλα[γ]έας Ap. *Lex.* 55. 1. 646.
 αὐτὰς P. || φράζετο S. 648. καὶ κείνον Ar. Ω : κἀκείνον DGJLQSU Harl.
 a b. 650. δι(ι)ώσαι CQU. 651. ὀφέλλει : ὀφέλλει δὴ G. 653. ποδώκεος
 αἰακίδας Q. 654. ἐπαυσι C. 655. ἔλῃται Q (*supr.* οἱτο). 656. φύζαν
 QS Lips. (*supr.* οὐμὸν) Vr. b, Cant. Mor. Bar. Vr. A : οὐμὸν Ω. || ἐνῶρσεν
 S (Lips. *supr.*) Cant. Mor. Bar. Vr. A : ἐνῆκεν Ω. || φύζαν ἐνῆκεν ἧ κατὰ τινὰς
 οὐμὸν ἐνῶρσεν Eust. 657. ἔτραπε P Lips. Vr. d. 658. γὰρ : δὲ R.

650. For the subj. *δηιώσῃ*, *ἔλῃται* followed by the opt. *ὀφέλλειεν*, see *H. G.* § 298 ad fin. *δηιώσῃ* may represent an original *δηιώσει(ε)*, but the change of *ἔλῃται* to *ἔλοιτο* would be more violent. *ὀφέλλειεν* (also β 334) for the regular *ὀφείλειεν* (*H. G.* § 39. 3) is unique in H. It is possible that the later (but not Homeric) distinction of the pres. *οφείλειεν* and *οφέλλειεν* has reacted on the aor. The subject of the verb is evidently Patroklos.

653. The use of *ὄρα* is to be compared with Δ 465 *λελιημένος ὄρα τάχιστα τεύχεα συλῆσαι*, Z 361 *θυμὸς ἐπέσσινται ὄφρ' ἐπαμύνω*, where see notes. The word has passed through the stage of introducing an object-clause till it is weakened to the modern 'that,' and really takes the place of the infinitive. Van L. however regards it as final, taking 656 to explain *ὦδε*, as though Ἴεκτορι δὲ . . ἐνῶρσεν = Ἴεκτορι ἐνῶρσαι. This is no doubt possible—perhaps best;

but we should have expected *μέν* for *δέ* in 656.

656. *φύζαν ἐνῶρσεν*, though not strongly supported, seems preferable to the vulg. *θυμὸν ἐνῆκεν*, which as Heyne suggests may have been wrongly taken from the line above; cf. O 62, 366. But it is going too far to call the vulgate 'intolerable' with van L. The use of *θυμὸς* in H. is elastic enough to permit of such a phrase; cf. 691. *θυμὸν ἐνῶρσεν* is probably a transitional form which was altered to *ἐνῆκεν* on the analogy of *μένος*, *θάρσος*, etc. *ἐνῆκεν*.

657. *ἔτραπε*, sc. *δίφρον* or *ἱκπους*.

658. *τάλαντα*, see Θ 69. Here the word practically means little more than *will*. The backward and forward movement of the battle, which Hector perceives, answers to the fluctuations of Zeus' will, which themselves are typified by the figure of a balance swinging up and down.

ἐνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν
 πάντες, ἐπεὶ βασιλῆα ἴδον βεβλημένον ἦτορ 660
 κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὐτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
 οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοιο ἐντὲ ἔλοντο
 χάλκεα μαρμαίροντα· τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός. 665
 καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς·

659. ἄλλὰ φόβηθεν DPR: ἄλλ' ἐφόβηθεν Ω. 660. βεβλημένον QU
 Cant. Bar. Mor. Lips. Par. c e g: βεβλημένον DG: βεβλαμμένον AC Par. a:
 βεβλαμμένον S Harl. d, Par. d f: βεβλημένον H: δεδαίγμενον JPRT Mosc. 2,
 Harl. a, Par. h j, γρ. A: δεδαίγμενον ἢ βεβλαμμένον Eust. 661. γὰρ: δὲ P. ||
 ἐπ': ἐμ' Q Mor. Vr. d, A. 663. ὤμοισι Q. 666. ἀπόλλωνι D. || καὶ τότε ἄρ'
 ἐκ Ἰδης προσέφη Ζεὺς δὴ φίλον υἱόν Zen. (athetizing at the same time 666-83).

660. Both the reading and interpretation of this line involve difficulties. Why do the Lykians only now perceive that their king is stricken? The fight over his body has been going on for more than 100 lines; yet the wording of the sentence implies that the sudden change is due not to the flight of Hector, as we should expect, but to the recognition of Sarpedon's fall. Two theories seem possible: (1) The lines belong to an earlier recension of the story, in which the fight over the body was described only summarily in 661-62; 659 originally followed immediately after Sarpedon's fall (perhaps after 505), all the intervening lines being later expansion. (2) 661-62 are a later addition; βασιλῆα in 660 is Hector, not Sarpedon (Paley). In favour of (1) it may be urged that of the intervening lines we have already had on other grounds suspected a large portion as a later addition (see on 508, 555); while the rest from 669 on is quite colourless; the short battle-pictures relating the deaths of unimportant warriors are of a type which could easily be made to order, and in fact shew a suspiciously large proportion of borrowed lines (see e.g. the note on 604-05). If this solution is adopted, as I think it should be, then we must read either δεδαίγμενον or βεβλαμμένον: the balance of authority is rather in favour of the former, but the latter best explains the variant βεβλαμμένον. If on the other hand we adopt (2), the last form is right. βεβλαμμένον ἦτορ might indeed mean 'brought to a stop in his life,' but the phrase is unique and by no means natural. βλάπτω is commonly used (a) in the

literal sense, of impeding; (b) in the metaphorical, of divine interference causing mental blindness—O 724 βλάπτει φρένας Ζεὺς, X 15 ἐβλάψας μ' ἐκέργε, cf. I 607, 512, ψ 14, and note on O 484. In this sense of course Hector is βεβλαμμένος in heart, for Zeus has sent panic upon him. We must then separate πάντες from Λύκιοι, and take it to mean *all the (Trojan) army*. This is not satisfactory; and though Hector might perhaps be called a βασιλεύς (cf. Δ 96 Ἀλεξάνδρῳ βασιλῆϊ, T 84 Τρώων βασιλεῦσι), as a matter of fact the title is never applied to him; least of all should it be used here, where, after the (*ex hypothesi*) ambiguous πάντες, it cannot but be referred to the king of the Lykians. It is of course this ambiguity which is held to explain the addition of 661-62; but it is much easier to suppose that 506-658 are a later addition, and that βεβλαμμένον is a mere corruption of βεβλημένον (note the transitional variants βεβλαμμένον, βεβλημμένον).

661. ἐν νεκύων ἀγύρει, lit. *in the gathering of the corpses*, a bold and vigorous expression. ἀγυρίς recurs only in the phrase ἐν νηῶν ἀγύρει, Ω 141, and in γ 31=ἀγορή. αὐτῷ emphatic, *their lord*.

662. Note that εὔτε=*at the time when*; we cannot translate 'had fallen since.' There is a sudden slaughter. ἔριδα . . ἐτάνυσσε, see on H 102, N 358.

666. See on 431. The saving of Sarpedon's body at least is indispensable; after all the fighting over it, we must hear what becomes of the body itself. Zen., who entirely expunged 431-61, contented himself with an athetesis of

"εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἷμα κάθρον
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καί μιν ἔπειτα
 πολλὸν ἀποπρὸ φέρων λούσον ποταμοῖο ῥοῇσι,
 χρῖσόν τ' ἄμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσسون· 670
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 "Τπνῳ καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὤκα
 θήσουσ' ἐν Λυκίης εὐρείης πίοιι δῆμῳι,
 ἔνθά ἐ ταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳι τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων." 675
 ὥς ἔφατ', οὐδ' ἄρα πατὴρ ἀνηκούστησεν Ἀπόλλων.
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνὴν,
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον αἶερας,
 πολλὸν ἀποπρὸ φέρων λούσεν ποταμοῖο ῥοῇσι
 χρῖσέν τ' ἄμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσσε· 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 "Τπνῳ καὶ Θανάτῳ διδυμάοσιν, οἳ ῥά μιν ὤκα
 κάτθεσαν ἐν Λυκίης εὐρείης πίοιι δῆμῳι.

668. μελέων Q Harl. a, Vr. A. || σαρπηδόνη Ar. P Par. c². 670. χρῖσον δ' (A supr.) JQST Lips.: χρεῖσον τ' Syr. || ἀμβροσίῃ H. 671. κραιπνοῖσιν ἐπεσσαι Q. 672. διδυμάοσι τοί PR. 673. εἰκόσιν(η) λυκίης DGPR Vr. b, γρ. A. || εἰς(ε)χούσ' εὐρείης λυκίης ἐν π. δ. Q Lips. 674. ταρχύουσι Vr. A: ταρχύουσι JR Lips. 677. Ζηνόδοτος καὶ τοῦτον περιέφηκε An. 680. χρῖσαν δ' (A supr.) HJRST Lips.: χρεῖσαν τ' Syr. 682 om. Lips. || διδυμάοσι τοί HPR. 683. εἰκάν λυκίης εὐρείης ἐν π. δ. Q.

666-83, combined with alteration of 666 (he thought that Apollo was on the battlefield). The passage contains, however, some internal difficulties. The narrative in 676-83 is clear, but the same can hardly be said of the preparation for it in 667-75. *ἐλεῶν ἐκ βελέων* (668) is far less natural than *ἐκ βελέων αἶερας* (678); and in 667, 669 two cleansings are sharply distinguished, though there is no apparent reason for them, and in 679 we hear of one only. This rather suggests that originally Apollo as god of Lykia intervened on his own account to carry off the king of his land—676 may have superseded *τὸν δὲ ἰδὼν ἐλέησε ἀναξ Διὸς υἱὸς Ἀπόλλων* or the like—and that 666 ff., with the preparatory scene in 431 ff. were added by a poet who thought that Zeus ought to take the initiative on behalf of his son.—Zen. raised a general objection to the whole passage, *παράλογον γὰρ τὸν ἀπενθῆ τοιαῦτα διακορεῖσθαι*—the bright Apollo should not be defiled by dealings with corpses. This seems to have im-

pressed Ar. (*μήποτε Ζηνόδοτος ὁρθῶς ἠθέτηκε τοῦτους*, Did.), but it applies only to the later Apollo, not to the Homeric.

668. Ar. read *Σαρπηδόνη*, but the acc. is regular, see K 572, Σ 345, Φ 122, Ψ 41. For *ἐλεῶν* Bentley conj. *ἐλκων*, but this word is used only of enemies. Some take *ἐκ βελέων* as attributive to *αἷμα*, the blood coming from the wounds, which is not satisfactory. But the variant *ἐκ μελέων*, *cleanse from his limbs* is well worth consideration.

670. For ambrosia as a purifying agent see § 170.

671-75. See on 454-57. *διδυμάοσιν*, cf. § 231 "Τπνῳ, κασίγνητῳ Θανάτῳ. 676-77 = O 236-37, 679-83 = 669-73.

677. This is the only hint to indicate that the gods are on Ida rather than Olympus (see on 431). It may well have been added after the introduction of the Διὸς ἀπάτη, though even thus the presence of Apollo on Ida is not less unexpected than that of Hera before. Zen. expunged the line.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
 νήπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος ἢ περ ἀνδρός·
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνησι μάχεσθαι·] 690
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσι ἀνῆκεν.
 ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανάτῳδε κάλεσαν;
 Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἐχέκλον
 καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον, 695
 αὐτὰρ ἔπειτ' Ἐλασον καὶ Μούλιον ἠδὲ Πυλάρτην·
 τοὺς ἔλεν, οἱ δ' ἄλλοι φύγαδε μνώοντο ἕκαστος.
 ἔνθά κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν
 Πατρόκλου ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρ' ἔθεν·
 εἰ μὴ Ἀπόλλων Φοῖβος ἐνδμήτου ἐπὶ πύργου 700
 ἔστη, τῷ ὅλοα φρονέων, Τρῶεσσι δ' ἀρήγων.
 τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖς

686. πηληϊάδεω DHJQST Harl. a. || ἐφύλασεν JT Harl. a. 688. ἀεί U Vr. A. ||
 τε: γε Syr. Bar. Mor. || τινὲς κρείσσω An. || ἀνδρός A (γρ. ἀνδρῶν) HQTU Syr.
 Lips. Harl. a, Vr. b A: ἀνδρῶν Ω. 689-90 om. AD Syr.: ἐν τισὶ τῶν ἀντιγράφων
 οὐ κεῖνται Eust. 690 om. Ht. || τότε Aph., cf. P 178: ποτε Par. c supr. by
 man. 1. || ἐποτρύνει CJTU: ἐποτρύνει H. || μαχέσασθαι Harl. a. 691. ἐνῆκε(ν)
 DGSU Syr. Harl. a, Vr. A, Mosc. 2. 693. ἐανάτῳ γε Q. 694. ἀντίνοον
 Q Lips. || ἔχκελον: ὀπίτην JTU Harl. a, Lips., γρ. ἔχκελον Harl. a, Lips.
 697. ἔλεσ Zen. 699. ἔρχει P. | οὔτεν AHU. 702. ἐπ' ἢ ὑπ' Eust.: ὑπ' Mor.

684. It will be seen that this line is hardly consistent with the will of Zeus in 648-51.

685. ἀάσθη, see note on ἀάσατο A 340.

686. ἔπος, the μῦθον τέλος of 83-96.

688. For the gnomic τε see H. G. § 332. ἀνδρός, vulg. ἀνδρῶν. The change to the plur. was evidently made to avoid ambiguity when the following couplet was interpolated.

689-90 are a mere interpolation from P 177-78. ἐποτρύνει μάχεσθαι is the reading of mss.; it cannot be construed, but under the circumstances it is not worth while to correct it to ἐποτρύνει μάχεσθαι, which is given by all mss. in P 178. It is not easy to see how the change came about.

692=E 703; cf. Virgil *Aen.* xi. 664 *Quem telo primum, quem postremum aspera virgo Deicis?*

697. ἔλεν, Zen. ἔλεσ. But for the

change from apostrophe to narrative cf. 586. φύγαδε μνώοντο, turned their thoughts to flight; a pregnant expression like μή τι φόβονδ' ἀγόρευε, E 252.

698. The following passage (to 711) is athetized by Payne Knight and others, probably rightly, as the idea of an actual assault upon the wall is quite unprepared, and seems hardly consistent with the attitude of Hector in 713. There are several lines which appear elsewhere and may be borrowed; 698=Φ 544; 699=Λ 180 (where, however, see note); 703, cf. E 437; 705-06=E 438-39; 710-11=E 443-44. The passage in E describing Diomedes' repulse by Apollo was evidently before the poet of these lines. Compare also the similar wording of T 445-48.

699. ὑπὸ χερσὶ is elsewhere used only with a passive, or a verb of quasi-passive meaning (πεσεῖν, etc.).

702. ἀγκῶνος, either the salient angle

Πάτροκλος, τρίς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
 χείρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσω.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, 705
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·

“χάζεο, διογενὲς Πατρόκλεις· οὐ νύ τοι αἶσα
 σῶι ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
 οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων.”
 ὧς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

“Ἐκτωρ δ' ἐν Σκαιῇσι πύλῃσι ἔχε μώνυχας ἵππους·
 δίζε γὰρ ἡὲ μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας,
 ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι.
 ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων 715
 ἀνέρι εἰσάμενος αἰζηῶι τε κρατερῶι τε,
 Ἀσίοι, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,

703. ὑπεστυφέλιξεν J. 704. χείρεσσιν GQ: χείρεα τ' S. 706. δεινὰ δ':
 δεινῶν PR. || ἔπεα πτερόεντα προσηύδα ACH Cant. Harl. a: προσέφη ἐκέρρος
 ἀπόλλων Ω, γρ. A Harl. a. 707. χάζεο: φράζεο Vr. d. || ΝΥ ΤΟΙ: ΝΥ ΠΩ
 Ar. Par. a (supr. τοι and coi): ΝΥ ΤΟΙ ΠΩ P: ΤΙ ΠΩ R. 708. πέρσαι P Harl. a.
 709. ΟΥΔ': ΟΥΧ H. || ὅπερ JPQR Lips. Vr. A. 710. ἀναχάζετο G. || πολλὸν:
 τυτθὸν Zen. H. 711. ἀλευάμενος (A supr.) GH. 712. δ' ἐν: δὲ Q. 713.
 αἶσας CPQ Cant. Bar. 715. παρέστη P. 716. εἰσάμενος Ar. Ω: ἐπασάμενος
 Q King's Lips.: εἰδόμενος Par. a f (the variant implied by Did.). 717. ἔην JT.

of the tower itself, or the re-entering angle where the tower abutted on the main wall. Or the reference may be to a construction such as that of the walls at Hissarlik, where the lower part is on a comparatively easy slope, the upper vertical; the angle where the two joined may be the *ἀγκών*.

704. *νύσσω* seems here to imply no more than a blow from the hand. Elsewhere it means a *slab* with a pointed instrument.

708. *πέρσαι*, a non-thematic aor. for *πέρθ-σ-σθαι*, related to *ἐπερσα* as *δέχθαι* to *ἰδεξάμην*, *ὄρσαι* to *ὥρσαι*; see *H. G.* § 40. The variant *πέρσαι* is also possible; it is *not fated for thee to sack* etc. Van L. would read *Τρώων πέρθεσθ'*, needlessly (*Ench.* § 211. 9).

710. *πολλόν*, Zen. *τυτθόν* as E 443. Ar. thought the difference justified because Diomedes had the words of Athens to urge him on, whereas Patroklos has the words of Achilles to hold him back.

711. Perhaps we should accept the variant *ἀλευόμενος* (future) as elsewhere (E 444).

713. *δίζε*, doubted, only here and in an oracle, Herod. i. 65; no doubt from *δί-*, connected with *δύο*, *δῖς*, in the sense *to be of two minds*; cf. *δοιή* (I 230 with note), *διστάζειν*. It is probably not related to *δίζημαι* where the root is *ζη-* and *δι-* is reduplication.

717. This *Asios*, who is not heard of again, is of course not to be confused with *Asios*, son of *Hyrtakos*, in M and N. It appears from this that *Hekabe* was herself daughter of *Dymas*; whereas the later tradition (traceable as far back as *Euripides*) made her daughter of *Kisseus* and sister of *Theano*. So *Virgil* calls her *Cisseis* (*Aen.* vii. 320). *Apollodoros* names *Sangarios* for her father (see next line), while we have choice between no less than six claimants to the position of her mother. No wonder the Emperor *Tiberius* wrote a dissertation *Quae mater Hecubae fuerit*.

αὐτοκασίγνητος Ἑκάβης, υἱὸς δὲ Δύμαντος,
 δς Φρυγίῃ νάεσκε ροῆις ἐπὶ Σαγαγαρίοιο· 720
 τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “Ἐκτορ, τίπτε μάχης ἀποπαύεαι; οὐδὲ τί σε χρή.
 αἶθ’ ὅσον ἦσων εἰμί, τόσον σέο φέρτερος εἶην·
 τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
 ἀλλ’ ἄγε Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
 αἶ κέν πῶς μιν ἔλῃς, δῶνι δέ τοι εὐχος Ἀπόλλων.” 725
 ὧς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἀμ πόνον ἀνδρῶν,
 Κεβριόνη δ’ ἐκέλευσε δαίφρονι φαίδιμος Ἐκτωρ
 ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
 δύσεθ’ ὁμίλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν
 ἦκε κακόν, Τρωσὶν δὲ καὶ Ἐκτορι κῦδος ὄπαζεν. 730
 Ἐκτωρ δ’ ἄλλους μὲν Δαναοὺς ἔα οὐδ’ ἐνάρριζεν,
 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.
 Πάτροκλος δ’ ἐτέρωθεν ἀφ’ ἵππων ἄλτο χαμᾶζε
 σκαίῃ ἐγγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον
 μάρμαρον ὀκρίδεντα, τόν οἱ περὶ χεῖρ ἐκάλυψεν· 735
 ἦκε δ’ ἐρεισάμενος, οὐδὲ δὴν ἄζετο φωτός,

718. δ' ἐκάβης Bar. 719. φρυγίην G Syr. Harl. a, King's Par. a f j. 720.
 προσεφώνεας φοῖβος ἀπόλλωνος G. 721. ἔκτωρ JR Syr. 722. ἔφεπε: ἐπεχε PR.
 725. ἔλῃς C Bar. Vr. d. || δόιν Q: δώιοι Bar. 726. αἰεὶς C. || ἀν (ἀν) πόνον
 CJQR Lips. Cant. Vr. A. 728. ἐπὶ πόλεμον Vr. d. 731 om. S. || ἐνάρριζε(ν)
 J Cant. Harl. a, Lips. Mosc. 2. 732. ἔφεπε: ἐπεχε GPR, ἐν ἄλλῳ A. 735.
 ὀκρίδεντα J Harl. a, Vr. d A. 736. ἄζετο: χάζετο H (Par. j *supr.*).

723. *στυγερῶς*, i.e. with grievous results to yourself; so φ 374 τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι, after a couplet closely resembling 722. Compare also μὴ τάχα πικρὴν Αἰγυπτὸν καὶ Κύπρον ἴκηαι, p 448.

724. *ἔφεπε*, see note on E 329.

735. *μάρμαρον ὀκρίδεντα*, M 380. Bentley conj. *ὀκρίδενθ', δν οἱ*, which is adopted by most edd., and is no doubt right if the line is genuine. The second part, however, is unusual, as it appears to describe a stone of small size, whereas those cast by heroes are elsewhere of heroic dimensions.

736. *ἄζετο* is the ms. reading, with one exception; *χάζετο*, which most edd. adopt, is doubtless only a conjectural emendation, and has not even the merit of giving good sense; after three lines and a half have been describing Patroklos' vigorous attack it will not do to say that 'he did not long yield before his foe.' Nothing is explained by a

reference to the equally obscure Λ 539 *μινυθα δὲ χάζετο δονρός* (q.v.); and we must either accept the ms. reading or find some better emendation than this. So far as sense is concerned, we have no need to go beyond the ordinary sense of *ἄζομαι*, to fear (the gods), to have a scruple (with infin., Z 267, or μή, Z 261). The only difficulty is the gen. in place of the acc., and this is explicable, because 'his foe' is not the direct object of the verb; the sense is not 'he did not long dread his foe,' but *he was not long in awe for his foe*. *ἄζομαι* is used solely of terror or reverence of a religious nature (except perhaps p 401; cf. *ἄγιος, ἀγρός*); the word therefore here refers to the *divine* panic inspired by Apollo; the supernatural awe thus due to Hector has no long hold of Patroklos, and does not make him hesitate in his onslaught. The use of the gen. may be compared to that with *οἶδα* when meaning 'to know about' (see A 657), and with the double

οὐδ' ἀλίωσε βέλος, βάλε δ' Ἑκτορος ἡνιοχῆα
 Κεβριόνην, νόθον υἷον ἀγακλῆος Πριάμοιο,
 ἵππων ἡνὶ ἔχοντα, μετώπιον ὀξεί λαϊ.
 ἀμφοτέρας δ' ὀφρύς συνέλεν λίθος, οὐδέ οἱ ἔσχεν 740
 ὁστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίησιν
 αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς
 κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὅστέα θυμός.
 τὸν δ' ἐπικερτομένων προσέφη, Πατρόκλεις ἱππεύ·
 “ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὥς ρεία κυβιστᾶι. 745
 εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
 πολλοὺς ἂν κορέσειεν· ἀνὴρ ὅδε τήθεα διφῶν,
 νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη,

738. **πριάμοιο** : **μετάσμων** C (ἀρακλῆος marked as a proper name). 742.
 ἄρ' *om.* Vr. A (33' ἄρ' *νευτῆρι*) *Et. Mag.* 146. 51. 744. **προσέφη** T¹ Lips. Vr. A¹. ||
ἱππεύς Vr. A¹. 745. **ὥς** : **8c** G (8c) JPQRST Harl. a (Lips. *surpr.*). 747.
κορέσει S. || **βάν** R^{1m} with ref. to **τήθεα** : i.e. **βένθεα**. 748. **δυσπέμφελος** *είη* Zen.

constr. of *μέμνημαι* (*H. G.* § 151 d) ; or it may be ablative, *had no awe* (to keep him) *from his foe*, as with *λείπεσθαι*, *διώκεσθαι*.

737. **ἀλίωσε**, so οὐχ ἥλιωσε τοῦπος, *Soph. Trach.* 258 ; cf. *Διὸς νόον* . . ἀλίωσαι *ε* 104, 138.

739. **μετώπιον** (cf. A 95) on the analogy of *μεταμάζιον* should mean *between the eyes* ; see note on E 19. It is hardly possible to say whether the word is a neuter used adverbially, or a masc. accus.

740. **σύνελεν**, *συνέχεε καὶ εἰς ἐν συναγαν* Schol. T. But the use is a curious one. The compound recurs in H. only in *ν* 95 *χλαῖναν μὲν συνελών*, *gathering up*, and there seems to be no parallel use in later Greek. *ἔσχεν* intrans., as *ἔσχεθε* 340.

741. The 'falling out of the eyes' is anatomically impossible as the result of such a blow ; at most the eyeballs would be burst. Such errors are not common in H.

742. See note on M 385.

743. The synizesis in *εὐεργέος* is very doubtful in so ancient a passage. Various conjectures have been proposed ; Christ's *εὐφρεγέος* with the metathesis which we find in *ῥέζω* = *ῥεγγῶ* is ingenious. He also suggests *εὐπλεκέος*, van L. *εὐ* *Ῥερκτοῦ*, Nauck *εὐξέστον*, Menrad *εὐέργον* (*εὐεργος* in pass. sense is found in Herod. and Theokr. ; *εὐεργός* in act. in *Od.*).

745. **ὥς**, see note on 600. **κυβιστᾶι**

may imply only 'taking a header.' It is possible, however, that the metaphor is in this line not from diving, but from tumbling, as in Σ 605 ; from *Κεβριόνες* skill in tumbling on land *Patroklos* concludes that he would make a good diver at sea *as well* (*καὶ*).

747. **τήθεα**, a *ῥαῖα* *εἰρημένην* in Greek, though the form *τήθων* occurs in Aristotle, where it is said to mean some ascidian. We can only say that *τήθεα* are some sort of food obtained by diving in the sea ; the recognized translation 'oysters' will do as well as any other. **διφῶν** is another rare word meaning *to seek* ; it occurs in Hes. *Opp.* 374 and occasionally in later Greek ; e.g. *ἐρεβοδιφῶσιν* Aristoph. *Nub.* 192. The scholion of An. is interesting ; (*ἡ διπλῇ*) *ἔτι ῥαῖα εἰρηκε τήθεα. ἔστι δὲ εἶδος τῶν θαλασσίων ὀστρέων. πρὸς τοὺς χωρίζοντας· φασὶ γὰρ ὅτι ὁ τῆς Ἰλιάδος ποιητῆς οὐ παρειαῖγει τοὺς ἥρωας χρωμένους ἰχθύσιν, ὁ δὲ τῆς Ὀδυσσεύας. φανερὸν δὲ ὅτι εἰ καὶ μὴ παράγει χρωμένους, ἴσασιν, ἐκ τοῦ τὸν Πάτροκλον ὀνομάζειν τήθεα, νοητέον δὲ τὸν ποιητὴν διὰ τὸ μικροπρεπὲς παρητήσθαι ('declines' to introduce them). καὶ μὴ οὐδὲ λαχάνους παρειαῖγει χρωμένους· ἀλλ' ὁμῶς φησὶ "Ὀδυσσεύς τέμενος μέγα κοπήσοντας" (p 299).*

748. **δυσπέμφελος**, sc. *πόντος, στόρυγ*, as Hes. *Theog.* 440 *γλαυκὴν δυσπέμφελον*, *Opp.* 618 *ναυτιλῆς δυσπεμφέλου ἱμερος*. But in *Opp.* 722 *μηδὲ πολυζέινου δαιτὸς δυσπέμφελος εἶναι* it probably means *fastidious*, hard to please, a sense which

- ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστάι.
 ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν." 750
 ὥς εἰπὼν ἐπὶ Κεβριόνηι ἥρωϊ βεβήκει
 οἶμα λέοντος ἔχων, ὃς τε σταθμούς κεραῖζων
 ἔβλητο πρὸς στήθος, ἐή τέ μιν ὤλεσεν ἀλκή·
 ὥς ἐπὶ Κεβριόνηι, Πατρόκλεις, ἄλσο μεμαῶς.
 "Ἐκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμάζε. 755
 τὼ περὶ Κεβριόναο λέονθ' ὥς δηνιθήτην,
 ὦ τ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφιοι,
 ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·
 ὥς περὶ Κεβριόναο δῶυ μήστωρες αὐτῆς,
 Πάτροκλός τε Μενoitιάδης καὶ φαίδιμος Ἐκτωρ,
 ἔντ' ἀλλήλων ταμέειν χροά νηλεῖ χαλκῶι.
 "Ἐκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβεν, οὐ τι μεθίει·
 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
 Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
 ὥς δ' Εὐρύς τε Νότος τ' ἐριδαίνετον ἀλλήλοισιν 765
 οὔρεος ἐν βήσσησι βαθέην πελεμιζέμεν ὕλην,
 φηγόν τε μελίην τε τανύφλοιδόν τε κράνειαν,

749. ὥς: δς J Mor.: γρ. δς καὶ δςπε ὅπερ κάλλιον Harl. a. 750. κυβιστῆρες
 A¹ (T.W.A.) PTU: κυβιστῆρες J. 754. ἄλτο U² Bar. 755. αὐθ': αὐ PQR
 Lips. Vr. A. 756. δηνιθήτην Par. j and ap. Eust. 757. ὦ τ': ὥστ' Q.
 762. οὐτι PQRS Lips. King's: οὐχί Ω. || μεσείη CS Bar. Vr. d: μεσείη H.
 765. ἀλλήλοισιν QS Mosc. 2. 766. ταμέειν Bar. Mor. || πολεμιζέμεν DJPQ Vr. b.

explains Zen.'s reading *δυσπήμελοι εἰεν· οἷον εἰ καὶ δυσάρεστοι εἰεν οἱ συνεσθιώτες*, An.

752-54. Heyne, and others after him, have objected with some force to this simile that it is out of place as preceding a second lion-simile; and that Patroklos should not be compared to a lion wounded in ravaging the folds, but to one attacking the huntsmen.

754. *μεμαῶς*, the α is elsewhere found long only when followed by ο (*μεμαῶτες* B 818, where see note, *μεμαῶτε* N 197). The other passages all have -ᾶω- (about eighty-five times in H.). We may compare *τεθνηῶτα* by *τεθνεῶσι*. See *H. G.* § 26. 1. The α is naturally short (*μα=μι*, weak form of *μον-μεν*). The ᾶ in *μεμαῶτε* may be due to metrical necessity, and in *μεμαῶς* here to the analogy of that form. But see Schulze *Q. E.* p. 366 note, where he assumes another root *μᾶ: μᾶ*, cf. *μαιμᾶει*.

756. *δηνιθήτην*, here only; but *δηρίσασθαι* P 734 (?), θ 76, and *δδῆριτος*

P 42. On this analogy no doubt it is founded the variant *δηνιθήτην* (*δηνιθήτην* *κατὰ τινος*, *μάλιστα δὲ δηνιθῆναι δίχα τοῦ ν*, Eust.); but there seems to be no analogy for such an aor. from an -i- stem. The usual form of the verb is *δηνιάομαι*, and mss. are notoriously untrustworthy with regard to the insertion of ν before a dental (see on E 697). For the double stem cf. *τίνω* beside *τίω*, *θίνω*, *δύνω* beside *θύω*, *δύω*. *δηνιάομαι* (with i) is found in Pindar *O.* xiii. 44, while Ap. Rhod. ii. 16 has *δηνιθῆναι*.

762. Compare O 716 with note. *οὐ τι* has good support here.

766. Nauck gets rid of the short form of the dat. by reading *βήσσησι βαθύν* (for *βαθύν* as fem. see *H. G.* § 116. 4).

767. *τανύφλοισιν*, *with smooth dark. τανυῖκεας*, elsewhere (like *ταναήκης*) only of edged weapons, here = *with slender points*. The idea of 'stretching out' may give rise equally to the meanings 'long,' 'thin,' and 'smooth.' The two last generally suit the compounds

αἶ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
 ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων,
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
 δήιουν, οὐδ' ἕτεροι μῶνουντ' ὀλοοῖο φόβοιο.
 πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δούρα πεπήγει
 ἰοί τε πτερόεντες ἀπὸ νευρήφι θορόντες,
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
 μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κονίης 775
 κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.
 ὄφρα μὲν ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῖπτε δὲ λαός·
 ἦμος δ' ἥελιος μετενίσσεται βουλυντόνδε,
 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780
 ἐκ μὲν Κεβριόνην βελέων ἦρωα ἔρυσσαν

768. τανυήκεας Q Ambr. Cant. Mosc. 2. 772. δοῦρ' ἐπιπίπτει (A *supr.*) CHJS
 Harl. a, Vr. b A. 774. ἐστυφέλιξαν Ar. Ω: ἐστυφέλιξε(ν) DGQST Harl. a d,
 King's Par. e h j. 775. δ' ἐν Ar. GPR Par. j: δὲ Ω. 778. μάλ': μὲν A.
 779. μετενίσσεται DG (Harl. a *supr.*): μετενίσσεται CT. 780. ῥ' om. S. 781.
 μελέων Q. || ἥρως R.

of τανυ- indifferently, but are preferable to the first, which has, however, taken sole possession of ταναός. 'Long-barked,' the traditional interpretation of τανύ-φλοιος, is meaningless. See notes on Γ 228, Θ 297.

776. μέγας μεγαλωστί (also Σ 26), the adv. seems to have little force except as an emphatic reduplication of μέγας, and is to be compared with αὐθεν αὐος H 39, αὐδθεν αὐνός H 97. For the plur. ἵπποσυνάων, *feats of horsemanship*, see note on I 700. So Ψ 307 ἵπποσύναις ἐδίδαξαν.

777. See A 84-86. With the explanation there given, if the theory of the expansion of the original Μῆνις be right, there is no longer any reason to say that we have 'two noons on the same day.' The narrative of A and Π, with the short μάχη ἐπὶ ταῖς ναυσὶν from O, does not require more than two or three hours, at least for a poet; and the expression here gives room for even more; for it does not indicate a point of time, but a period, 'so long as the sun was high in heaven,' i.e. till some time not long after noon. But the development of the story at this point is involved in many difficulties, for which see *Introd.*

779=258. The time indicated is not evening (we do not reach sunset till

Σ 239), but early afternoon; see Frazer in *C. R.* ii. p. 260. The time is fixed, at least for Attica, by Aristoph. *Aves* 1498 ff. where βουλυντός ἢ περαιτέρω is consistent with σμικρὸν τι μετὰ μεσημβρίαν. It is common in many places, as Frazer shews, to stop the day's ploughing at or soon after midday; hence the German *Morgen* as a measure of land=*a day's work* (see on K 351). For similar names for the time of day taken from agricultural or pastoral operations see note on A 62, A 86, μ 439; and cf. Hesiod *Opp.* 581 ἥως . . . πολλοῖσιν ἐπὶ ζυγὰ βοῦσι τίθηται. Horace's *Sol ubi . . . iuga demeret bobus fatigatis* (C. iii. 6. 41) and Milton's *What time the laboured ox In his loose traces from the furrow came*, are of course familiar.

780. ὑπὲρ αἶσαν, *beyond measure*, i.e. beyond expectation; cf. Γ 59. The phrase is to be distinguished from ὑπὲρ Διὸς αἶσαν P 321, ὑπὲρ μοῖραν T 336, ὑπὲρ μῦθον T 30, Φ 517, ὑπέρμορα B 155 (where see note). These all mean 'contrary to destiny,' but they are never used of anything which is actually said to have happened; they are applied either to the future or to unrealized possibilities in the past. Z 487 is the only passage where ὑπὲρ αἶσαν seems to be used for ὑπὲρ Διὸς αἶσαν.

Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε.
 τρὶς μὲν ἔπειτ' ἐπόρουσε θοῶι ἀτάλαντος Ἄρηϊ,
 σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνεν· 785
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 ἐνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
 ἦντοτο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
 δεινός. ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
 ἥρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε· 790
 στή δ' ὅπιθε, πλήξεν δὲ μετάφρενον εὐρέε τ' ὤμα
 χειρὶ καταπρηνεῖ, στρεφεδίνθηεν δέ οἱ ὄσσε.
 τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
 ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
 αὐλῶπις τρυφάλεια, μιάνησαν δὲ ἔθειραι 795
 αἵματι καὶ κονίησι. πάρος γε μὲν οὐ θέμις ἦεν
 ἵππόκομον πῆληκα μαινεσθαι κονίησιν,
 ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον

782. τρώων τ' Vr. b A. 783. δέ: δ' ἐν Vr. d. || κακὰ τρωσ(η) S Vr. A. ||
 καταφρονέων J. || ἐπόρουσε P. 784. ἐνόρουσε JRT Mosc. 2. 788. τοι om. D:
 οἱ T. 789. ἐόντα Vr. d. 791. πλάσσειν τε Mosc. 2. || μεταφρένω PR. ||
 εὐρέα PS. 792. στρέψε· δίνθηεν QR: στρεφεδίνθηεν Harl. a (glossed παραχθέντες
 ἐστράφησαν). 794. ὑφ': ἐφ' S. 795. τριφάλεια QR. || δέ: δὲ οἱ Lips.

784-86. Compare E 436-38 and 702-05 above. The passage is a fine climax in preparation for the catastrophe, and contrasts strongly with the meaningless exaggeration of carnage in A 747—and perhaps 810 below.

789. The position of *δεινός* produces an effect almost unique in the *Iliad*. It is a fine instance of the self-restraint of the Greek artist that so simple and easy a way of producing a cheap sensation should have been banished except from the few points where it is really justified. Compare βάλλ'· αἰεὶ δὲ κ.τ.λ. A 52.

792. καταπρηνεῖ, cf. *χεροὶ καταπρηνεῖσι* O 114. But the contraction -ει is not a form of the old epic dialect (see Menrad *Contr.* pp. 71-75). There is no probable correction; the word may indicate that the interpolation introducing the reference to Achilles' armour begins with this line (see *Introd.*). *στρεφεδίνθηεν* is a word of extraordinary formation, which appears to postulate a noun *στρεφεδίνη* (or -δίνος) in the sense of 'whirling.' Quintus has *στρεφεδίνεον* (with which compare the reading of Harl. a). There appears to be no really

archaic word of which this might be regarded as a mistaken imitation, and it remains as a proof that the Greek language in its most vital period was capable of forming compounds beyond the lines of its regular development. As to the meaning of the word, it may be either 'Patroklos' eyes grew dizzy,' or 'Apollo's eyes rolled' in fury. Of these the latter is rather the preferable as the effect upon Patroklos follows in 805. The variant *στρέψε· δίνθηεν* is grammatically possible, but not attractive. Agar (*J. P.* xxvii. 171) meets the difficulties boldly with *χεροὶ καταπρηνεῖσιν· ἐδίνθηεν δέ*.

795. The variant *δέ οἱ* for *δέ* is noticeable; it is very doubtful if *ἔσσαν* ever had an initial *F* (X 315 is the only other evidential passage, cf. T 382), and it is quite possible that we ought in fact to read *δέ F(oi) ἔθειραι*, where *Foi* = *Πατρόκλῳ* as in 801.

798. ἀνδρὸς εἰσίοιο, a unique phrase. *εἰσός* is used as an *epith.* of Odysseus often, of Achilles in T 279, 297, and of other heroes N 694, Z 230, O 25, 333, T 145. With *ἀνὴρ* it seems

ῥύετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
 ἦι κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὄλεθρος. 800
 πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
 βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
 ἄσπις σὺν τελαμῶνι χαμαὶ πέσε τερμυόεσσα.
 λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
 τὸν δ' ἄτῃ φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα, 805
 στῇ δὲ ταφῶν· ὀπιθεν δὲ μετάφρενον ὀξεί δουρὶ
 ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
 Πανθοῖδης Εὐφωρβος, δς ἡλικίην ἐκέκαστο
 ἔγχετ' ὅ' ἵπποσύνην τε πόδεσσί τε καρπαλίμοισι·
 καὶ γὰρ δὴ τότε φῶτας ἐέικοσι βῆσεν ἀφ' ἵππων, 810

800. ῥι: ἐν S. 801. πᾶν: ἐν τισι τῶι Did. || χάρεσσ' Vr. A. || ἄγῃ P Vr. A.
 803 om. G. 804. εἴρακα J. 806. δουρὶ: χαλκῶι Harl. a. 807. μεσσηγὺ
 G (U p. ras.) Syr. and ap. Eust. || σχεδὸν οὐτασε Zen. || λάβε R. 808. ἡλικίην Vr. A.
 810. δὴ τότε Ar. HPQR Syr. King's: δά ποτε Ω. || βῆσαν . . ἢ βῆσαν Sch. U.

to be more than this, and to refer to his divine parentage. It is only in virtue of his divine birth that he can wear divine armour without the nemesis which comes on Hector (800).

801. The change from αἰ=Hector to αἰ=Patroklos is violent, as P. has not been mentioned for seven lines. οὐτω (sc. Aristarchos) πᾶν δέ οἱ, ἐν δέ τισι τῶι (τὸ!) δέ οἱ, Did.; οἱ τὸ πᾶν ἀντὶ τοῦ δλον, An.

802. κεκορυθμένον, sc. χαλκῶι, which is always added elsewhere. The heaping up of epithets is remarkable.

803. τερμυόεσσα, a word recurring only in τ 242 (and Hes. Opp. 537) τερμύοντα χιτῶνα. It probably means *fringed*. As applied to the shield it may be= θυσανόεσσα, adorned with pendants round the edge; or more probably it refers to the (leather?) apron which is often represented as hanging from the lower edge of the shield in vase-paintings. But in neither case is the word applicable to the old Mykenaeen shield. θυσανόεσσα belongs only to the aegis (see on B 447); pendants and apron alike are incompatible with the shield reaching to the feet. The author of this interpolation evidently conceived Patroklos as carrying the small round buckler, and therefore also of necessity a θώρηξ (804). The shield carried on the shoulder by a τελαμῶν can only have fallen to the ground through a blow on the back if the wearer leant his head so

far forward that the strap could slip over it. But the interpolator probably adopted the τελαμῶν from the older Epos without reflecting that it was not needed with the round buckler.

805. ἄτῃ, *stupor*; this purely physical sense is hardly found again (cf. Ω 480), but it must have existed before the moral connotation had been developed.

807. σχεδόθεν βάλε, with a cast from close at hand. Zen. read σχεδὸν οὐτασε, i.e. with a thrust; but this contradicts 812, 819.

808. This is the Euphorbos who subsequently inhabited the body of Pythagoras, the *Panlhoïdes iterum Orco demissus* of Horace, *Carm.* i. 28. 10.

810. δὴ τότε, the vulg. *δήποτε* is a combination not found in H. except A 40, where *ποτε* belongs to εἰ: whereas δὴ τότε is common, especially in Od. (forty-seven times against fifteen in Il.). τότε is explained by πρῶτ' ἐλθὼν, now on his first appearance in the war. Ar. is said to have explained the couplet as referring to a sham fight for practice (διδασκόμενος) which, oddly enough, would seem to require ποτε, not τότε: οἱ σύνθετες ἦν τοῖς ἀρχαίοις ἀρματομαχείν, ἐσφαιρωμένοις (tipped with 'buttons') δόρασι χρωμένους, καὶ ἀνατρέπειν ἐκ τῶν ὀχημάτων, An. Such an idea is ludicrously out of place in the midst of so grim a description; the intention evidently is to make out that Euphorbos, though he has not been heard of before, is no unworthy victor.

πρῶτ' ἐλθὼν σὺν ὄχρεσφι, διδασκόμενος πολέμοιο·
ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἵππευ,
οὐδὲ δάμασσο· ὁ μὲν αὖτις ἀνέδραμε, μῖκτο δ' ὁμίλῳ,
ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινε
Πάτροκλον, γυμνὸν περ ἑόντ', ἐν δηϊότητι.

815

Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
ἄψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

Ἔκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάλθυμον

ἄψ' ἀναχαζόμενον βεβλημένον ὀξεί χαλκῶι,
ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὔτα δὲ δουρὶ
νεῖατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.

820

δούπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.

ὡς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμηι,

ὦ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχασθον

πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἄμφω·

825

πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·

ὡς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν

Ἔκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπηύρα,

812. τοι: τις J. || πρῶτον PR.

813. αὖτις CG.

816 om. H^t.

817.

ἀψ δ' H Syr. 820. ῥά: δέ H Syr.

824. ὦ: τῷ G. || ἐν κορυφαί P. ||

μάχεσθαι LQ Syr. 825. πιέμεν G.

He has killed (or at least dismounted) twenty enemies as a first lesson in the art of war, a feat which closely resembles Nestor's in A 748-49. For the gen. πολέμοιο see *H. G.* § 151 d.

815 evidently refers to 793-804; it can well be dispensed with. Possibly 814 should go with it, for we expect to hear that the spear is plucked out after a thrust, not after a cast.

817. This line is used here, as A 585, of the wounded warrior; usually it refers to the successful assailant, who is more properly said κῆρ' ἀλεείναι. The variant ἄψ δ' is no doubt a reminiscence of the six other places where the line recurs with the connecting particle, rather than an intimation that 813-16 were ever omitted.

820. The poet has evidently forgotten that when last we heard of Hector he was holding on to Kebriones' head, face to face with Patroklos (762-63).

823. ἀκάμαντα, the epithet is elsewhere in H. applied only to the river Spercheios and to the sun. The fierceness of the boar is not exaggerated when

he is made to fight the lion: a Mahratta proverb says 'a boar will drink between two tigers'; compare also P 21-22, and Hes. *Scut.* 168 ff., where a fight between boars and lions is represented on the shield.

825. ἀμφί with gen. recurs in H. only θ 267, though the case is common with the compound ἀμφιμάχεσθαι; see note on 526, and *H. G.* § 184. πιέμεν with ἴ only here and π 143, σ 3; in all other cases the aor. has ἴ (thirty-three times). It is easy here to adopt the variant πιέμεν, but Schulze (*Q. E.* p. 360) would read πίμεναι, from a non-thematic aor. *ἐπίν, of which we have imper. πίθι, and subj. πίομαι used as fut., like ἔδομαι beside ἔδμεναι.

826. For τ' Brandreth and van L. read F'.

827. Ar. and mss. accent πέφνοντα, apparently regarding it as a present. But Herodianos and Tyrannio preferred the regular aor. accentuation, and the sense requires that tense. πολέας πεφνόντα, as Paley remarks, answers to ἀκάμαντι, both implying the hitherto unconquered combatant.

καί οἱ ἐπενχόμενος ἔπεα πτερόεντα προσηύδα·
 “Πάτροκλ’, ἡ που ἐφησθα πόλιν κεραϊζέμεν ἀμὴν,
 Τρωιάδας δὲ γυναῖκας ἐλεύθερον ἡμαρ ἀπούρας
 ἄξειν ἐν νήεσσι φίλην ἔς πατρίδα γαίαν,
 νήπιε· τάων δὲ πρόσθ’ Ἔκτορος ὠκέες ἵπποι
 ποσσὶν ὀρωρέχεται πολεμίζειν· ἔγχει δ’ αὐτὸς
 Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω
 ἡμαρ ἀναγκαῖον· σὲ δέ τ’ ἐνθάδε γυῖπες ἔδονται.
 ἃ δεῖλ’, οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,
 ὃς πού τοι μάλα πολλὰ μένων ἐπετέλλετ’ ἰόντι·
 ‘μή μοι πρὶν ἰέναι, Πατρόκλεις ἵπποκέλευθε,
 νῆας ἔπι γλαφυράς, πρὶν Ἔκτορος ἀνδροφόνοιο
 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.’
 ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πείθε.”
 τὸν δ’ ὀλιγοδρανέων προσέφη, Πατρόκλεις ἵππευ·
 “ἦδη νῦν, Ἔκτορ, μεγάλ’ εὖχεο· σοὶ γὰρ ἔδωκε
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ με δάμασσαν
 ῥηϊδίως· αὐτοὶ γὰρ ἀπ’ ὤμων τεύχε’ ἔλοντο.
 τοιοῦτοι δ’ εἴ πέρ μοι ἐείκοσιν ἀντεβόλησαν,
 πάντεις κ’ αὐτόθ’ ἔλοντο ἐμῶι ὑπὸ δουρὶ δαμέντες.”

829. πτερόεντ’ ἀγόρευε(ν) DGHRTU. 830. κεραϊζέμεν: κεραϊζέμεν Ω. ||
 ἀμὴν: ἀμῶν Harl. a: ἀμῶν Cant.: ἀμῶν D sup.: ἐμῶν P. 834. πολεμ-
 ζέμεν Syr. 835. φιλοπολέμοιαι J Vr. A. || ὃ: ὅc HP Syr. 837. οὐδέ τι
 τοι D: οὐ τοι Vr. d. 838. τοι ACHPR Harl. a: σοι (coi) Ω. || μένων R. ||
 ἐπέτελ’ J: ἐπέτελλαι PQR Cant. Harl. a, Vr. A. 840. ἔπι: ἀνά (ἀνα)
 DGJSTU. || πρὶν γ’ GPRSTU Syr. || ἀνδροφόνοιο: ἱπποδαμοιο Syr. 842.
 αἱ Ar. Ω: σοι DQ Syr. King’s. || δα: δ’ οὐ Harl. a, Vr. A. 843. προσέφη Q.
 844. ἔκτωρ D. 848. κ’: δ’ R. || αὐτόε’: αὐτίκ’ Q Cant. Vr. A. || δαμάντες J.

830. κεραϊζέμεν, mss. κεραϊζέμεν, but the fut. is imperatively required (see ἀξεν 832). In this matter the mss. have little authority; but the corruption must be an early one. The correction was made by Bekker. See note on N 644.

833. For the use by the speaker of his own name in proud self-consciousness see H 75.

834. ποσσὶν ὀρωρέχεται, stride, cf. τρὶς μὲν ὀρέξατ’ ἰὼν N 20, ταῦνόντο δὲ μῶνυχες ἱπποὶ II 375.

836. ἀναγκαῖον, like δούλιον, ἐλευθερόν (831) ἡμαρ, the day of compulsion; cf. ω 210 ὁμῶς ἀναγκαῖοι. ἀναγκαῖον is said to have been a Boiotian name for prison (Et. Mag.).

840. πρὶν rather than πρὶν γ’, see on E 288.

841. See B 416, where this threat is actually made, but under circumstances very different from those imagined by Hector. The irony of Hector’s sarcasm and its falseness is heightened when we find the same tone in Achilles’ words to Hector himself when he lies dying in X 331-36. The two passages are closely parallel throughout; note that 855-58 = X 361-64. In both cases the dramatic effect of the contrast between the victor’s taunt and the solemn prophecy of the dying man is extraordinarily fine. αἱματόεντα is proleptic, like ῥωγαλέον in B 417.

ἀλλὰ με μοῖρ' ὅλοη καὶ Λητοῦς ἔκτανεν υἱός,
 ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆμισιν·
 οὐ θην οὐδ' αὐτὸς δηρὸν βέηι, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
 χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο."
 ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε· 855
 ψυχὴ δ' ἐκ ρεθέων πταμένη "Αἰδόσδε βεβήκει,
 ὃν πότμον γούωσα, λιπούς' ἀνδροτῆτα καὶ ἦβην.
 τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἔκτωρ·
 "Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον ;

850. ἐξεναρίζεις Q (U¹). 851. τοι· σοι PR. 852. βέηι· βίη U:
 Βαίη C Vr. A. 856. εἰδόσδε κατὰ λωσεν Athen. xi. 507. 857. ἀνδροτῆτα
 G King's: ἀδροτῆτα Cant. Mor. 858. τεθνηῶτα Ar. JPRT Mor.: τε-
 νεῶτα Ω.

849. The singular ἔκτανεν shews that μοῖρα and Λητοῦς υἱός are to be joined in a sort of hendiadys, 'fate by the hand of Apollo'; compare Ζεὺς καὶ Ἀπόλλων above. There is therefore no reason to take offence at τρίτος in the next line. But many critics, from Heyne onwards, have suspected 849-50 as mere repetition. The latter at least could be well spared.

852. βέηι, see note on O 194. We should of course read βέε'(αι), or βίε'(αι) if βίωμα is the right form.

854. δαμέντ' clearly for δαμέντι, which Ar. accordingly wrote ἐκ πλήρους. Others took it to be for δαμέντα, but we can only explain this by some such violent means as an 'ellipse of θανείν.' See H. G. § 376. 3. For the dying man's power of prophecy Schol. A quotes Artemo of Miletos ἐν τῷ περὶ ὀνείρων, "ὅταν ἀθροισθῇ ἡ ψυχὴ ἐξ ὅλου τοῦ σώματος πρὸς τὸ ἐκκριθῆναι, μαντικωτάτη γίνεται." καὶ Πλάτων ἐν ἀπολογία Σωκράτους (89 c) "καὶ γὰρ εἰμι ἐνταῦθα ἐν ᾧ μάλιστα ἀνθρωποὶ χρησμοιδοῦσιν, ὅταν μέλλουσιν ἀποθανεῖσθαι." See also Cic. Div. i. xxx. 63.

856. ρεθέων· διτι πάντα τὰ μέλη ρέθη Ὀμηρος προσαγορεύει, οἱ δὲ Αἰολοὶς μόνον τὸ πρόσωπον, An. The word is of doubtful origin, and we have no information about it but this. It recurs X 68, 362, and in the sing. = face, Soph. Ant. 529, Eur. H. F. 1204. There is no reason

but tradition to shew that it means limbs here; mouth would suit equally well and explain how it came to mean face; cf. the double meaning of os. So Ap. Rhod. uses ρεθέων = face, ii. 68.

857. ἀνδροτῆτα, see note on B 651. The word recurs only in X 363, Ω 6. Here and in Ω there is some slight evidence for ἀδροτῆτα or ἀδροτῆτα. The former can be only another way of spelling ἀνδροτῆτα. Neither ἀδροτῆτα, ripeness, nor ἀρετῆτα, Bekker's conjecture, is at all likely. Still less can Clemm's λιπούσα δροτῆτα (= ἀνδροτῆτα, on the analogy of Hesych. δρώψ· ἀνθρωπος), with the forbidden caesura, be accepted. We have in fact no choice but to acquiesce in the ordinary reading. As to the meaning of the word Ar. pointed out (on Ω 6) οὐδέποτε ἀνδροτῆτα εἰρηκε τὴν ἀνδρείαν, ἀλλ' ἡγορέην, and on this ground athetized Ω 6-9. Schol. B shews what he thought the word did mean: ἀνδροτῆτα οὐ τὴν ἀνδρείαν, ἀλλὰ τὴν ἀνθρωπότητα, τὴν ἀνδρὸς φύσιν. ἀνδρείαν γὰρ οὐ καταλείπει, ἀρετὴν οὖσαν ἰδίαν. This is too metaphysical for Homer, but it is likely enough that between ἡγορέη and ἀνδροτῆτα there may have been the vague difference of connotation which separates 'manliness' from 'manhood'; the former being specialized in the direction of physical courage, the latter retaining the vaguer sense.

τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς Θέτιδος παῖς ἠυκόμοιο 860
φθήῃ ἐμῶι ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι ;”

ὣς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
εἵρυσσε, λᾶξ προσβάς, τὸν δ' ὕπτιον ὥσ' ἀπὸ δουρός.
αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο. 865

ἴετο γὰρ βαλέειν τὸν δ' ἔκφερον ὠκέες ἵπποι
ἄμβροτοι, οἷς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

861. φοῖν JS: φοῖν(ι) Q Cant. Harl. a: φοῖν ἡγουν φοῖν Eust. 863.
προβὰς CGQRSU Lips.: προβιβὰς Vr. A. 864. ἐπ' ἡ μετ' Eust. 867. ἄβροτο
LT. || τινὲς < προσ > γράφουσιν ἑματι τῶι δτ' ἔτῃμε εἴπιν λιπαροκράδεωνον Sch. T.

861. It might seem most natural to join φοῖνι with ὀλέσσαι, *be first to lose his life*. But the constr. with the infin. instead of the part. is unknown in H., and is so rare in later Greek as to oblige us to join φθήῃ τυπεῖς, taking ὀλέσσαι as consecutive, *so as to lose*.

INTRODUCTION

THE Seventeenth Book offers to the analyst a very difficult and complicated problem. The weakness of the narrative as a whole is patent. A continual want of clearness and grasp of the situation culminates in the four successive 'false starts' of 366-423. The larger part of the book is taken up with resultless combats; it is not till the heroes send Antilochos to bring Achilles the news of Patroklos' death and start off bearing the body to the camp that any advance is made with the main story. Only two famous episodes occur in the book—the 'elegiac' account of the mourning of Achilles' horses over the body of Patroklos (426-58), and the prayer of Aias, 'Give but light, and slay us, if thou wilt.' The latter of these is found amid surroundings which forbid us to regard it as very ancient; the former, beautiful though it is, betrays a sentimental tone foreign to the oldest Epic, and is moreover bound up inextricably with one of the most languid and uninteresting battle-scenes in the *Iliad*. The futile tactics of Automedon (459-65) may perhaps be regarded as shewing the unnerving effects of grief, though we should have expected to find this stated if it was in the poet's mind. But the following fight, in which heroes of the first class, like Hector and Aineias, the two Aiantes and Menelaos, are brought together only to walk away again after a couple of spear-casts, of which only one takes effect, and that upon the otherwise unknown Aretos, is a near approach to bathos.

The opening episode, the duel of Euphorbos and Menelaos, coheres closely with the end of II; indeed it really begins with II 864, the last four lines of the book being designed to clear the ground by removing Hector for a time. But we saw reason in II for suspecting that Euphorbos had originally no hand in the death of Patroklos. This supposition is confirmed when we examine the end of the duel in this book. Hector is expressly summoned back by Apollo for the sake of Euphorbos, whom Menelaos is despoiling (80-86). Hence when Menelaos finds that he must retreat (91), we naturally suppose that the *τεύχεα καλὰ* to be abandoned are Euphorbos's, the *κλυτὰ τεύχεα* of 85. But in the sequel it appears that they are those of Patroklos; from this point the arms and body of Euphorbos are completely forgotten (see particularly 108, 113), and the body of Patroklos alone is contended for through the rest of the book. The most reasonable

conclusion seems to be that Π 864-P 124 are a single episode due to the hand which introduced Euphorbos and Apollo in Π 787 ff. In the original form of the story Hector alone slew Patroklos, and immediately proceeded to take his armour.

But of this original fight over the body very little can have come down to us unaltered. With the appearance of Glaukos in 140 we again come to a later stratum, which has itself been much disturbed by the intrusion of the idea of the change of armour. Hector's sudden retirement from the field in order to put on Achilles's armour shocked even the ancient critics (see note on 186). Some minor difficulties in the sequel of the Glaukos episode (to 232) are mentioned in the notes. By the excision of 186-228 the worst of them are avoided.

With 268 (see note there) we find incidental mention of a supernatural darkness sent by Zeus, which never seems to make any difference to the fighting. We have come across it before in O 668, Π 567; in both cases it is mechanically introduced, and can be at once cut out. So here—268-73 can go without any loss to the context. In 368 the ἀήρ may be the same as this darkness—the passage is suspicious on other grounds—but it may mean only the dust-cloud raised by the fighters, for where the fighting is slack there is no dust (370-73). In 644—which has doubtless led to the interpolation of 268-73—the latter interpretation is decidedly preferable.

From 274 the narrative proceeds smoothly—though 356-65 are very weak—till we reach 366, a line which seems to promise some new development. But, after an account of the darkness, we only hear of the slackness of Nestor's sons, to be again pulled up by a line (384), which, though it contains an untrue statement, once more promises some new episode. Again we are disappointed to find nothing but a general account of the situation. Twice again the same thing happens; the apparently introductory lines 400 and 412 only lead up to the statement that Achilles knew nothing of Patroklos's death, and to very vague descriptions of the spirits of the combatants. All these short sections contain strange expressions and other difficulties which are referred to in the notes. It is only the fifth introduction, 424, which actually leads to a new episode, that of the horses, which has been already touched upon. This comes to an impotent conclusion in 542, and we return once more to Patroklos, who has meanwhile been forgotten.

The concluding section of the book, from 543, seems to be all of a piece. The mention of Phoinix in the opening announces it as very late, and the language, especially towards the end, entirely confirms the impression (see notes on 724, 727, 732-33, 739). The word γυμνός in 711 clearly implies the change of armour; but the whole passage appears to be so late that we need not speak of interpolation here.

The logical conclusion seems to be that we have a narrative which has developed by successive stages from a comparatively short combat over the body of Patroklos between Hector on the one side and Aias and Menelaos on the other. If any remains of the original fight have survived, they can only be sought in 125-39, 233-365, mixed up in any case with later additions. The false starts in 366-423 are presumably relics of various

continuations of the main fight which have now been welded together to form an introduction to the *Ὀπλοποιία* in the next book. Whether or no the body of Patroklos was rescued at all in the original story it is no longer in our power to say. We have reached a gap in the story of the *Μῆνις* which can only be filled by useless guess-work.

ΙΛΙΑΔΟΣ Ρ

Μενέλαου ἀριστεία.

οὐδ' ἔλαθ' Ἀτρείος υἱὸν ἀρητίφιλον Μενέλαον
 Πάτροκλος Τρώεσσι δαμείς ἐν δηϊοτήτι.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθροπι χαλκῶι,
 ἀμφι δ' ἄρ' αὐτῶι βαῖν' ὥς τις περὶ πόρτακι μήτηρ
 πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο. 5
 ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔσθην,
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι.
 οὐδ' ἄρα Πάνθου υἱὸς εὐμμελὴς ἀμέλησε
 Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10
 ἔσθη, καὶ προσέειπεν ἀρητίφιλον Μενέλαον·
 "Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 χάζεο, λείπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα·
 οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων

1. οὐδ': οὐκ PR. 7. οἱ: οὐ Zen. || δόρυ τ': δόρατ' GQ: δούρατ' H.
 8. τοῦ γ': τοῦ τ' S. || ἀντίος QR Vr. b d. || ἔλθον(ι) Q Cant. Lips. Vr. b d.
 9. εὐμμελός P. 12-13 om. Q. 12. διοτρεφές H. 14. κλειτῶν Harl. a.

4. Compare E 299 ἀμφι δ' ἄρ' αὐτῶι βαῖνε λέων ὡς ἀλκι πεποιθώς, 300-1 being = 7-8 below. The point of the simile lies only in the affectionate care of the mother for her young; we can hardly read into it that she is warding off the attack of a beast of prey.

5. εἰδυῖα for ἰδυῖα: the short form can be restored (see on A 365) everywhere but here and Hes. *Theog.* 887. The diphthong is of course due to the influence of the masc. εἰδώς. See *H. G.* § 26. 3. The form may perhaps serve to indicate the lateness of the whole passage, but not to condemn the line (van L.) or couplet (Fick). The ex-

pansion of πρωτοτόκος in οὐ πρὶν εἰδυῖα τόκοιο is thoroughly Homeric (see note on Θ 527), and the line is not in the least like an interpolation. κινυρή, οἰκτρόφωνος διὰ τὸ πολὺ τῆς στοργῆς Eust., rightly no doubt. The word does not recur in H. except in Zen.'s reading of I 612, κινυρίζων.

7-8 = E 300-1, where see notes.

9. Πάνθου, read Πανθόου: so also 23, 40, 59. See note on O 522. εὐμμελὴς, in this passage (also 23, 59) of the sons of Panthoos, and γ 400 of Peisistratos son of Nestor; elsewhere only in gen. and restricted to Priam.

Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην· 15
 τῷ με ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
 μὴ σε βάλῳ, ἀπὸ δὲ μελιγδέα θυμὸν ἔλωμαι.”
 τὸν δὲ μέγ’ ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 “Ζεὺ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάασθαι.
 οὐτ’ οὖν παρδάλιος τόσσον μένος οὔτε λέοντος 20
 οὔτε σὺνὸς κάπρου ὀλοόφρονος, οὐ τε μέγιστος
 θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,
 ὅσσον Πάνθου νῆες ἐνμμελῖαι φρονέουσιν.
 οὐδὲ μὲν οὐδὲ βίῃ Ὑπερήνορος ἵπποδάμοιο
 ἧς ἤβης ἀπόννηθ’, ὅτε μ’ ὤνατο καὶ μ’ ὑπέμεινε 25
 καὶ μ’ ἔφατ’ ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
 ἔμμεναι· οὐδέ ἔφημι πόδεσσί γε οἷσι κίοντα
 εὐφρῆναι ἄλοχόν τε φίλην κεδνούς τε τοκῆας.
 ὣς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα

16. ἄρασαι R. 20. παρδάλιος Ar. Ω: πορδάλιος ADJSU Ambr. Mor.
 Harl. a, King's Par. a c f g¹ h. 21. μάλιστα: μάλιστα PR. 22. ἐπὶ: παρ R. ||
 περὶ: μέγα Lips. Cant. 23. ἔνυμელიου R. || φορέουσιν AJPTU Ambr. fr. Mosc.,
 ap. Eust. and γρ. Lips. 25. ἀπόννηθ' CR. || ὑπόμεινε R. 27. ἔ: τέ Ar.
 Par. c¹ d g: με C¹. 28-159 lost in D (2 leaves). (So La R.; who however
 cites it on lines 30, 37.) 29. οἶν: οἶν S. || μευ: μέν P¹R.

16. με ἔα, read μ' ἔαε with Payne Knight. Cf. X 339. The tone of Euphorbos' speech evidently implies that Patroklos' armour is still on his body.

19. Ζεὺ πάτερ, not a mere expletive to give force to his words, but a rhetorical artifice to express contempt; he ignores the presence of Euphorbos, and affects to address his remarks to a third party.

20. παρδάλιος, see note on N 103. On the Homeric use of οὐμ see H. G. § 349. Here it is evidently nearly allied to the ironical ἄρα.

21. μάλιστα, predicative. But the variant μάλιστα is perhaps to be preferred: ὅς (οὐ, etc.) τε μάλιστα is a very favourite ending to a line. For the wild boar's strength and courage see on II 823.

22. σὸν ἐγὼ βλέμεται, Θ 337; it is pretty clear that the added περὶ means *exceedingly* (H. G. § 186), though Hoffmann thinks it implies 'his strength forms the centre, the kernel, of his fury.' This is hardly likely. Here again we are tempted to read μέγα in conjunction with μάλιστα in the preceding line; cf. Z 399 ὅς τε μάλιστα μέγα βρέμεται χαλεπαίνων. The sons

of Panthoos are Euphorbos, Hyperenor, Polydamas.

24. οὐδὲ μὲν οὐδέ B 703, M 212. The slaying of Hyperenor by Menelaos is mentioned in Z 516, but in a merely cursory manner, with nothing to explain the allusion here. Of course we may take ἔφατο (26) to mean *thought*, but even then we should have expected to find in Z some indication of the means by which Hyperenor shewed his contempt; unless Menelaos means to assume it for rhetorical purposes here.

25. ἀπόννητο, cf. A 763 Ἀχιλλεὺς οἷος τῆς ἀρετῆς ἀπονήσεται. ὤνατο, *made light* of me; a form found here only. It is probably to be regarded as an imperf. of ὄναμαι, a by-form of ὄνομαι; cf. δναται· ἀτιμάζεται, μέμφεται, Hesych.; unless indeed we ought to read ὄνατο with Brandreth, or ὀνόσας' ἢδ' ὑπέμεινε with P. Knight. It would seem that there has been some confusion in form owing to the neighbourhood of the similar but perfectly distinct ἀπόννητο.

27. πόδεσσι γε οἷσι, not on his own feet, but on those of others (carrying his body). Paley compares Eur. *Bacchae* 968 φερόμενος ἤξει.

στήτης· ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω 30
 ἐς πληθύν ἰέναι, μὴ δ' ἀντίος ἴστας' ἐμείο,
 πρὶν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."
 ὧς φάτο, τὸν δ' οὐ πείθεν· ἀμειβόμενος δὲ προσηύδα·
 "νῦν μὲν δῆ, Μενέλαε διοτρεφές, ἡ μάλα τίσεις 35
 γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπενυχόμενος δ' ἀγορεύεις,
 χήρωσας δὲ γυναῖκα μυχῶι θαλάμοιο νέοιο,
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
 ἡ κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τετὴν καὶ τεύχε' ἐνείκας 40
 Πάνθωι ἐν χεῖρεσσι βάλλω καὶ Φρόντιδι δίημι.
 ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
 οὐδέ τ' ἀδήριτος, ἥ τ' ἀλκῆς ἡ τε φόβοιο."

30. ἔγωγ': ἐγὼ G. 31. ἐμειομαι H. || ἐμείο PQ. 32. τι: τε R. 34.
 διοτρεφές HR. || μάλαι: τάχα P, ἐν τισι τῶν ὑπομνημάτων Sch. T. 35. τὸν
 om. R: δν J Harl. a. 37. ἄρρητον AD(1)JQTU. 38. κέ: καί CP. 40. ἐν:
 ἐνδ Lips. 41. ἔτι: κατ' ἑνια τῶν ὑπομνημάτων ἐπὶ Did. 42. ἀδήριτος P. ||
 ἦ τ' . . ἦ τε Nikanor A: οὐτ' . . οὔτε GHS Harl. b, Par. a: ἂδ' . . ἂδὲ Ar. O.

32. The thought evidently is, 'be wise before you have come to harm; even a fool is wise *after* the event.' Cf. Hesiod *Opp.* 218 παθὼν δέ τε νήπιος ἔγνω, Plat. *Symp.* 222 B κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα γινώσκει. The word παθέειν has evidently at once suggested the proverb here and involved the slight change of παθὼν to ῥεχθὲν. The clause πρὶν . . παθέειν belongs strictly to ἰέναι, μὴ δ' . . ἐμείο being parenthetical.

34. τίσεις, lit. *thou shalt pay me back my brother*, i.e. his blood-price—in kind.

36. ἐαλάμοιο νέοιο, see note on Z 242. In the 'common house' system, which may be alluded to, the family grows by the addition of new chambers, not of new houses.

37=Ω 741. Interpreters are divided in both places between ἄρρητον and ἀρρητὸν (Ms. testimony is indifferent). The former occurs ξ 466 ἔπος ἀρρητον = *unspeakable*; from this to the sense *unspeakable* is an easy step, see note on Z 195-96 and cf. δσπερος. If we read ἀρρητὸν it should mean *prayed for*, like πολυάρητος ξ 280, τ 404. But out of this no reasonable sense can be got, in spite of the desperate efforts of the scholiasts (εἰς τοῦτο αὐτοὺς κατέστησας ὥστε εὐχὴν ἡγεῖσθαι τὸ θρηνεῖν τὸν ἑαυτῶν παῖδα, καὶ ἔχειν ἐκουσίαν σχολάζειν γόοις καὶ θρήνοις, Schol. A). Others therefore

take it in the sense '*prayed against*,' i.e. *accursed*. This sense occurs in the compounds ἐπαρή and καταράομαι, but not in the simple ἀρή and ἀράομαι, which merely mean *prayer, pray*, whether for good or ill. We have therefore no right to import it into the adj.; because an ill may be prayed for against some one else it does not follow that *prayed for* = *prayed against*. At best we might say that the sentence 'means *thou hast brought on his parents the woe for which thou hast prayed* (against them). Any derivation from ἀρή (ἀρης? see M 334), *mischief*, is excluded by the ἄ.

42. The constr. of ἀλκῆς and φόβοιο is not quite clear. It is possible to join them with πένος, *the struggle for victory or flight* (battle for life or death, as we say), but it is perhaps more natural to take them with the neg. adjectives. Nikanor connected them directly with ἀπελητος, *without trial of victory or defeat*, ἀδήριτος being parenthetical. But the relation is in any case a vague one, and we may combine both, *the struggle shall not be untried or unfought of life or death*. For ἀδήριτος cf. note on II 756.—ἦ τ' . . ἦ τε seems to be equivalent to εἴτε . . εἴτε. The combination recurs only in I 276, A 410 [T 177] and is of doubtful authenticity (see H. G. § 340). On the other hand

ὥς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἔτσην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή
ἀσπιδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὠρνυτο χαλκῶι 45
Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί,
ἄψ δ' ἀναχαζομένοιο κατὰ στομάχοιο θέμεθλα
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρείηι χειρὶ πιθήσας·
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
δοῦπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῶι. 50
αἵματί οἱ δέοντο κόμαι Χαρίτεσσιν ὅμοιαι
πλοχμοὶ θ', οἱ χρυσῶι τε καὶ ἀργύρῳ ἐσφῆκωντο.
οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
χώρῳ ἐν οἰοπόλῳ, ὃ θ' ἄλις ἀναβέβροχεν ὕδωρ,

44. χαλκός Ar. A (H *supr.*) PQRT (e *corr.*), γρ. Eust.: χαλκῶν Ω. || ἀνεγνάμφην HL. 45. ἀσπίδι ἐν ST Vr. d: ἀσπίδι ἐν ACHJ (ἐκ) U fr. Mosc. || ὠρνυτο Q Bar. Mor. 51. χαρίτεσσιν μέλαιναί Zen. 52. ἐσφῆκοντο JS Lips.: ἐσφῆκωνται CP. 54. ἀναβέβροχεν Zen., γρ. Eust.: ἀναβέβρυκεν fr. Mosc. Par. h: ἀναβέβρυχεν Ω.

ἡδ' . . ἡδέ, though approved here by Ar., is never found again; it must be taken as = ἡμὲν . . ἡδέ. It makes little difference to the sense whether the conjunctive or disjunctive form or the negative οὐτ' . . . οὔτε is adopted.

43-46 = Γ 347-50.

47. εἴμεελα, cf. Ξ 493. στομάχοιο (dimin. of στόμα), *throat*, as Γ 292. 48 = Λ 235.

51. Χαρίτεσσιν ὅμοιαι, brachylogy or compendious comparison, cf. β 121 ὅμοια νοήματα Πηνελόπειῃ and Φ 191. Zen. is said to have read χαρίτεσσι μέλαιναί (ἀδιανόητον ποίων, as An. says). Make-dones καὶ Κύπριοι χάριτας λέγουσι τὰς συνεστραμμένας καὶ οὐκας μυρσίνας ὥς φαμεν στεφανιτίδας, Schol. A. Notice the peculiar effect produced by the asyndeton.

52. See Helbig *H. E.* 242; the hair is pinched into locks by little spirals of gold or silver such as have been found lying beside the skull in graves in Etruria, in Greece (Olympia, Boiotia, Mykene), and Hissarlik. The habit is therefore both very ancient and widely spread. Cf. also B 872, and Virgil's *crines nodantur in aurum*, *Aen.* iv. 138.

53. Cf. § 163, where Odysseus compares Nausikaa to a φοινίκος νέον ἔρνος, and Swinburne's 'Thy tender body as a tree Whereon cool wind hath always blown, Till the clean branches be well grown.' Hehn, who—on very weak grounds—

holds that the wild olive alone was known in early Homeric days, sees in this mention of cultivation proof of the lateness of the passage.

54. οἰοπόλῳ, see note on N 473. We must take ἀναβέβροχεν as perf. of ἀναβρέχ-ω, referring δ to ἔρνος, a shoot which water moistens abundantly. This may have been corrupted to the vulgarate ἀναβέβρυχεν by the analogy of ὑπέβρυχα, which probably is not connected with βρέχω. ἀναβέβρυχεν is quite impossible as a perf. of βρέχω, and the short form of the root, if we assume a pres. *βρύχω, is practically unexampled (*H. G.* § 25. 3). The same reason forbids us to read ἀναβέβρυκεν and refer to βρώω, *teem* (56), which in late Greek = *make to gush forth* (e.g. St. James iii. 11 μὴ τι ἡ πηγὴ ἐκ τῆς αὐτῆς ὥπης βρούει τὸ γλυκὺ καὶ τὸ πικρὸν; cf. mod. Gk. βρώσις = *spring*), though this sense is exactly what is required. Zen., the only authority for ἀναβέβροχεν, probably took it to mean 'a shoot which drinks in water abundantly'; for he supported his reading by a reference to μ 240 ἀλλ' ὅτ' ἀναβρόεει θαλάσσης ἀλμυρὸν ὕδωρ. For δ ε' ἄλις read δ ἄλις with Bentley. Fick omits the line and thus gets rid of the awkward collocation of ὕδωρ with καλὸν τηλεθάον, which of course belong to ἔρνος; but there is no reason for the interpolation.

καλὸν τηλεθάον· τὸ δέ τε πνοιαί δονέουσι 55
 παντοίων ἀνέμων, καὶ τε βρύει ἄνθει λευκῶι·
 ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
 βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
 τοῖον Πάνθου υἱὸν ἐνμμελίην Ἐύφορβον
 Ἀτρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60
 ὥς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλλκὶ πεποιθώς,
 βοσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἥ τις ἀρίστη·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει 65
 δηϊῶν· ἀμφὶ δὲ τὸν γε κύνες τ' ἄνδρες τε νομῆς
 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
 ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
 ὥς τῶν οὐ τι νι θυμὸς ἐνὶ στήθεσσι ἐτόλμα
 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
 ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο 70
 Ἀτρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ ἔκτορ' ἐπῶρσε θοῶι ἀτάλαντον Ἀρηί,
 ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντῃ·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Ἐκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίχῃτα διώκων, 75

56. ἀνέμοι J. 58. ἐπέστρεψε P. || γαίης JTU Vr. d and ap. Eust. 62.
 ἀρπάσῃ CQ Lips. 63. τῆς τ' R. 64. λαφύσσει G: λαφύσει S. 65. τὸν γε:
 τόνδε C: τὸν τε U. || τ' om. CPQBU. 66. ἰύζουσιν Q. 67. χλωρὸν δέος:
 δρυμὺς χόλος Par. a (γρ. χλωρον δέος sic) and ap. Eust. || μάλα . . (69)
 ἐλθέμεναι om. Q. 70. φέροι Q: φέρει Vr. A. 72. θοῶι: ὁῶι Vr. b.
 73. Μέντῃ: τινὲς γρ. Πείρῳ Sch. T. 74 om. T. 75. ἔκτορ U. || θέεις:
 νοέας Ap. Lex. 20. 6.

55. For the supposed benefit of wind cf. *ἀνεμοστροφὲς ἔγχος* A 256, and Catull. lxii. 39 *ut flos in septis secretus nascitur hortis—quæ mulcent auræ, firmat sol, educat imber*.

58. *Βόθρου*, the trench in which it is planted, cf. Virg. *Georg.* ii. 50 *scrobibus mandel mutata subactis*.

63-64 = Δ 175-76.

66. *ἰύζουσιν*, so o 162, and *λυμὸς* Σ 572. It is applied to the dogs only by 'zeugma,' i.e. the dogs are virtually forgotten.

70. *φέρει* where later Greek would require the aor. indic., see note on E 311.—For the short syll. before *ρεῖα* see note on 462. According to the later legend Panthoos was priest of Apollo

(*Panthus Othryades, arcis Phœbique sacerdos*, *Aen.* ii. 319).

73. The Kikones have another leader in B 846. Cf. a 105 *ειδομένη ξείνων, Ταφίων ἡγήτορι Μέντῃ*. Hence some wrote Πείρῳ, that being the name of a Thracian in Δ 520.

75. *ἀκίχῃτα* in a vague sense, *what cannot be caught*; cf. the proverbial *τὰ πετόμενα διώκειν*. Acc. to Nikanor τὸ ἀκίχῃτᾶ φασὶ Ποσειδῶνιον τὸν Ἀριστάρχου ἀναγνώστην τοῖς ἐξῆς προσνέμειν, καὶ τὸν Ἀριστάρχον ἀποδέχεσθαι. It appears therefore that it had been usual to read *θέεις ἀκίχῃτα, διώκων ἵππου*, taking *ἀκίχῃτα* as adv. This same Poseidonios, Ar.'s 'reader,' is mentioned again on Z 511 (see App. Crit.) as an authority

ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἄλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἦδ' ὀχέεσθαι,
 ἄλλωι γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 τόφρα δέ τοι Μενέλαος ἀρήϊος Ἀτρεὺς υἱὸς
 Πατρόκλωι περιβὰς Τρώων τὸν ἄριστον ἔπεφνε,
 Πανθοῖδην Ἐυφορβον, ἔπαυσε δὲ θούριδος ἄλκῃς.” 80

ὧς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἀμ πόνον ἀνδρῶν,
 Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφὶ μελαίνας.
 πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω
 τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
 κείμενον· ἔρρεε δ' αἷμα κατ' οὐταμένην ὠτειλήν.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῶι,
 ὀξέα κεκληγῶς, φλογὶ εἵκελος Ἡφαίστοιο
 ἀσβέστωι· οὐδ' υἱὸν λάβεν Ἀτρεὺς ὃξὺ βοήσας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν· 90
 “ὦ μοι ἐγών· εἰ μὲν κε λίπω κάτα τεύχεα καλὰ
 Πάτροκλόν θ', ὃς κεῖται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,
 μή τίς μοι Δαναῶν νεμεσήσεται, ὅς κεν ἴδηται.
 εἰ δέ κεν Ἐκτορι μούνος ἐὼν καὶ Τρωσὶ μάχωμαι
 αἰδεσθεῖς, μή πῶς με περιστείωσ' ἓνα πολλοί· 95
 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἐκτωρ.
 ἀλλὰ τί ἡ μοι ταῦτα φίλος διελέξατο θυμός;

82. αὖτις C. || ἀμ: ἀμ JPQRS Cant. Lips. 86. ἔρρεε P: ἔρρα Ω. ||
 οὐταμένης ὠτειλῆς Q Cant. 89. λάε' Lips.: ἔλαε' Q. 90. δ' ἄρα:
 μάλα Mor. 90. From this point Lips. is in another hand—Lips. 91. ἐπὶ P. ||
 κάτα: κλυτὰ H. 93. μοι: με Q Vr. A. 94. καί: κατὰ J. 95.
 περιστῆως' Ar. CU (μ over α): περιστῆχως' Mor. 97. ταῦτα: πάντα Mor.

on the division of words. For the employment of professional readers cf. Cic. *ad Att.* i. 12, Plut. *Alex.* liv., *Crass.* ii. Possibly Ar. may have employed Poseidonios to illustrate his lectures by recitation.

76-78 = K 402-04; 82 = N 239; 83, see Θ 124; and for ἀμφὶ μελαίνας A 103. It is clear that 76-78 are interpolated from K, where they are far more suitable to the context.

86. κατὰ with acc. *down along*; but it is a question if we should not prefer the gen. (see App. Crit.), *down from*. Compare Ξ 518, and see Δ 140 ἐξ ὠτειλῆς.

89. ἀσβέστωι οὐδ' must be read as three syllables by synizesis. This, how-

ever, is intolerably harsh, especially with a colon between. Bentley conj. ἀσπέτωι, Barnes more probably οὐδ' ἢα λάθ'.

90. See Λ 403. The following speech is formed on a regular scheme repeated in full in Φ 552-70 and X 98-130, and in a rather briefer form A 404-10. There come first two hopeless alternatives, introduced by εἰ μὲν κε . . . εἰ δέ κε, and both rejected in the formal line 97, the final resolve being taken in words implying desperation.

92. τιμῆς, recompense to be obtained; see note on A 159.

93. μὴ νεμεσῆσεται, subj. as Σ 8; H. 7. § 278 b.

96. ἄρα: ἄρηι H. Stephanus, joining it to the preceding line.

ὀππότε' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι,
 ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.
 τῷ μ' οὐ τις Δαναῶν νεμεσῆσεται, ὅς κεν ἴδῃται 100
 Ἔκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφο κ' αὖτις ἰόντε ἐπιμνησαίμεθα χάρμης
 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαίμεθα νεκρὸν
 Πηλεΐδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἴη." 105
 ἔως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ' Ἔκτωρ.
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρόν,
 ἐντροπαλιζόμενος ὥς τε λῖς ἠυγένειος,
 ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίνονται 110
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 παχνοῦται, ἀέκων δὲ ἔβη ἀπὸ μεσσαύλοιο·
 ὥς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 στῇ δὲ μεταστρεφθεὶς, ἐπεὶ ἔκετο ἔθνος ἐταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν. 115
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·

98. ἐθέλει JT: ἐθέλοι GR: ἐθέλει CP¹Q Mor. 99. πῆμα: κύμα C.
 103. αὖτις C. || ἰόντε Zen.: ἰόντες Ar. Ω. || ἐπιμνησαίμεθα JT. 104. πως:
 περ C. 105. φέρτερον CGHJQSTU Harl. a d, King's Par. e h j: φέρτατον
 . . γράφεται δὲ καὶ φέρτατον, *El. Mag.* 798. 47. 106. ὥρμαινε Vr. A. 109.
 ἔγχεσι R. 110. δίνονται ap. Schol. A (see Ludwig). 111. ἔγχεϊ Cant. Mor.
 112. δὲ ἔβη JT: δὲ τ' ἔβη Ω.

98. πρὸς δαίμονα, *deo invito* as 104; opposed to *ἐκ θεόφιν* 101 and *σὺν δαίμονι* A 792. The only other instance in H. of πρὸς with acc. = *against* also occurs in this book; πρὸς Τρώας 471.

99. κυλίσαι, see on A 347. To avoid the contracted τιμᾷ Fick reads *τίμη*.

100. μ' = μοι as Z 165, etc.; κ' Brandreth.

101. ἐκ θεόφιν, cf. *ὀρμηθεὶς θεοῦ* θ 499. ἐκ is very commonly used of the divine source; cf. *θεῶν ἐκ κήδεα πέσσει* Ω 617, *θεῶν ἔξ ἐμμορε τιμῆς* ε 335, *ἐκ Διὸς ἡλίδεις* X 280, etc.

103. ἰόντε, so Zen. The hiatus being permissible in the caesura, the dual obviously deserves the preference.

105. φέρτατον, a sort of meiosis for 'least ill'; ὥς ἐν κακοῖς τοῦτ' ἂν εἴη φέρτατον, Schol. A. Cf. *κύδιον* ἀχέων, Aisch. *Supp.* 14. The variant φέρτερον is apparently an emendation to express

'better than our present disasters.' Perhaps the poet means to suggest an etymology from *φέρω*, as if 'most bearable' of evils.

106-07 = A 411-12; 108, cf. A 461; 109, cf. A 547, Σ 318.

108. This is the scene which most nearly approaches that of the well-known Rhodian pinax in the British Museum, representing Menelaos and Hector actually fighting over the dead body of Euphorbos. See note on A 37.

112. παχνοῦται, lit. *is chilled, frozen*; so Hes. *Opp.* 360 *ἐπάχνωσεν φίλον ἦτορ*, Aisch. *Cho.* 83 *πένθεσιν παχνομένην*. It is the opposite of *λαλεσθαι* (Ψ 598). It has ms. authority, and has been independently conjectured; the vulg. δὲ τ' is a mere stopgap to save the hiatus.

114 = A 595.

116. μάχης ἐπ' ἀριστερά, see N 765.

117 = N 767.

θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων.
βῆ δὲ θέειν, εἶθαρ δὲ παριστάμενος ἔπος ἤδα·

“Αἶαν, δεῦρο, πέπον, περὶ Πατρόκλοιό θανόντος 120
σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῆϊ προφέρωμεν
γυμνόν· ἀτὰρ τά γε τεύχε’ ἔχει κορυθαίολος Ἔκτωρ.”

ὥς ἔφατ’, Αἶαντι δὲ δατφρονι θυμὸν ὄρινε.

βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
Ἔκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε’ ἀπηύρα, 125

ἔλχ’, ἵν’ ἀπ’ ὤμοιιν κεφαλὴν τάμοι ὀξεί χαλκῶι,
τὸν δὲ νέκυν Τρωιῆσιν ἐρυσσάμενος κυσὶ δοίῃ·

Αἶας δ’ ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον.

Ἔκτωρ δ’ ἂψ ἐς ὄμιλον ἰὼν ἀνεχάζεθ’ ἐταίρων,
ἐς δίφρον δ’ ἀνόρουσε· δίδου δ’ ὅ γε τεύχεα καλὰ 130
Τρῳσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῶι.

Αἶας δ’ ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας

ἐστήκει ὥς τις τε λέων περὶ οἴσι τέκεσσιν,
ὧι ρά τε νήπι’ ἄγοντι συναντήσονται ἐν ὕλῃ 135
ἄνδρες ἐπακτῆρες· ὁ δὲ τε σθένει βλεμαίνει,

πᾶν δέ τ’ ἐπισκύνιον κάτω ἔλκεται ὅσσε καλύπτων·

ὥς Αἶας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.

119. *έων* S. 126. Ἰν’ ἀπ’ : Ἰνα τ’ P. || ὤμοια Q. 129. ἀναχάζεσ’ S.
131. αὐτῶι : ἀνδρῶν Mor. 133. ἐστήκει Ar. Ω : ἐστήκει CH²L²R, γρ. Harl. a.
134-36 *om.* Zen. Chia. 134. *συναντήσονται* AGH Cant. Vr. b, fr. Mosc. :
συναπτόσονται Ω. 135. ἐπακτῆρες Mor. 136. καλύπτων Ar. Ω : καλύπτων
CHP²QRU¹ (or U² ?) (Harl. b *supr.*) King’s Par. h. 137. περὶ : ἐπὶ Harl. a.

118. φόβον, here apparently *fear*, not *flight*.

122=P 693, Σ 21. It is to be presumed that Menelaos takes it for granted that Hector will have seized the armour immediately upon his retiring. But the line is clearly interpolated here. We ought to hear first that the armour is actually taken. The real antithesis to *νέκυν* *περ* is the live man, not the mere armour.

125. Here it is clear that Patroklos has not been previously despoiled of his armour, as related in the suspected lines at the end of II.

132. καλύψας, for the constr. cf. E 315 *πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτόγμῃ καλύψεν*.

134-36 *παρὰ Ζηροδῶτι καὶ ἐν τῇ Χίαι οὐκ ἦσαν*, Did. The objection made to them was that it is the lioness, not the lion, who leads the cubs. Zen. no doubt

held that *λέων* was of common gender in H., the form *λέαινα* not being found ; but that we must then omit the lines containing masc. pronouns. So also Σ 318, Φ 483, where see note. For the variant *συναντήσονται* see note on K 183.

135. *ἐπακτῆρες*, *hunis men*, ἀπὸ τοῦ ἐπάγειν τοὺς κύνας, Schol. A ; cf. τ 435, 445 (ὡς ἐπάγοντες ἐπῆσαν, of men and dogs).

136. *ἐπισκύνιον* τὸ ἐπάνω τῶν ὀφθαλμῶν μέρος, ἧτοι τὸ τοῦ δέρματος συνοφρύωμα τοῦ μετώπου. . . ἰσθῆναι τοῦτο ἐπὶ τῇ ἀληθείας· φασὶ γάρ, ὅταν ἐμπέσῃ λέων ἔχων σκύμνους, μαχόμενον αὐτὸν πρὸς τοὺς κυνηγούς κατανεύει καὶ καλύπτειν τὰ φάη, ὅπως μὴ θεωρῶν τὰ ἐπιφερόμενα βέλη δειλιάσας καταλίπῃ τὸ τέκνον. So also Pliny *H. N.* viii. 16. *19 quum pro catulis feta dimicet, oculorum aciem traditur defigere in terram, ne venabula exravescat.* κάτω recurs only in ψ 91. J

Ἄτρεϊδης δ' ἐτέρωθεν ἀρητίφιλος Μενέλαος
ἐσθήκει μέγα πένθος ἐνὶ στήθεσσιν ἀέζων.

Γλαῦκος δ' Ἴππολόχοιο παῖς, Λυκίων ἀγὸς ἀνδρῶν, 140
"Ἐκτορ ὑπόδρα ἰδὼν χαλεπῶι ἠνίπαπε μῦθωι·

"Ἐκτορ εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδέεο·
ἦ σ' αὐτῶς κλέος ἐσθλὸν ἔχει φύξηλιν ἐόντα.

φράζεο νῦν ὅππως κε πόλιν καὶ ἄστν σαώσης
οἷος σὺν λαοῖσι τοῖ Ἰλίωι ἐγγεγάασιν· 145

οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
εἰσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν

μάρνασθαι δήιοισι μετ' ἀνδράσι νωλεμὲς αἰεῖ.

πῶς κε σὺ χεῖρονα φῶτα σαώσεας μεθ' ὄμιλον,
σχέτλ', ἐπεὶ Σαρπηδόν' ἅμα ξεῖνον καὶ ἐταῖρον 150

κάλλιπες Ἀργεῖοισιν ἔλωρ καὶ κύρμα γενέσθαι,

139. ἐσθήκει Ar. AHJQTU Cant. Mor. Vr. b d A: ἐστίκει Harl. a (*supr.* α):
ἐσθήκει Ω. 141 om. A^t. 142. ἔκτορ ὦ G: ἔκτωρ PQ Vr. d. || ἐδέου Vr. A.
143. c' om. S. || φύληκιν P: φ+νηκιν R. 144. σαώσας Ar. AQ, fr. Mosc.
145. σὺν λαοῖσι: γὰρ σὺν γαυβροῖσι H. 146. γε om. C. || γρ. μαχεσόμενος
Harl. a. 148. δητοῖσιν ἐπ' Harl. (Did. on I 317). 149. ὄμιλον Ar. Ω:
δμίλου Zen. 151. ἀργεῖοισιν: ὁκωμοῖσιν S Harl. a.

139. *πάντος ἄεζων* is an Odyssean phrase (λ 195, ρ 489, ω 231).

142. The synizesis of *ἐδέεο* is rare, and the few other instances which occur in the *Iliad* are of doubtful authenticity. See *H. G.* § 378*, van L. *Ench.* p. 293, and note on N 818. In Δ 264 (=T 139) read *ὄρσο* for *ὄρσεν*. For *εἶδεν* Ω 290 see note there. All other instances occur before vowels, where we can write -e' for -eo. Here Fick reads *μάχης ἀρ' ἐδέεο πολλῶν* (rather *ἀρα δέεο*), but there is no obvious reason why this should have been changed. But the *Od.* contains some nine cases where -eu cannot well be avoided; so it is best to acquiesce in the text, as another indication that the language of this passage is late, and similar to that of the *Od.* rather than *I.* There were those who held that a dactyl was admissible in the 6th foot; see note on Ω 269.—For the phrase itself see note on N 310.

143. *φύληκιν*, a curious word recurring in Greek only in Lykophron and the other imitative pedants. A more correct form would be *φυζήλιν* (Hesych.) from *φύζα* like *σιγλήδιν* from *σιγα-*, *ἀπαγήλιν* from *ἀπατα-*, cf. the Homeric *καταμγήλιν* from *βιγέ-ω*. *φυζήλιν* is accord-

ingly read by van L. But this misses the sting of the fem. term. -is ('*Ἀχαιίδες, οὐκέτ' Ἀχαιοί*).

144. *ἔστν* seems here used in its primitive sense *dwelling, home* (*vas*=to dwell); while *πόλις* is the citadel, *πόλις ἀκρῆ*. But there is no clearly marked distinction, cf. § 177, θ 525. In § 472-73 *πόλις ἀστν* and *τείχος* go together. *σαώσας*, not *σαώσεις*, in spite of Ar., see *H. G.* § 326. 4.

145. Cf. Z 493. Here Nauck reads *λαοῖς*, cf. κ.τ.λ., to save the F of *Ἰλίωι*.

147-48. See I 316-17.

149. *μεσ' ὄμιλον*, *amid the press*, like *μετὰ πληθύν* B 143. Here also van L. reads *καθ' ὄμιλον*. According to the scholia it would seem that Zen. read *μεθ' ὄμιλου*, which he must have taken to mean *from amid the press*. This gives much better sense, but Greek knows no such use of *μετὰ* with the (abl.) gen. Maass conjectures that Zen.'s reading was *μετὰ μῶλον*, but for this there is no ground. *δι' ὄμιλου* (van L.) is more likely.

151. *Ἀργεῖοισιν*, note the variant *ὁκωμοῖσιν*, as γ 271, cf. E 488. Evidently Glaukos knows nothing of the rescue of the body by Apollo.

ὅς τοι πόλλ' ὄφελος γένητο, πτόλεϊ τε καὶ αὐτῷ,
 ζωὸς ἐών· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.
 τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
 οἰκαδ' ἵμεν, Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος. 155
 εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
 ἄτρομον, οἷόν τ' ἀνδρας ἐσέρχεται οἱ περὶ πάτρης
 ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
 αἰψά κε Πάτροκλον ἐρυσάιμεθα Ἴλιον εἴσω.
 εἰ δ' οὗτος προτὶ ἄστν μέγα Πριάμοιο ἀνακτος 160
 ἔλθοι τεθνηὼς καὶ μιν ἐρυσάιμεθα χάρμης,
 αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ ἐντεα καλὰ
 λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·
 τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
 ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασας
 στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δῆϊων ἐν αὐτῇ,
 οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστι."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
 "Γλαῦκε, τί ἦ δὲ σὺ τοῖος ἐὼν ὑπέροπλον εἶπες; 170
 ὦ πέπον, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,
 τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·

152. τοι: τις JR *Lips.* || πόλεϊ JLR Vr. A. 153. κύνας: κύων Zen. (ἀλογον δέ, An.). 154 om. R. 155. ἵμεν: ἵτω Dion. Sid. (Schol. T: ἴω ms.). 157. ἐπέρχεται J: εἰσέρχεται GPQ. 158. ἔσαντο: ἔχουσι JT Cant. Harl. a, Vr. b (γρ. ἔσαντο) A. 160. ποτὶ S. 161. ἔλεν(ι) Q (supr. οι) RS fr. Mosc. || τεθνηὼς (τεθνηὼς) Ar. AHJP²QT Vr. b, Cant. fr. Mosc.: τεθναὼς Ω. || χάρμης(ι) PS. 163. κ' om. S: δ' Ap. *Lex.* 65. 6. 171. πέπον Zen. Ω: πόποι (Ar.) ACGJT Vr. d, fr. Mosc.

155. ἵμεν is best taken as 1st plur., *we will go home*. It is possible to make it an infin., *if any of the Lykians will hearken to me to go home, then* (δὲ in apod.) *shall sheer destruction*, etc. Ar., thus joining ἵμεν with ἐπιπείσεται, supplied καλῶς ποιῆται as an implied apodosis, taking Τροίῃ δὲ independently. *If any will hearken to me to return, well; and destruction*, etc. πεφήσεται from root φα(ν) of φαίνω only here; cf. 244 ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος. Elsewhere it is fut. pass. of *φένω to slay (e.g. O 140); πέφανται, E 531, is equally ambiguous in form. φάε (ξ 502) is from the same short form of the root.

158. ἀνδράκα, dat. as after simple verbs of fighting. ἔσαντο as Ω 402 θήσονται περὶ ἄστν μάχην.

163. λύσειαν, cf. on A 13. αὐτόν, the body, as opposed to the arms.

164-65. Cf. II 271-72.

171. ὦ πέπον, so Zen. (οὐ κακῶς Did.): ὦ πόποι Ar. The reading of Zen. is decidedly preferable, as ὦ πόποι is out of place except at the beginning of a speech; see on N 95.

172. Of this verse Aristonikos says μεμείωκε τὴν ἐμφασιν, καὶ τὰ τοιαῦτα εἰωθεν ἀθετεῖν ὁ Ἀρίσταρχος, but there is no obelos appended in A. It appears, therefore, that he was without definite information, and concluded that Ar. must have obelized it in accordance with his usual practice of so treating lines which appeared needlessly to limit a general expression.

νῦν δέ σευ ὠνοσάμην πάγχυν φρένας, οἶον ἔειπες,
 ὅς τέ με φῆις Αἴαντα πελώριον οὐχ ὑπομείναι.
 οὐ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων. 175
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο,
 ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε ἔργον,
 ἧε πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180
 ἧ τινὰ καὶ Δαναῶν, ἀλκῆς μάλα περ μεμαῶτα,
 σχῆσω ἀμυνόμεναι περὶ Πατρόκλοιο θανόντος."
 ὥς εἰπὼν Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆται,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185
 ὄφρ' ἂν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δύο
 καλά, τὰ Πατρόκλοιο βῆιν ἐνάριζα κατακτάς."

173. **σευ**: **ce** Zen. T (γρ. **νῦν** δέ **σευ**) U. 174. **δς**: **δς** U (*supr.* ἡ **δς** U²). ||
με φῆις Alexio: **μ'** ἔφης Ptol. Ask. 175. **οὐ τι** JRS Harl. a, Vr. A. || **ἐγὼ** G.
 176. **αἰγιόχοιο**: **ἀέ** περ ἀνδρὸς CJQT Bar. Mor. Harl. a, Vr. b A, γρ. H.
 178. **ὅτε**: τότε Aph. || **ἐποτρύνει** Q King's. || **μαχέσσαι** QR King's Par. f:
μαχέσσαι P Par. c d g: **ἐποτρύνει** μαχέσασθαι ἡ **ἐποτρύνει** μαχέσσαι Eust. 181.
μάλα: **μέγα** G. 186. **ὄφρ'** ἂν ἐγὼ δύο κατὰ τεύχεα Πηλεΐωνος Et. Gud. 154. 1.

173 = Z 95, q.v. The line is perfectly in place here, as **νῦν** δέ has a proper reference to the preceding imperf. **ἐφάμην**. Here also Zen. read **σε** or **σε'**.

176-78. See II 688-90. For **ὅτε** mss. generally have **ὅτε**, Aph. τότε. **ὅτε** δέ follows ἄλλοτε μὲν A 568, but elsewhere we have only **ὅτε** μὲν followed by ἄλλοτε δέ (A 64, Σ 599, T 49). Here it virtually means 'even as sometimes.'

179. **ἔργον**, as **ἔργον** μάχης Z 522, my *handiwork* in battle.

181. **ἀλκῆς** with **μεμαῶτα**, see note on N 197. It is of course possible to join it with **σχίσω**, *I will make to cease from his valour for fighting*, etc.; but this is less probable in view of the order of the words. There remains also the possibility of regarding **ἀλκῆς** as belonging both to **μεμαῶτα** and **σχίσω**. The infin. **ἀφείλεω** is unique, in the sense of *making to cease from defending*. Paley compares Eur. Or. 263 **σχίσω** σε **πῆδαν** **δυστυχῆ** **πῆδήματα** (**μή** or **μή** οὐ being the common constr. in Attic).

186. We here, for the first time in this book, come upon the idea that Patroklos has been wearing the armour of Achilles; and it is in a passage which is for many reasons suspicious. In the first place, it is somewhat startling to find

Hector, after his great promises, and his appeal to Glaukos to stand by his side and watch, suddenly leaving the field of battle: *προσεδόκησεν ἂν τις αὐτὸν δυσωπηθέντα τοὺς λόγους καὶ κινηθέντα ἐπὶ τῷ πράγματι οἷς αὐτὸς ἐπηγγέλματο ἐμμενεῖν. ὁ δὲ ἐπιλήσεται μὲν ὧν αὐτὸς εἶπεν, ἡμέληκε δὲ τῶν ὀνειδῶν, περὶ δὲ τὸ κοσμεῖσθαι γίνεταί, Schol. A.* Nor is it explained why the idea of changing his armour should have thus occurred to him, just after he has sent off Patroklos' spoils to the city. After the passing allusion in 214 we hear nothing more of what we should suppose to be the startling effect of the change; the Greeks do not seem to notice it at all. The **μέγα κράτος** which Zeus gives him does not avail him much; for he does not succeed in gaining the body, his chief aim, but only hangs upon the Greeks in their successful retreat. The word **μετασπών** in 190 is doubtful, and probably copied from the *Od.* There can therefore be little doubt that this is an interpolation by the author of the *ὁλοποιία*. The original narrative is probably resumed in 229, which joins on to 185 without leaving a perceptible gap (Hentze).

187. See X 323, where also the line is

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ
 δηΐου ἐκ πολέμοιο, θέων δ' ἐκίχανεν ἐταίρους
 ὦκα μάλ', οὐ πω τῆλε, ποσὶ κραιπνοῖσι μετασπών, 190
 οἱ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλεΐδαο.
 στὰς δ' ἀπάνευθε μάχης πολυδακρύου ἔντε ἄμειβεν·
 ἦτοι ὁ μὲν τὰ ἃ δῶκε φέρειν προτὶ Ἴλιον ἱρήν
 Τρωσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχεα δύνε 195
 Πηλεΐδew Ἀχιλῆος, ἃ οἱ θεοὶ Οὐρανίωνες
 πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ὧι παιδὶ ὅπασσε
 γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
 τὸν δ' ὥς οὖν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
 κινήσας ῥα κάρη προτὶ δν μυθήσατο θυμόν· 200
 "ἃ δεῖλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,

190 *om.* R. 191. *ποτὶ* S. || *πηλεΐωνος* PR Bar., *ἐν ἄλλῳ* A. 192.
πολυδακρύου ADU: *πολυδακρύτου* Ω. 193. *ποτὶ* R. 194. *τεύχε' ἔδυνε* G.
 199. *τεύχεα λαμπρόμενον μετασπόμεον πηλεΐωνος* H (=214). 200. *ποτὶ* S. ||
μῦθον Q (*surpr.* *θυμὸν*). 201. *οὐδέ τί*: *οὐκέτι* S, γρ. *οὐκέ* Harl. a.

probably interpolated. τὰ . . βίην, the usual double acc. after verbs of robbing; O 343, Z 70, etc.

190. *μετασπών*, *catching them up*. This sense may be derived from the primitive sense of *ἔπειν*, *to handle*; in aor. *to lay hands upon* in the sense of attaining an end. But in ξ 33, the only passage where this aor. part. recurs, this sense is hardly so suitable—*συβῶτης ὦκα ποσὶ κραιπνοῖσι μετασπών* (sc. *κύνας*); the sense required is not *overtaking* the dogs, but rather, on the analogy of the other uses of *μεθέπειν*, *getting them under control*, by *kicking* them. If this explanation is right it would seem that the word here is copied and misunderstood, being taken for an archaic form of *μετασπόμενος* (e.g. N 567). But the act. and mid. of this verb seem never to be interchangeable. Nauck marks the line 'spurius!' without giving reasons, but probably as made up from τ 301 and ξ 33. It could certainly be well spared.

192. The vulg. *πολυδακρύου* is of course metrically impossible (ῶ): *πολυδακρύου* is defensible (*δάκρυον* by *δάκρυ*), but no doubt Bentley is right in reading *πολυδάκρυος*, cf. 544 *ὕμνην ἀργαλήν πολυδάκρυς*. The same change should perhaps be made in Tyr. 11. 7 *Ἄρηος*

πολυδακρύου ἔργ' ἀδήλα, but *πολυδακρύου* seems to have stood in the Homeric text in Euripides' time, see τὸν *πολυδάκρυον* *Ἄιδαν* *Herc.* 427 (with W.-M.'s note), where again mss. have *πολυδάκρυτον*, against the metre. So also Ap. Rhod. has *πολυδάκρυον*, ii. 916.

193. Observe ὁ μὲν . . ὁ δέ used to express the opposition of clauses, not of persons (δῶκε μὲν τὰ ἃ, ἔδυνε δέ, κ.τ.λ.) τὰ ἃ, *ἐφά* P. Knight.

195. *οἱ* with *πατρί*, *to his father*; as Δ 219, etc.

196. *παιδὶ ὅπασσε*, the hiatus may be due to the probably original length of the -ι of the dat. So we have *βασιλῆϊ* *Ἀκῶσσι* ξ 336, *μητρὶ* *ἔειπε* π 469, and in other parts of the line *πατρὶ ἐμῶι* ψ 278, *ἄξονι ἀμφὶς* E 723 (and other instances in van L. *Ench.* p. 80).

197. *γηράς*, probably a present part. from the non-thematic conj. of *γηράω*, of which *ἐγήρα* is the imperf. (in H 148, ι 510, ξ 67). So also *γηράντεσι* Hes. *Opp.* 188 (where it seems to be equivalent to *γηράσκοντας*, 185). Schol. T compares *βροντάς* in Korinna. Cobet *M. C.* 436 regards these forms as aor., which is improbable. Compare *γηράναι* (or *γηράναι*) Aisch. *Cho.* 908, Soph. *O. C.* 870 (with Jebb's critical note).

ὥς δὴ τοι σχεδὸν εἰσι, σὺ δ' ἄμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι.
 τοῦ δὴ ἐταῖρον ἔπεφνες ἐνῆέα τε κρατερόν τε,
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατὸς τε καὶ ὤμων 205
 εἴλεν· ἀτὰρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
 τῶν ποιῶν ὃ τοι οὐ τι μάχης ἐκ νοστήσαντι
 δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος."
 ἦ καὶ κυανέησιν ἐπ' ὀφρύσι νεύσε Κρονίων,
 "Ἐκτορι δ' ἤρμωσε τεύχε' ἐπὶ χροῖ, δὴ δέ μιν Ἀρης 210
 δεινὸς ἐνυάλιος, πλήσθεν δ' ἄρα οἱ μέλε' ἐντὸς
 ἀλκῆς καὶ σθένεος. μετὰ δὲ κλειτούς ἐπικούρους
 βῆ ῥα μέγα ἰάχων, ἰνδάλλετο δέ σφισι πᾶσι
 τεύχεσι λαμπόμενος μεγαθύμου Πηλεΐωνος.

202. ὥς PR: δς Ω. || εἰσι Ar. (Δ *supr.*) PR: ἐσι Ω. || ἄμβροτα Mor. 206.
 εἴλεε G. || αὐτὰρ U. 207. ὃ τοι: ὅτι GH Cant. Vr. b A. || νοστήσαντα Vr. A:
 νοστήσαντος Vr. b. 209. κυανέοισιν PQ. 210. χροῖ R. 211. πλῆσθς Vr. d.
 212. κλυτὸς H: κλυτοῦς L. 213. σφισι: σφιν PR. 214. μεγαθύμου
 πηλεΐωνος Ar. AU Harl. d, Par. e: πηληϊάδεω ἀχιλλεύω Zen.

202. ὥς, *how*, seems better than the
 vulg. *ds*, and *εἰσι* than *ἐσι*: cf. μ 363
 ἀλλ' ὅτε δὴ σχεδὸν ἦν.

204. ἐνῆέα, also Φ 96 (see note), Ψ 252,
 and P 670 ἐνῆειν, all of Patroklos; and
 θ 200. The der. is quite uncertain.

205. This line is clearly inconsistent
 with the passage athetized at the end of
 Π, where it is Apollo who takes the arms
 ἀπὸ κρατὸς (798) and ἀπ' ὤμων (802).
 That passage therefore is later even than
 this probable interpolation. It is not
 clear why it should be οὐ κατὰ κόσμον
 to take off the armour of a slain foe—
 perhaps because it is of divine origin.

207. For the use of δ as a pure con-
 junction cf. Θ 362 οὐδὲ τι τῶν μένῃται,
 δ οἱ κ.τ.λ., I 493 τὰ φρονέων δ μοι κ.τ.λ.,
 Ψ 545 τὰ φρονέων ὅτι οἱ. Here the
 preceding plural clearly shews that the
 original use of the particle, as the acc.
 of the relative pronoun, is forgotten. It
 will be noticed that the above are all
 late passages; the other instances seem
 to be confined to the *Od.* (Cf. *H. G.*
 § 270). The negative belongs in the first
 place to νοστήσαντι, which we have to
 render by the principal verb, *thou shalt*
not return for Andromache to receive at
thy hands. For the use of the dat. with
 δέχεσθαι see on A 596.

209 = A 528 q.v. The line is evidently
 inappropriate here, as Zeus only nods to
 himself.

210. ἤρμωσε, sc. Zeus; see note on
 Γ 333 and T 385. Though in all these
 cases the intrans. use of the verb is
 possible, yet the trans. being equally
 possible is recommended by ε 247 πάντα
 ἤρμωσεν ἀλλήλους. This sense, too, as
 illustrating the active interest of Zeus,
 suits the context better. In later Greek
 the verb is commonly used both trans.
 and intrans.; for the latter cf. Pind. *P.*
 iv. 80. The scholia remark that the
 divine armour appears to fit Peleus,
 Achilles, Patroklos, and Hector equally
 well. As it probably included no breast-
 plate, this would not be difficult.

211. ἐνυάλιος is here only in H. a
 mere epithet of Ares. The meaning of
 the word, as of the evidently cognate
 Ἐνυώ and Ἐννεύς (I 668 only), is quite
 unknown, and it is probably not Greek
 (Thracian?).

214. For μεγαθύμου Πηλεΐωνος Ar.
 read the dat. and must therefore have
 taken ἰνδάλλετό σφισι to mean *he re-*
ssembled in their eyes. But this does
 not suit the use of the word in the other
 passages where it occurs; Ψ 460 ἄλλος δ'
 ἥνιοχος ἰνδάλλεται, γ 246 ὥς τέ μοι ἀθά-
 νατος ἰνδάλλεται εἰσοράσθαι, τ 224 αὐτὰρ
 τοι ἐρέω, ὥς μοι ἰνδάλλεται ἦτορ. In
 all these ἰνδάλλεσθαι is equivalent to
 φαίνεσθαι, and can be exactly translated
 by *appears* (in τ 224 ἦτορ is acc. of
 relation, *as appears to me in my heart*).

ὄτρυνεν δὲ ἕκαστον ἐποιχόμενος ἐπέεσσι, 215
 Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε,
 Ἄστεροπαῖόν τε Δεισήμενός θ' Ἴππόθοόν τε,
 Φόρκύν τε Χρομίον τε καὶ Ἐννομον οἰωνιστήν·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 “κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων· 220
 οὐ γὰρ ἐγὼ πληθύν διζήμενος οὐδὲ χατίζων
 ἐνθάδ' ἀφ' ὑμετέρων πολλῶν ἡγεῖρα ἕκαστον,
 ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νῆπια τέκνα
 προφρονέως ῥύσισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.
 τὰ φρονέων δώροισι κατατρήχω καὶ ἐδωδήμι 225
 λαούς, ὑμέτερον δὲ ἐκάστου θυμὸν ἀέξω.
 τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω
 ἢ ἐσσωθήτω· ἢ γὰρ πολέμου ὀδυστήν.
 ὅς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμπησ

215. ὄτρυνεν Zen. (?) || ἐποιχόμενος : παριστάμενος Q Vr. A : παριστάμενον
 Vr. b. 216. μέσθλην R. || θερσίλοχόν : ὀρσίλοχόν QS Bar. Mor. 217.
 δεισήμενός : δεισήμενος Vr. A : δεισήμενος QS. || ἱππόθοόν Mor. : ἱππόθον (sic) J.
 219 om. D²JPR² Lips. 222. ὑμετέρων : ἀμφοτέρων Q. 223. μοι : μή P
 p. ras. 224. ὑπ' : ἀπ' GH fr. Mosc. 229. τεθνηῶτά Ar. (A sup.) HJT Cant. :
 τεθνηῶτά PR : τεθνηῶτά Ω.

In this case therefore we must translate *he appeared* (shewed himself—or perhaps, to express the intensive verb, *made his appearance*) *to them all shining in the armour of Achilles*. It is true that we should have expected a more marked effect from the donning of the famous arms; but that is a difficulty inherent in the interpolation of the change of armour, and not peculiar to this passage. In later Greek the word is used in both senses: *to resemble*, Plato *Rep.* 381 E θεοὶ τινας περιέχοντες νύκτωρ πολλοὺς ἔξους καὶ παντοδαποὺς ὑδαλλόμενοι, Theokr. xxii. 39 ἀργύρῳ ὑδαλλόντο: *to seem*, Plato *Theaet.* 189 E τοῦτο γὰρ μοι ὑδαλλεται διανοομένη, Ar. *Vesp.* 188 ὥστ' ἐμοί γ' ὑδαλλεται ὁμοιωτάτος κλητῆρος εἶναι πωλίῳ. It is probable therefore that the double reading and interpretation of the passage go back to a respectable antiquity. Ap. Rhod. always uses the word as = *φαίνεσθαι*, and therefore no doubt read the gen. here (Seaton in *C. R.* xix. 6).

216–18. These names are mostly taken from the Catalogue, B 848–64. The

mention of Glaukos among those who are urged on is strange. On the form Φόρκυν see 312.

220. περικτιόνων, a word which occurs only in passages belonging to the *ὄπλοισι* (Σ 212, T 104, 109), and in β 65.

221. γάρ introduces a long sentence (to 226) giving in anticipation the reason for the advice in 227; *H. G.* § 348. 2. πληθεύν, *mere numbers*, as *retinue*, or to enhance the magnificence of Troy.

226. θυμὸν ἀέξω, *raise your courage*. A similar picture of the economical difficulties of the war is to be found in Σ 290 ff. δώροισι, by the exaction of gifts and food for the allies; λαούς, *my own folk*. This idea seems hardly consistent with the primitive poem, to which the vast number of the allies as compared with the native Trojans is strange. The only allies known to the *Mēnis* and the other older portions of the *Iliad* are the immediately neighbouring tribes of the Troad itself, Dardana, Leleges, and Kilikes.

228. ὀδυστήν, see on A 502, N 291, X 126.

Τρώας ἐς ἵπποδάμους ἐρύσῃ, εἴξῃ δέ οἱ Αἴας, 230
 ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς
 ἔξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται, ὅσσον ἐμοί περ."
 ὧς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρίσαντες ἔβησαν,
 δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
 νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο· 235
 νήπιοι, ἧ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.
 καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον·
 "ὦ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ
 ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.
 οὐ τι τόσον νέκυσος περιδείδια Πατρόκλοιο, 240
 ὅς κε τάχα Τρώων κορέει κύνας ἡδ' οἰωνούς,
 ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσι,
 καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,

230. ἐρύσῃ G Vr. b d. || εἴξῃ GH Vr. b d A. 231. τῷ(ι) Ar. (A *supr.*)
 GU Vr. A Par. j, γρ. T: τῶν Ω. 232. ἔξω: ἔσω Q Vr. A. 234. δέ:
 γάρ HPR. || σφισιν: σφιν PR Harl. a. || ἔλπετο (Ar. ? mss. 'Ἀριστοφάνης) Ω:
 ἔλπετο DHU Bar. Mor.: ἔσπετο ap. Sch. T. 236. ἀπῆρα G. 238. νῶϊν
 CQTU fr. Mosc. 241. κορέει AHPQS: κορέσσει Harl. a: κορέσιν Mor. Bar.:
 κορέν L.

230. εἴξῃ ol. *constr. ad sensum*, ὅς κε being virtually equivalent to *et ké tis*, and the Epic style being always impatient of a long-continued relative construction. The variant εἴξῃ is perhaps possible, the clause being taken as a parenthetic expansion, not an essential part of the protasis. Cf. I 324.

231. τῷ, vulg. τῶν, but the dat. is the only Homeric constr. How a suit of armour could be halved it is not easy to see; a similar difficulty arises on Ψ 809. And the offer to divide seems singularly out of place at the moment when Hector has just clad himself in the spoils. In the older form of the story, of course, the latter difficulty did not occur.

233. βρίσαντες as M 346 ὧδε γὰρ ἔβρισαν Δυκίων ἀγροί.

235. ἐρύσῃ future (but see 287); ἔλπομαι in the sense of *hope* always takes a fut. infin., though in the sense of *surprise* it may go with aor. or present.

236. νήπιοι, interjectional nom., see A 281. ἀπῆρα, sc. Aias. πολέσσιν, the dat. with verbs of robbing is rare; cf. a 9 τοῖσιν ἀφέλετο νόστιμον ἥμαρ.

237. For εἴξῃ with the simple acc. see note on M 60. It occurs twice again in this book.

239. αὐτῷ περ, *by ourselves at any rate*, if we do not get help. This seems to give a better sense than the alternatives, 'we, whatever may happen to others,' or 'we, even without the corpee.'

240. νέκυος, *ὅτι ἀδελφὸν πότερον περὶ νέκυος Πατρόκλου ἢ περὶ Πατρόκλου τοῦ νέκυος γεγονότος*, An. (i.e. whether Πατρόκλου depends upon, or is in apposition with, νέκυος). In Ω 108 we have *Ἐκτορος ἀμφὶ νέκυι*, which is in favour of the first alternative; but see note there.

241. κορέει, not κορέσει, is the correct fut.; see on Δ 29. κορέσει would be right as aor., cf. κορέσειεν II 747; this is the only case of the act., all other aor. forms being mid. Compare also Θ 379. For ὅς κε with fut. see on A 175. The naïve confession of fear is not unworthy of the Homeric hero, and indeed heightens the glory of the subsequent success.

- "Εκτωρ, ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
 ἀλλ' ἄγ' ἀριστήης Δαναῶν κάλει, ἣν τις ἀκούσῃ." 245
 ὧς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
 ἦυσεν δὲ διαπρῦσιον Δαναοῖσι γεγωνῶς·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἳ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστος 250
 λαοῖς, ἐκ δὲ Διὸς τιμὴ καὶ κύδος ὀπηδεῖ.
 ἀργαλέον δέ μοι ἔστι διασκοπιᾶσθαι ἕκαστον
 ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδθεν.
 ἀλλὰ τις αὐτὸς ἔτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ
 Πάτροκλον Τρωϊῇσι κυσὶν μέλπηθρα γενέσθαι." 255
 ὧς ἔφατ', ὅξ' ὃν ἄκουσεν Ὀϊλῆος ταχὺς Αἴας,
 πρῶτος δ' ἀντίος ἦλθε θέων ἀνὰ δηϊότητα·

244. δ' αἰμῖν S. || δ' οἱ. DGPR Cant.: τ' L. || αὐ L. 249. ἀτρεΐδῃ D
 Harl. a, Cant. Vr. b A. || καὶ μενελάῳ: ποιμένη λαῶν S Harl. a, Vr. A. 250.
 ἕκαστα Harl. a, εν τισι Did.: ἕκαστοι Vr. b, Harl. b, Par. c d g¹. 251. λαῶν H.
 252. ἕκαστα Harl. a. 253. ἡγεμόνα P. 256. ὧς φάτο τοῦ δ' ἤκουσεν H.

244. Evidently a spurious line originating in the addition of the word "Εκτωρ as a gloss; for the last half of the line see A 174. Without the line the sense is clear and simple; with it the construction is very doubtful. We might transl. *Hector wraps a cloud of war about everything*, but such an expression is not Homeric at all. The alternative is to take "Εκτωρ in apposition with νέφος (cf. A 347). This too is a bold expression; but it seems to have been before Pindar when he wrote (*N. x. 9*) γαῖα δ' ὑπέδεκτο . . . μάντιν Οἰκλείδαν, πολέμοιο νέφος (*N. ix. 38* φόνον παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀνδρῶν στίχας is of course different), and led up to Lucretius' *Scipiadēs, bellī fulmen*. The harshness lies not so much in calling Hector a νέφος as in saying that he wraps everything about. The awkwardness is diminished if (with one ms.) we read "Εκτωρ δ' ἡμῖν. An interesting note on cloud-metaphors in Greek will be found in W.-M. *Hec. ii. p. 236*: cf. *δωρὸς χειμῶν Soph. Ant. 670*.

245. For the non-Homeric ἦν read εἴ with Brandreth.

250. δῶμα adverbial, 'at the public cost'; cf. B 404, Δ 259 γερούσιον οἶνον, Δ 343. The king has free gifts from

his people, and in return offers hospitality to the chiefs; cf. I 73 πᾶσά τοι ἔσθ' ὑποδεῖξιν. See also on *δημοβόρος* A 231, and note on B 547. The change of person from the 2nd to the 3rd is strange; so is the addition of a relative clause to the formal line 248, and Menelaos' use of his own name. The latter difficulty may be escaped by adopting the variant Ἀτρεΐδῃ Ἀγ. ποιμένη λαῶν: we do not elsewhere find Menelaos associated with his brother as a public host. Hence Düntzer would reject 249-51, but there is hardly justification for this, though 251 looks very like 'padding.'

251. ἔκ Διός, cf. Hes. *Th. 96* ἐκ δὲ Διὸς βασιλῆες, and note on 101.

252. Cf. *διασκοπιᾶσθαι ἕκαστα* K 388. ἕκαστον: *παντας* Bentley.

254. αὐτός, without being named. *νεμεσιζέσθω* with acc. c. *ἡγήν*, as B 296; and so *νεμεσιζέθη*, a 119, σ 227. 255 = Σ 179, cf. N 233.

256. ἀπὸ, only here of hearing; the power of hearing being regarded as something which goes out of a man is naturally called 'keen' when it penetrates to a long distance; Δ 455. But the converse use, of sound, not of hearing, is of course the common one.

τὸν δὲ μετ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεΐφοντι.
 τῶν δ' ἄλλων τίς κεν ἡσιν φρεσὶν οὐνόματ' εἴποι, 260
 ὅσσοι δὴ μετόπισθε μάχην ἤγειραν Ἀχαιῶν ;
 Τρῶες δὲ προύτνυαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτώρ.
 ὥς δ' ὅτ' ἐπὶ προχοῇσι διυπετέος ποταμοῖο
 βέβρυχεν μέγα κύμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι
 ἡϊόνος βοόωσιν ἐρευγομένης ἀλὸς ἔξω, 265
 τόσσηι ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
 ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,
 φραχθέντες σάκεσιν χαλκήρεσιν. ἀμφὶ δ' ἄρα σφι

259. ἀνδρεΐφοντι GHT. 260-61 *δό. Zen.* 260. τίς κεν ἡσιν : τίς ἄν ἡσιν *ἐπὶ Par. h :* τίς χ' ἡσιν *ἐπὶ Par. a f, ἐν ἄλλω A :* τίς κεν ἡσιν *ἐπὶ TU fr. Mosc. Vr. d (ἐπὶ ἡσιν) :* τίς ἄν ἡσιν *Eust. || εἴην HPS Mor. fr. Mosc. Vr. A.* 264. βεβρύχη Aph. : βεβρύχα PR. || ποτὶ ῥόον CH : ποτὶ ῥόον D : ποτὶ ῥόον T. 265. ἡϊόνος J Mor. Bar., γρ. Harl. a, Eust. : ἡϊόνος Ω. 266. τρώων ἰαχὴ γένετ' G. 267. μενοιαδῆν Mor. 268. φραχθέντες : ἀρσέντες Zen.

258-59 = H 165-66. Ἐνυαλίῳ ἀνδρεΐφοντι, B 651.

260-61. This couplet was athetized by Zen. with good reason. The phrase, like that at the beginning of the Catalogue (B 488), is one which would appear to imply that an extraordinarily large number came to the rescue; but this there is no reason whatever to suppose. οὐνόματ' εἴποι neglects the *F*, though Bentley's *ὄνομα* is perhaps sufficiently supported by Γ 235, § 194, in both of which *ὄνομα* refers to the names of a number of people. μετόπισθε seems to mean 'in the second rank,' behind the leaders; but we should not expect to hear the names of such. The variant *τίς χ' (or ἄν) ἡσιν ἐν φρεσίν*, which would involve another violation of the digamma, seems to be due to a natural wish to mend the rhythm.

263. The scholia say that Solon burnt his poems in despair of their ever bearing comparison with this fine simile. They tell the story equally of Plato, and with more reason, as Solon's poems survived. The ancients held that the simile referred to the Nile; but for this there is no authority. διυπετέος (see on II 174) is used of any river.

264. βεβρύχε, *roars*, of waves also *ε* 412, and of the wave-beaten rock μ 242: also of wounded warriors N 393, II 486. There is no pres. in use in H. Aph.'s βεβρύχη is perhaps right.

265. ἡϊόνος of J and Eust. (*ἰστέον δὲ οὐ μόνον πληθυντικῶς γράφεται ἡϊόνες βοόωσιν, ἀλλὰ καὶ ἐν γενικῇ ἐνικῇ ἀκραὶ ἡϊόνος*) is recommended by the very similar Δ 425 ἀμφὶ δέ τ' ἀκρας κυρτὸν ἰὸν κορυφούται. ἄκραι is a subst. also in Ξ 36, *ε* 285; ἀκρον perhaps in Ξ 293, T 229, γ 278. The epithet, when a mere epithet, is not to be separated from its substantive by the end of the line; see on N 611. Here, if we read ἀκραὶ ἡϊόνες, we must translate by the *shores echo to their farthest points*, or the like. ἐρευγομένης, cf. *ε* 402-03 ῥόχθει γὰρ μέγα κύμα ποτὶ ξερὸν ἡπειροῖο δεινὸν ἐρευγόμενον, 438 κύματος ἐξαναδὺς τὰ τ' ἐρεύγεται ἡπειρόνδε. The verb perhaps expresses only the idea of *roaring*, Lat. *rug-io*; see O 621. ἔξω, beyond its own limits, on to the land. Bentley's conj. *εἰσω* (into the river) is hardly needed.

268. φραχθέντες, cf. N 130 φράξαντες δόρυ δουρί, O 566 φράξαντο δὲ νῆας ἐκεί χαλκείῳ. Zen. ἀρσέντες, which is equally Homeric; cf. M 105 and II 211 στίχες ἀρσέν. But this passage (to 273) can hardly be genuine. The interference of Zeus, however kindly meant, seems to have been singularly ill-judged; for the Achaeans, for whose benefit the darkness is intended, are the first to beg for its removal; see 645-47. The fact is that the darkness from which Aias prays to be delivered is a purely natural phenomenon, due to the dust-clouds arising

- ὅς τοι πόλλ' ὄφελος γένητο, πτόλετ τε καὶ αὐτῶι,
 ζῶδς ἐών· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.
 τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
 οἰκαδ' ἔμην, Τροίῃ δὲ πεφήσεται αἰπὺς δλεθρος. 155
 εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
 ἄτρομον, οἷον τ' ἀνδρας ἐσέρχεται οἷ περὶ πάτρης
 ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
 αἰψά κε Πάτροκλον ἐρυσάιμεθα Ἴλιον εἴσω.
 εἰ δ' οὔτος προτὶ ἄστν μέγα Πριάμοιο ἀνακτος 160
 ἔλθοι τεθνηὼς καὶ μιν ἐρυσάιμεθα χάρμης,
 αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ ἐντεα καλὰ
 λύσειαν, καὶ κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·
 τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
 Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
 ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασας
 στήμεναι ἄντα, κατ' ὅσσε ἰδὼν δῆϊων ἐν αὐτῇ,
 οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστι."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
 "Γλαῦκε, τί ἦ δὲ σὺ τοίοις ἐὼν ὑπέροπλον ἔειπες; 170
 ὦ πέπον, ἦ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων,
 τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·

152. τοι: τις JR *Lips.* || πόλετ JLR Vr. A. 153. κύνας: κύων Zen. (ἀλογον δέ, An.). 154 om. R. 155. ἔμην: ἴτω Dion. Sid. (Schol. T: ἴω ms.). 157. ἐπέρχεται J: ἐσέρχεται GPQ. 158. ἔσαντο: ἔχουσι JT Cant. Harl. a, Vr. b (γρ. ἔσαντο) A. 160. ποτὶ S. 161. ἔλεν(i) q (supr. οἱ) RS fr. Mosc. || τεσσηνῶς (τεσσηνῶς) Ar. ΔHJP²QT Vr. b, Cant. fr. Mosc.: τεσσηνῶς Ω. || χάρμης(i) PS. 163. κ' om. S: δ' Ar. *Lex.* 65. 6. 171. πέπον Zen. Ω: πόποι (Ar.) ACGJT Vr. d, fr. Mosc.

155. ἔμην is best taken as 1st plur., *we will go home*. It is possible to make it an infin., *if any of the Lykians will hearken to me to go home, then* (δὲ in apod.) *shall sheer destruction*, etc. Ar., thus joining ἔμην with ἐπιπείσεται, supplied καλῶς ποιῆσει as an implied apodosis, taking Τροίῃ δὲ independently. *If any will hearken to me to return, well; and destruction*, etc. πεφίσεται from root φα(ν) of φαίνω only here; cf. 244 ἡμῖν δ' αὐτ' ἀναφαίνεται αἰπὺς δλεθρος. Elsewhere it is fut. pass. of *φένω *to slay* (e.g. O 140); πεφάνται, E 531, is equally ambiguous in form. φάε (ξ 502) is from the same short form of the root.

158. ἀνδράς, dat. as after simple verbs of fighting. ἔσαντο as Ω 402 θήσονται περὶ ἄστν μάχην.

163. λύσειαν, cf. on A 13. αὐτόν, the body, as opposed to the arms.

164-65. Cf. Π 271-72.

171. ὦ πόποι, so Zen. (οὐ κακῶς Did.): ὦ πόποι Ar. The reading of Zen. is decidedly preferable, as ὦ πόποι is out of place except at the beginning of a speech; see on N 95.

172. Of this verse Aristonikos says μεμείωκε τὴν ἐμφασιν, καὶ τὰ τοιαῦτα εἰσθεν ἀπετεῖν ὁ Ἀρίσταρχος, but there is no obelos appended in A. It appears, therefore, that he was without definite information, and concluded that Ar. must have obelized it in accordance with his usual practice of so treating lines which appeared needlessly to limit a general expression.

νῦν δέ σευ ὠνοσάμην πάγχυν φρένας, οἶον ξειπες,
 ὃς τέ με φῆις Αἴαντα πελώριον οὐχ ὑπομείναι.
 οὐ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων· 175
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο,
 ὃς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε ἔργον,
 ἧε πανημέριος κακὸς ἔσσομαι, ὡς ἀγορεύεις, 180
 ἧ τινα καὶ Δαναῶν, ἀλκῆς μάλα περ μεμαῶτα,
 σχήσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος."
 ὥς εἰπὼν Τρῶεσσιν ἐκέκλετο μακρὸν αὖσας·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185
 ὄφρ' ἂν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δύο
 καλά, τὰ Πατρόκλοιο βίην ἐνάριζα κατακτάς."

173. σευ: σε Zen. T (γρ. ΝΘΝ δέ σευ) U. 174. ὃς: ὡς U (supr. ἡ δc U²). ||
 με φῆις Alexio: μ' ἔφης Ptol. Ask. 175. οὐ τι JRS Harl. a, Vr. A. || ἐγὼ G.
 176. αἰγιόχοιο: ἡε περ ἀνδρὸς CJQT Bar. Mor. Harl. a, Vr. b A, γρ. H.
 178. ὅτε: τότε Aph. || ἐποτρύνει Q King's. || μάχεσθαι QR King's Par. f:
 μαχέσθαι P Par. c d g: ἐποτρύνει μαχέσασθαι ἢ ἐποτρύνει μάχεσθαι Eust. 181.
 μάλα: μέγα G. 186. ὄφρ' ἂν ἐγὼ δύο κατὰ τεύχεα Πηλεΐωνος Et. Gud. 154. l.

173 = Z 95, q.v. The line is perfectly in place here, as ΝΘΝ δέ has a proper reference to the preceding imperf. ἐφάμην. Here also Zen. read σε or σε'.

176-78. See II 688-90. For ὅτε MSS. generally have δε, Aph. τότε. ὅτε δέ follows ἄλλοτε μὲν A 568, but elsewhere we have only ὅτε μὲν followed by ἄλλοτε δέ (A 64, Σ 599, T 49). Here it virtually means 'even as sometimes.'

179. ἔργον, as ἔργον μάχης Z 522, my handiwork in battle.

181. ἀλκῆς with μεμαῶτα, see note on N 197. It is of course possible to join it with σχήσω, I will make to cease from his valour for fighting, etc.; but this is less probable in view of the order of the words. There remains also the possibility of regarding ἀλκῆς as belonging both to μεμαῶτα and σχήσω. The infin. ἀφεῖλεν is unique, in the sense of making to cease from defending. Paley compares Eur. Or. 263 σχήσω σε πηδᾶν δυστυχῆ πηδήματα (μή or μὴ οὐ being the common constr. in Attic).

186. We here, for the first time in this book, come upon the idea that Patroklos has been wearing the armour of Achilles; and it is in a passage which is for many reasons suspicious. In the first place, it is somewhat startling to find

Hector, after his great promises, and his appeal to Glaucos to stand by his side and watch, suddenly leaving the field of battle: προσεδόκησεν ἂν τις αὐτὸν δυσωπηθέντα τοὺς λόγους καὶ κινηθέντα ἐπὶ τῷ πράγματι οἷς αὐτὸς ἐπηγγέλτατο ἐμμενεῖν. ὁ δὲ ἐπιλέλησται μὲν ὦν αὐτὸς εἶπεν, ἡμέληκε δὲ τῶν δνειδῶν, περὶ δὲ τὸ κοσμεῖσθαι γίγνεται, Schol. A. Nor is it explained why the idea of changing his armour should have thus occurred to him, just after he has sent off Patroklos' spoils to the city. After the passing allusion in 214 we hear nothing more of what we should suppose to be the startling effect of the change; the Greeks do not seem to notice it at all. The μέγα κράτος which Zeus gives him does not avail him much; for he does not succeed in gaining the body, his chief aim, but only hangs upon the Greeks in their successful retreat. The word μετασπῶν in 190 is doubtful, and probably copied from the Oud. There can therefore be little doubt that this is an interpolation by the author of the ὁλοποιία. The original narrative is probably resumed in 229, which joins on to 185 without leaving a perceptible gap (Hentze).

187. See X 323, where also the line is

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ
 δηΐου ἐκ πολέμοιο, θέων δ' ἐκίχανεν ἐταίρους
 ὦκα μάλ', οὐ πω τῆλε, ποσὶ κραιπνοῖσι μετασπών, 190
 οἱ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλεΐδαο.
 στὰς δ' ἀπάνευθε μάχης πολυδακρύου ἔντε ἄμειβεν·
 ἦτοι ὁ μὲν τὰ ἃ δῶκε φέρειν προτὶ Ἴλιον ἱρήν
 Τρωσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχεα δύνε 195
 Πηλεΐδew Ἀχιλλῆος, ἃ οἱ θεοὶ Οὐρανίωνες
 πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ὧι παιδὶ ὅπασσε
 γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
 τὸν δ' ὥς οὖν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
 κινήσας ῥα κάρη προτὶ δν μυθήσατο θυμόν· 200
 "ἃ δεῖλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,

190 *om. R.* 191. *ποτὶ S.* || *πηλεΐωνος PR Bar., ἐν ἄλλῳ A.* 192.
πολυδακρύου ADU: πολυδακρύτου Ω. 193. *ποτὶ R.* 194. *τεύχε' ἔδυνε G.*
 199. *τεύχεσι λαμπρόμενον μεγαθύμου πηλεΐωνος H (=214).* 200. *ποτὶ S.* ||
μῦθον Q (surp. οὐμὸν). 201. *οὐδέ τι: οὐκέτι S, γρ. οὐκέ Harl. a.*

probably interpolated. τὰ . . βίην, the usual double acc. after verbs of robbing; O 343, Z 70, etc.

190. *μετασπών, catching them up.* This sense may be derived from the primitive sense of *ἔπειν, to handle*; in aor. *to lay hands upon* in the sense of attaining an end. But in ξ 33, the only passage where this aor. part. recurs, this sense is hardly so suitable—*συβῶτης ὦκα ποσὶ κραιπνοῖσι μετασπών* (sc. *κύνας*); the sense required is not *overtaking* the dogs, but rather, on the analogy of the other uses of *μεθέπειν, getting them under control*, by *kicking* them. If this explanation is right it would seem that the word here is copied and misunderstood, being taken for an archaic form of *μετασπόμενος* (e.g. N 567). But the act. and mid. of this verb seem never to be interchangeable. Nauck marks the line 'spurius!' without giving reasons, but probably as made up from τ 301 and ξ 33. It could certainly be well spared.

192. The vulg. *πολυδακρύτου* is of course metrically impossible (ῶ): *πολυδακρύου* is defensible (*δάκρυν* by *δάκρυ*), but no doubt Bentley is right in reading *πολυδακρύος*, cf. 544 *ὑσμίνῃ ἀργαλή* *πολύδακρυς*. The same change should perhaps be made in Tyrt. 11. 7 *Ἄρρος*

πολυδακρύου ἔργ' ἀδῆλα, but *πολυδακρύου* seems to have stood in the Homeric text in Euripides' time, see τὸν *πολυδάκρυον* *Ἄιδαν Herc.* 427 (with W.-M.'s note), where again mss. have *πολυδάκρυτον*, against the metre. So also Ap. Rhod. has *πολυδάκρυον*, ii. 916.

193. Observe ὁ μὲν . . ὁ δέ used to express the opposition of clauses, not of persons (*δῶκε μὲν τὰ ἃ, ἔδινε δέ, κ.τ.λ.*) τὰ ἃ, *éfd P. Knight.*

195. of with *πατρί*, to his father; as Δ 219, etc.

196. *παιδὶ ὅπασσε*, the hiatus may be due to the probably original length of the -ι of the dat. So we have *βασιλῆϊ* *Ἀκάσῳ* ξ 336, *μητρὶ* *εἶπε π* 469, and in other parts of the line *πατρὶ ἐμῷ* Ψ 278, *ἔξονι ἀμφὶς* E 723 (and other instances in van L. *Ench.* p. 80).

197. *γηράς*, probably a present part. from the non-thematic conj. of *γηράω*, of which *ἐγήρα* is the imperf. (in H 148, ι 510, ξ 67). So also *γηράντεσσι* Hes. *Opp.* 188 (where it seems to be equivalent to *γηράσκοντας*, 185). Schol. T compares *βροντάς* in Korinna. Cobet *M. C.* 436 regards these forms as aor., which is improbable. Compare *γηράναι* (or *γηράναι*) Aisch. *Cho.* 908, Soph. *O. C.* 870 (with Jebb's critical note).

ὥς δὴ τοι σχεδὸν εἰσι, σὺ δ' ἄμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι.
 τοῦ δὴ ἑταῖρον ἔπεφνες ἐνῆέα τε κρατερὸν τε,
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατὸς τε καὶ ὤμων 205
 εἴλεν· ἀτὰρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
 τῶν ποιωὴν ὃ τοι οὐ τι μάχης ἐκ νοστήσαντι
 δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος."
 ἦ καὶ κυανέησιν ἐπ' ὀφρύσι νεύσε Κρονίων,
 "Ἐκτορι δ' ἤρμωσε τεύχε' ἐπὶ χροῖ, δῦ δέ μιν Ἀρης 210
 δεινὸς ἐννάλιος, πλῆσθεν δ' ἄρα οἱ μέλε' ἐντὸς
 ἀλκῆς καὶ σθένεος. μετὰ δὲ κλειτούς ἐπικούρους
 βῆ ῥα μέγα ἰάχων, ἰνδάλλετο δὲ σφισι πᾶσι
 τεύχεσι λαμπόμενος μεγαθύμου Πηλεΐωνος.

202. ὥς PR: δς Ω. || εἰσι Ar. (A *supr.*) PR: ἐσι Ω. || ἄμβροτα Mor. 206.
 εἴλεε G. || αὐτὰρ U. 207. ὃ τοι: ὅτι GH Cant. Vr. b A. || νοστήσαντα Vr. A:
 νοστήσαντος Vr. b. 209. κυανέοισιν PQ. 210. χροῖ R. 211. πλῆσθε Vr. d.
 212. κλυτὸς H: κλυτὸς L. 213. σφισι: σφιν PR. 214. μεγαθύμου
 πηλεΐωνι Ar. AU Harl. d, Par. e: πηλεΐδω ἀχιλλῶς Zen.

202. ὥς, *how*, seems better than the
 vulg. *ὅς*, and *εἰσι* than *ἐσι*: cf. μ 368
 ἀλλ' ὅτε δὴ σχεδὸν ἦα.

204. *ἐνῆέα*, also Φ 96 (see note), Ψ 252,
 and P 670 *ἐνῆει*, all of Patroklos; and
 θ 200. The der. is quite uncertain.

205. This line is clearly inconsistent
 with the passage athetized at the end of
 Π, where it is Apollo who takes the arms
 ἀπὸ κρατὸς (793) and ἀπ' ὤμων (802).
 That passage therefore is later even than
 this probable interpolation. It is not
 clear why it should be οὐ κατὰ κόσμον
 to take off the armour of a slain foe—
 perhaps because it is of divine origin.

207. For the use of δ as a pure con-
 junction cf. Θ 362 οὐδὲ τι τῶν μέμνηται,
 δ οἱ κ.τ.λ., I 493 τὰ φρονέων δ μοι κ.τ.λ.,
 Ψ 545 τὰ φρονέων ὅτι οἱ. Here the
 preceding plural clearly shews that the
 original use of the particle, as the acc.
 of the relative pronoun, is forgotten. It
 will be noticed that the above are all
 late passages; the other instances seem
 to be confined to the *Od.* (Cf. *H. G.*
 § 270). The negative belongs in the first
 place to νοστήσαντι, which we have to
 render by the principal verb, *thou shalt*
not return for Andromache to receive at
thy hands. For the use of the dat. with
δέχεσθαι see on A 596.

209 = A 528 q.v. The line is evidently
 inappropriate here, as Zeus only nods to
 himself.

210. ἤρμωσε, sc. Zeus; see note on
 Γ 333 and T 385. Though in all these
 cases the intrans. use of the verb is
 possible, yet the trans. being equally
 possible is recommended by ε 247 πάντα
 ἤρμωσεν ἀλλήλοισιν. This sense, too, as
 illustrating the active interest of Zeus,
 suits the context better. In later Greek
 the verb is commonly used both trans.
 and intrans.; for the latter cf. Pind. *P.*
 iv. 80. The scholia remark that the
 divine armour appears to fit Peleus,
 Achilles, Patroklos, and Hector equally
 well. As it probably included no breast-
 plate, this would not be difficult.

211. ἐννάλιος is here only in H. a
 mere epithet of Ares. The meaning of
 the word, as of the evidently cognate
 Ἐννώ and Ἐννεύς (I 668 only), is quite
 unknown, and it is probably not Greek
 (Thracian?).

214. For μεγαθύμου Πηλεΐωνος Ar.
 read the dat. and must therefore have
 taken ἰνδάλλετό σφισι to mean *he re-*
sembled in their eyes. But this does
 not suit the use of the word in the other
 passages where it occurs; Ψ 460 ἄλλος δ'
 ἥτιος ἰνδάλλεται, γ 246 ὥς τέ μοι ἀθά-
 νατος ἰνδάλλεται εἰσοράσθαι, τ 224 αὐτὰρ
 τοι ἐρέω, ὥς μοι ἰνδάλλεται ἦτορ. In
 all these ἰνδάλλεσθαι is equivalent to
 φαίνεσθαι, and can be exactly translated
 by *appears* (in τ 224 ἦτορ is acc. of
 relation, as *appears to me in my heart*).

ὄτρυνεν δὲ ἕκαστον ἐποικόμενος ἐπέεσσι, 215
 Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε,
 Ἄστεροπαῖόν τε Δεισήνορά θ' Ἴππόθοόν τε,
 Φόρκύν τε Χρομίον τε καὶ Ἐννομον οἰωνιστήν·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 “κέκλυτε, μυρία φύλα περικτιόνων ἐπικούρων· 220
 οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων
 ἐνθάδ' ἀφ' ὑμετέρων πολλῶν ἡγεῖρα ἕκαστον,
 ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
 προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.
 τὰ φρονέων δώροισι κατατρύχω καὶ ἐδωδήη 225
 λαούς, ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω.
 τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω
 ἢ ἐσσωθήτω· ἢ γὰρ πολέμου ὀδιστός.
 ὃς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμπησ

215. ὄτρυνεν Zen. (†). || ἐποικόμενος : παριστάμενος Q Vr. A : παριστάμενος
 Vr. b. 216. μέσθλην R. || θερσίλοχόν : ὀρίλοχόν QS Bar. Mor. 217.
 Δεισήνορά : δειήνορα Vr. A : βιήνορα QS. || ἰππόθοόν Mor. : ἰππό ὄν (sic) J.
 219 om. D⁴J⁴PRT Lips. 222. ὑμετέρων : ἀμφοτέρων Q. 223. μοι : μή P
 p. ras. 224. ὑπ' : ἀπ' GH fr. Mosc. 229. τεθνηῶτά Ar. (A *supr.*) HJT Cant. :
 τεθνηῶτά PR : τεθνηῶτά Ω.

In this case therefore we must translate *he appeared* (shewed himself—or perhaps, to express the intensive verb, *made his appearance*) *to them all shining in the armour of Achilles*. It is true that we should have expected a more marked effect from the donning of the famous arms; but that is a difficulty inherent in the interpolation of the change of armour, and not peculiar to this passage. In later Greek the word is used in both senses: *to resemble*, Plato *Rep.* 381 E θεοὶ τινες περιέχονται νύκτωρ πολλοὶς ἔξοις καὶ παντοδαποῖς ὑδαλλόμενοι, Theokr. xxii. 39 ἀργύρω ὑδαλλόντο: *to seem*, Plato *Theaet.* 189 E τοῦτο γὰρ μοι ὑδαλλεται διανοουμένη, Ar. *Vesp.* 188 ὥστ' ἐμοίγ' ὑδαλλεται ὁμοῦτάτος κλητῆρος εἶναι πωλῶ. It is probable therefore that the double reading and interpretation of the passage go back to a respectable antiquity. Ap. Rhod. always uses the word as = *φαίνεσθαι*, and therefore no doubt read the gen. here (Seaton in *C. R.* xix. 6).

216–18. These names are mostly taken from the Catalogue, B 848–64. The

mention of Glaukos among those who are urged on is strange. On the form Φόρκυν see 312.

220. περικτιόνων, a word which occurs only in passages belonging to the *ὄπλοισι* (Σ 212, T 104, 109), and in β 65.

221. γάρ introduces a long sentence (to 226) giving in anticipation the reason for the advice in 227; *H. G.* § 348. 2. πληθεύν, *mere numbers*, as *retinue*, or to enhance the magnificence of Troy.

226. οὐμὸν ἀέξω, *raise your courage*. A similar picture of the economical difficulties of the war is to be found in Σ 290 ff. δάροισι, by the exaction of gifts and food for the allies; λαούς, *my own folk*. This idea seems hardly consistent with the primitive poem, to which the vast number of the allies as compared with the native Trojans is strange. The only allies known to the Μῆνις and the other older portions of the *Iliad* are the immediately neighbouring tribes of the Troad itself, Dardans, Leleges, and Kilikes.

228. ὀδιστός, see on A 502, N 291, X 126.

Τρώας ἐς ἵπποδάμους ἐρύσει, εἴξει δέ οἱ Αἴας, 230
 ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτὸς
 ἔξω ἐγὼ· τὸ δέ οἱ κλέος ἔσσεται, ὅσσον ἐμοί περ."
 ὧς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρίσαντες ἔβησαν,
 δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
 νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο· 235
 νήπιοι, ἣ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπήυρα.
 καὶ τότε ἄρ' Αἴας εἶπε βοήν ἀγαθὸν Μενέλαον·
 "ὦ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ
 ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.
 οὐ τι τόσον νέκνος περιδείδια Πατρόκλοιο, 240
 ὅς κε τάχα Τρώων κορέει κύνας ἢδ' οἰωνούς,
 ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσι,
 καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,

230. ἐρύσει G Vr. b d. || εἴξει GH Vr. b d A. 231. τῷ(ι) Ar. (A *supr.*)
 GU Vr. A Par. j, γρ. T: τῶν Ω. 232. ἔξω: ἔξω Q Vr. A. 234. δέ:
 γάρ HPR. || σφισιν: σφιν PR Harl. a. || ἔλπετο (Ar. ? mss. 'Ἀριστοφάνης) Ω:
 ἔλπετο DHU Bar. Mor.: ἔλεε ar. Sch. T. 236. ἀπῆρα G. 238. νῶϊν
 CQTU fr. Mosc. 241. κορέει AHPQS: κορέσει Harl. a: κορέει Mor. Bar.:
 κορέει L.

230. εἴξει ol, constr. *ad sensum*, ὅς κε being virtually equivalent to εἰ κέ τις, and the Epic style being always impatient of a long-continued relative construction. The variant εἴξει is perhaps possible, the clause being taken as a parenthetic expansion, not an essential part of the protasis. Cf. I 324.

231. τῷ, vulg. τῶν, but the dat. is the usual Homeric constr. How a suit of armour could be halved it is not easy to see; a similar difficulty arises on Ψ 809. And the offer to divide seems singularly out of place at the moment when Hector has just clad himself in the spoils. In the older form of the story, of course, the latter difficulty did not occur.

233. βρίσαντες as M 346 ὥδε γὰρ ἐβρίσαν Δυκίων ἀγῶλ.

235. ἐρύσειν future (but see 287): ἔλπομαι in the sense of *hope* always takes a fut. infin., though in the sense of *surprise* it may go with aor. or present.

236. νήπιοι, interjectional nom., see A 231. ἀπῆρα, sc. Αἴας. πολέσσιν, the dat. with verbs of robbing is rare; cf. a 9 τοῖσιν ἀφέλιτο νόστιμον ἥμαρ.

237. For εἴξει with the simple acc. see note on M 60. It occurs twice again in this book.

239. αὐτῷ περ, *by ourselves at any rate*, if we do not get help. This seems to give a better sense than the alternatives, 'we, whatever may happen to others,' or 'we, even without the corpse.'

240. νέκνος, ὅτι ἄδηλον πότερον περὶ νέκμος Πατρόκλου ἢ περὶ Πατρόκλου τοῦ νέκμος γεγονότος, An. (i.e. whether Πατρόκλου depends upon, or is in apposition with, νέκμος). In Ω 108 we have Ἐκτορος ἀμφὶ νέκμῳ, which is in favour of the first alternative; but see note there.

241. κορέει, not κορέσει, is the correct fut.; see on Δ 29. κορέσει would be right as aor., cf. κορέσειεν II 747; this is the only case of the act., all other aor. forms being mid. Compare also Θ 379. For ὅς κε with fut. see on A 175. The naïve confession of fear is not unworthy of the Homeric hero, and indeed heightens the glory of the subsequent success.

"Ἐκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς δλεθρος.
 ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ." 245
 ὡς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἳ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστος 250
 λαοῖς, ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ.
 ἀργαλέον δέ μοι ἔστι διασκοπιᾶσθαι ἕκαστον
 ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδθεν.
 ἀλλὰ τις αὐτὸς ἵτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ
 Πάτροκλον Τρωϊῇσι κυσὶν μέλπηθρα γενέσθαι." 255
 ὡς ἔφατ', ὅξυ δ' ἄκουσεν Ὀϊλῆος ταχὺς Αἴας,
 πρῶτος δ' ἀντίος ἦλθε θέων ἀνὰ δηϊοτήτα·

244. δ' ἡμῖν S. || δ' om. DGPR Cant. : τ' L. || αὖ L. 249. ἀτρεΐδῃ D
 Harl. a, Cant. Vr. b A. || καὶ μενελάοι : ποιμένι λαῶν S Harl. a, Vr. A. 250.
 ἕκαστα Harl. a, εν τισι Did. : ἕκαστοι Vr. b, Harl. b, Par. c d g'. 251. λαῶν H.
 252. ἕκαστα Harl. a. 253. ἡγεμόνα P. 256. ὡς φάτο τοῦ δ' ἄκουσεν H.

244. Evidently a spurious line originating in the addition of the word Ἐκτωρ as a gloss; for the last half of the line see A 174. Without the line the sense is clear and simple; with it the construction is very doubtful. We might transl. *Hector wraps a cloud of war about everything*, but such an expression is not Homeric at all. The alternative is to take Ἐκτωρ in apposition with νέφος (cf. A 347). This too is a bold expression; but it seems to have been before Pindar when he wrote (*N.* x. 9) γαῖα δ' ὑπέδεκτο . . μάντιν Οἰκλείδαν, πολέμοιο νέφος (*N.* ix. 38 φόνου παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀνδρῶν στίχας is of course different), and led up to Lucretius' *Scipiadēs, belli fulmen*. The harshness lies not so much in calling Hector a νέφος as in saying that he wraps everything about. The awkwardness is diminished if (with one ms.) we read Ἐκτωρ δ' ἡμῖν. An interesting note on cloud-metaphors in Greek will be found in W.-M. *Her.* ii. p. 236: cf. *δορὸς χειμῶν* Soph. *Ant.* 670.

245. For the non-Homeric *ἡμ* read *εἰ* with Brandreth.

250. *θάμνα* adverbial, 'at the public cost'; cf. B 404, Δ 259 *γερούσιον ὄνον*, Δ 343. The king has free gifts from

his people, and in return offers hospitality to the chiefs; cf. I 73 *πᾶσά τοι ἐσθ' ὑποδείξῃ*. See also on *δημοβόρος* A 231, and note on B 547. The change of person from the 2nd to the 3rd is strange; so is the addition of a relative clause to the formal line 248, and Menelaos' use of his own name. The latter difficulty may be escaped by adopting the variant Ἀτρεΐδῃ Ἀγ. *ποιμένι λαῶν*: we do not elsewhere find Menelaos associated with his brother as a public host. Hence Düntzer would reject 249-51, but there is hardly justification for this, though 251 looks very like 'padding.'

251. *ἐκ Διός*, cf. Hes. *Th.* 96 *ἐκ δὲ Διὸς βασιλῆς*, and note on 101.

252. Cf. *διασκοπιᾶσθαι ἕκαστα* K 388. *ἕκαστον*: *ἀπαντας* Bentley.

254. *αὐτός*, without being named. *νεμεσιζέσθω* with *acc. c. infn.* as B 296; and so *νεμεσιζέσθω*, α 119, σ 227. 255 = Σ 179, cf. N 233.

256. *ὅξυ*, only here of hearing; the power of hearing being regarded as something which goes out of a man is naturally called 'keen' when it penetrates to a long distance; Δ 455. But the converse use, of sound, not of hearing, is of course the common one.

τὸν δὲ μετ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδρεΐφόντῃ.
 τῶν δ' ἄλλων τίς κεν ἡσὶ φρεσὶν οὐνόματ' εἴποι, 260
 ὅσσοι δὴ μετόπισθε μάχην ἤγειραν Ἀχαιῶν ;
 Τρῶες δὲ προύττυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτώρ.
 ὥς δ' ὅτ' ἐπὶ προχοῇσι διυπετέος ποταμοῖο
 βέβρυχεν μέγα κύμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἄκραι
 ἡϊόνος βοόωσιν ἐρευγομένης ἀλὸς ἕξω, 265
 τόσσηι ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
 ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,
 φραχθέντες σάκεσιν χαλκήρεσιν. ἀμφὶ δ' ἄρα σφι

259. ἀνδρεΐφόντῃ GHT. 260-61 *ab. Zen.* 260. τίς κεν ἡσὶ : τίς ἦν ἡσὶν ἐν Par. h : τίς χ' ἡσὶν ἐν Par. a f, ἐν ἄλλῳ A : τίς κεν ἡσὶν ἐν TU fr. Mosc. Vr. d (ἐσὶν) : τίς ἦν ἡσὶ Eust. || εἴπη HPS Mor. fr. Mosc. Vr. A. 264. βεβρύχηι Aph. : βεβρύχαι PR. || ποτὶ ῥόον CH : ποτὶ ῥόον D : ποτὶ ῥόον P : ποτὶ ῥόον T. 265. ἡϊόνος J Mor. Bar., γρ. Harl. a, Eust. : ἡϊόνος Ω. 266. τρώων ἰαχὴν γένετ' G. 267. μενοπαδῆν Mor. 268. φραχθέντες : ἀρσέντες Zen.

258-59 = H 165-66. Ἐνυαλίῳ ἀνδρεΐφόντῃ, B 651.

260-61. This couplet was athetized by Zen. with good reason. The phrase, like that at the beginning of the Catalogue (B 488), is one which would appear to imply that an extraordinarily large number came to the rescue; but this there is no reason whatever to suppose. οὐνόματ' εἴποι neglects the *F*, though Bentley's οὐνομα is perhaps sufficiently supported by Γ 235, § 194, in both of which οὐνομα refers to the names of a number of people. μετόπισθε seems to mean 'in the second rank,' behind the leaders; but we should not expect to hear the names of such. The variant τίς χ' (or ἄν) ἡσὶν ἐν φρεσὶν, which would involve another violation of the digamma, seems to be due to a natural wish to mend the rhythm.

263. The scholia say that Solon burnt his poems in despair of their ever bearing comparison with this fine simile. They tell the story equally of Plato, and with more reason, as Solon's poems survived. The ancients held that the simile referred to the Nile; but for this there is no authority. διυπετέος (see on II 174) is used of any river.

264. βεβρύχε, roars, of waves also ε 412, and of the wave-beaten rock μ 242: also of wounded warriors N 393, II 486. There is no pres. in use in H. Aph.'s βεβρύχηι is perhaps right.

265. ἡϊόνος of J and Eust. (ἰστέον ὅτι οὐ μόνον πληθυντικῶς γράφεται ἡϊόνες βοόωσιν, ἀλλὰ καὶ ἐν γενικῇ ἐνικῇ ἀκραὶ ἡϊόνος) is recommended by the very similar Δ 425 ἀμφὶ δέ τ' ἀκρας κυρτὸν ἰὸν κορυφούται. ἄκραι is a subst. also in Ξ 36, ε 285; ἀκρον perhaps in Ξ 293, T 229, γ 278. The epithet, when a mere epithet, is not to be separated from its substantive by the end of the line; see on N 611. Here, if we read ἀκραὶ ἡϊόνες, we must translate by the shores echo to their farthest points, or the like. ἐρευγομένης, cf. ε 402-03 ῥόχθει γὰρ μέγα κύμα ποτὶ ξερὸν ἡπειροῖο δεινὸν ἐρευγόμενον, 438 κύματος ἔξαναδὺς τὰ τ' ἐρεύγεται ἡπειρόνδε. The verb perhaps expresses only the idea of roaring, Lat. rug-ire; see O 621. ἔκω, beyond its own limits, on to the land. Bentley's conj. εἰσω (into the river) is hardly needed.

268. φραχθέντες, cf. N 130 φράξαντες δόρυ δουρί, O 568 φράξαντο δὲ νῆας ἐρεΐ χαλκείῳ. Zen. ἀρσέντες, which is equally Homeric; cf. M 105 and II 211 στίχες ἀρσεν. But this passage (to 273) can hardly be genuine. The interference of Zeus, however kindly meant, seems to have been singularly ill-judged; for the Achaeans, for whose benefit the darkness is intended, are the first to beg for its removal; see 645-47. The fact is that the darkness from which Aias prays to be delivered is a purely natural phenomenon, due to the dust-clouds arising

λαμπρήσιν κορύθεσσι Κρονίων ήέρα πουλὺν
 χεῦ', ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε, 270
 ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο·
 μίσσησεν δ' ἄρα μιν δῆϊων κυσὶ κύρμα γενέσθαι
 Τρωϊήσιν· τῷ καὶ οἱ ἀμυνέμεν ὥρσεν ἐταίρους.
 ὦσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
 νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν' αὐτῶν 275
 Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν ἰέμενοί περ,
 ἀλλὰ νέκυν ἐρύοντο. μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
 μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὦκ' ἐλέλιξεν
 Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280
 ἴθυσεν δὲ διὰ προμάχων συτ' εἵκελος ἀλκὴν
 καπρίωι, ὃς τ' ἐν δρεσσι κύνας θαλεροὺς τ' αἰζηνούς
 ῥηϊδίως ἐκέδασσεν ἐλιξάμενος διὰ βήσσας·
 ὥς υἱὸς Τελαμώνος ἀγανού, φαίδιμος Αἴας,
 ρεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285

269. **ΠΟΥΛΥΝ** J Cant. and ap. Eust. : **ΠΟΥΛΗΝ** S : **ΠΟΛΛΗΝ** Ω. 270. **ἤχθαιρε** DGQSU : **ἔχθαιρε** PR : **ἔχθαιρε** Ar. 271. **τόφρα** Q. 273. **καί** : **κέ** S : **κεν** Cant. || **ἐταίρους** : **ἐν ἄλλω ἀχαιοῦς** A. 277-577 lacuna in A ; supplied by *man. rec.* A. 279. **ἔργ'** ἐτέτυκτο ADGHJQ (**ἔργε'** ἔτ.) U Vr. b A. 280. **τῶν δ' R.**

from the struggle on the sandy plain. We have elsewhere found traces of a desire to produce a striking effect by such supernatural darkness, in places where the effort sadly damages the picture ; see notes on O 668, II 567. The gain to the story from the excision of the six lines is very obvious.

269. **ΠΟΥΛΥΝ** is the regular Homeric form, though weakly supported here ; cf. Θ 50, K 27 and note on E 776 (Platt in *J.P.* xix. 42).

272. **ΜΙΣΗΣΕΝ**, with all other derivatives from the same stem, is elsewhere unknown to H. The addition of **ΤΡΩΙΗ-ΣΙΝ** to the gen. **ΔΗΙΩΝ** is hardly a Homeric construction ; the most similar instances are E 741 *Γοργεῖν κεφαλὴ δεινοῦ πελώρου*, B 54 *Νεστορέη παρὰ νηϊ Πυλαογενέος βασιλῆος*, where the order of the words is more natural. The adj. may have been added as a gloss, the rest of the line being filled up in a manner which hardly suits the lines immediately preceding, where Zeus' help is given in another way. But the whole couplet is probably a feeble attempt to round off the preceding interpolation.

277. **ἐρύοντο**, *began to draw away*. **καὶ τοῦ** is strange, and can hardly be right, though no variant is recorded ; we should rather expect **καὶ τόν'**, *now again* ; as before, when Menelaos left the body, the desertion is only momentary. The text is explained by joining **καὶ** with **Ἀχαιοί**, *the Achaeans in their turn* ; but the order of words is harsh.

278. **ὦκ' ἐλέλιξεν**, read **ὦκα ἔλελιξεν**, and see note on A 530.

279-80 = λ 550-51 : 280, cf. B 768. The *F* of *ἔργα* is neglected in 279, and cannot easily be restored, as is the case also in B 751, A 703 (both late passages), Δ 470, ξ 228, 344, ρ 313. Various conjectures have been proposed, Bentley *περὶ δ' ἄλλα*, Heyne *Αἴας ὃς εἶδος τ' ἠδὲ περὶ ἔργα τέτυκτο*, Brandreth *περὶ δ' ἐπλετο ἔργα*, but none of these carries conviction, to say the least, and we have another piece of evidence for the lateness of the book.

283. **διὰ βίεσσας** is best taken with **ἐκέδασσε**. **ἐλιξάμενος**, *turning to bay*.

285. **ρεῖα** goes with **ἐκέδασσε**, parallel to **ρηϊδίως ἐκέδασσε** above. For **μετεισάμενος** see note on N 90, and for **φάλαγ-**

οἱ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
 ἄστῳ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι.
 ἦτοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱὸς
 Ἴππόθοος ποδὸς εἶλκε κατὰ κρατερὴν ὕσμινην,
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντε, 290
 "Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἱεμένων περ.
 τὸν δ' υἱὸς Τελαμῶνος, ἐπαίξας δι' ὀμίλου,
 πλῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήϊον·
 ἦρικε δ' ἱπποδάσεια κόρυς περὶ δουρὸς ἀκωκῆι, 295
 πλῆγείσ' ἔγχετ' τε μεγάλῳ καὶ χειρὶ παχείῃ,
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
 αἱματόεις. τοῦ δ' αὐθι λύθη μένος, ἐκ δ' ἄρα χειρῶν
 Πατρόκλοιο πόδα μεγαλήτορος ἦκε χαμᾶζε
 κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνὴς ἐπὶ νεκρῷ, 300
 τῇλ' ἀπὸ Λαρίσσης ἐριβώλακος, οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 "Ἐκτῶρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ·

289. ἔλκε PR. 290. ΤΕΝΟΝΤΕ AHSU fr. Mosc.: ΤΕΝΟΝΤΑΣ Ω. 292.
 Ἰαμύνω Ar. Ω: Ἰαμύνω(ι) DH'PU Par. a f: Ἰαμύνων G: Ἰαμύνος Harl. a.
 293. ἀπαίξας PR. 295. ἦρικε T. 301. Λαρίσις DT. 302. ἐραπτά Zen. f
 (cf. Δ 478): ἐραπτά GJLQR'S Par. d f, Lips. Vr. A. 304. αὐτ': αὐ C: ἀντ' Vr. A.

γας cf. φάλαγγες ἐλπόμενοι II 281 with note. But here we can of course take Τρώων as antecedent.

289. For Hippothoos see B 840-43.

290. ΤΕΝΟΝΤΕ, vulg. ΤΕΝΟΝΤΑΣ. But the dual is regular; see on Δ 521, II 587. Compare the manner in which Achilles drags the body of Hector, X 396-97. ΤΕΛΑΜΩΝΙ, with the baldrick of his sword or shield detached for the purpose. The word *may* mean a *strap* generally, but the regular word for that is ἱμάς (e.g. Φ 80), and τελαμῶν is elsewhere used only in the special sense.

291-92=O 449-50, where see note.

294. ΑΥΤΟΣΧΕΔΙΗΝ, M 192. ἦρικε, see on N 411.

297. παρ' αὐλῶν is susceptible of two quite different explanations. (1) The spear-head sometimes ended in a hollow tube into which the shaft was fixed; that this was called αὐλός appears from the epithet δολιχαυλός in ι 156. The meaning will then be *the brain ran out along the socket of the spear-head*. The

Mykenaeen spear-heads all have such sockets, though those from Hisarlik are of a different type (see Schuchh. pp. 63, 211 and note on N 162). (2) αὐλῶνις probably implies that the opening in the front of the helmet was called αὐλός: see App. B, vii. 7. This also gives good sense, *the brain ran out past the vizor*. But the former is to be preferred, as the scholia say. Another alternative which they give, according to which αὐλός means *the jet of blood*, has nothing to recommend it here, though the word occurs in that sense in χ 18 αὐλὸς ἀνὰ ῥῖνας παχὺς ἦλθεν αἱματος ἀνδρομέτοιο. Another explanation, *per conum galeae* (Heyne, the socket in which the crest was fixed) implies an untenable explanation of αὐλῶνις.

299. ἦκε κεῖσθαι go together, *let fall and lie*. Cf. Δ 493, Φ 120.

301. For this line and the difficulties which it caused to Strabo see note on B 840.

302-03=Δ 478-79; 305=N 184, etc.

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305
 τυτθόν· ὁ δὲ Σχεδίον μεγαθύμου Ἰφίτου υἱόν,
 Φωκίων δ' ἄριστον, δς ἐν κλειτῷ Πανοπῇ
 οἰκία ναιετάσκει πολέσσ' ἀνδρῶσιν ἀνάσσω,
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ὑπερὲς ἄκρη
 αἰχμὴ χαλκείη παρὰ νείατον ὦμον ἀνέσχε. 310
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Αἴας δ' αὖ Φόρκυα δαΐφρονα, Φαίνοπος υἱόν,
 Ἴπποθόωι περιβάντα μέσσην κατὰ γαστέρα τύψε,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκός
 ἦφυσ'· ὁ δ' ἐν κονίησι πεσών ἔλε γαῖαν ἀγοστῶι. 315
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἴπποθόον τε, λύντο δὲ τεύχε' ἀπ' ὤμων.
 ἐνθά κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες, 320
 Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἴσαν
 κάρτεϊ καὶ σθένει σφετέρωι· ἀλλ' αὐτὸς Ἀπόλλων
 Αἰνείαν ὥτρυνε δέμας Περὶφαντι ἑοικῶς
 κήρυκ' Ἡπυτίδῃ, δς οἱ παρὰ πατρὶ γέροντι

306. μεταύμων G. 307. φωκείων ap. Eust. || κλητῷ Vr. A. 308.
 ναιετάσκει JQ: ναιετάσκει U: ναιετάσκει Ω. || πόλεσιν J: πόλεσιν D: πολέσσι U.
 || ἀνδρα(c)in PR. 314. δέ: δέ oi H. || ἔντεα Q. 316 om. T. 317. μέγα
 TU: μέγ' Ω. || ἐρύοντο H: ἐρύσαντο G: ἐρύσαντο fr. Mosc. 318. φόρκυα
 LRU Vr. A. || σ' om. A fr. Mosc. || λύντο τε δέ Lips. 320. ἀναλκί(ι)α ADH(?)
 (S supr.) U. 324. κήρυκ' Ω.

306. *Cydon*, see B 517-18, and note on O 515. Note that the variant *μεγαθύμων* is forbidden by 'Wernicke's law.'

310. *ἀνέσχε* by the side of the commoner *διέσχε* (E 100, etc.) seems to mean *stuck out*.

312. *Φόρκυα* is the natural form of the acc., though we have *Φόρκυν* in 218, 318. In both places it has been proposed to read *Φόρκυα* for *Φόρκυν τε* (θ'), but the analogy of *ἔριν*—*ἔριδα*, *κόρυν*—*κόρυθα* and a good many others (*H. G.* § 97) shews that this is needless. Phorkys is leader of the Phrygians, B 862.

314. On this line see App. B, iii. 2 (e). Pausanias in his excursus on the γύαλα (x. 26. 6) says "Ὀμηρος Φόρκυα τὸν Φρόγα οὐκ ἔχοντα ἀσπίδα ἐποίησεν, ὅτι αὐτῷ γυαλοθύραξ ἦν. The absence of the shield is seemingly only a deduction *a silentio*, but it shews that Reichel's

difficulty as to the compatibility of the Mykenaeen shield with the cuirass was not unfelt in ancient times. Another difficulty mentioned by Schol. T reads like a sentence out of *Ueber Homerische Waffen*: παράδοξον τὸ διὰ τῆς ἐπιφανείας τοῦ σώματος προχυθῆναι ἔντερα, τὸ δὲ διὰ τοῦ θώρακος πολλὸν θαυμασιώτερον. See note on N 507.

314-15 = N 507-08; 316-17 = Δ 505-06; 319-20 = Z 73-74.

321. *ὑπὲρ Διὸς αἴσαν*, see notes on B 155, II 780.

322. *αὐτός*, Bentley *αὐτις*, again: cf. 72.

324. *κήρυκ'*, so Turnebus and Barnes; but this is probably meant by *κήρυκι* of mss. Writing *ἐκ πλήρους*, which is universal in Latin, was common in Greek also, as our mss. even now shew, and was expressly adopted by Ar. in many cases; see App. Crit. on Δ 441, 450, X

κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς· 325
 τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “Αἰνεΐα, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσαισθε
 Ἴλιον αἰπεινὴν; ὥς δὴ ἴδον ἀνέρας ἄλλους,
 κάρτεϊ τε σθένει τε πεποιθότας ἡγορέημι τε 330
 πλήθει τε σφετέρωι, καὶ ὑπὲρ Δία δῆμον ἔχοντας.
 ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἡ Δαναοῖσι
 νίκην· ἀλλ’ αὐτοὶ τρεῖτ’ ἄσπετον οὐδὲ μάχεσθε.”

325. φρεσὶ A. 326. Διὸς υἱὸς: ἐκάεργος Vr. d. 327. εἰρύσαισθε DH;
 εἰρύσαισθε AJS Mor. Vr. b A: ἐρύσαισθε T. 330. ὑπὲρ Δία: ὑπερδέα Ω (-εα
 C Vr. A). || ἔχοντας J. 331. οὐμῖν AS. || zeus om. L. || μεν om. AJLPQRT.

470, and note on II 854. The last may indicate that he always wrote the elided ε of the dat. in this way. Instances from mss. will be found in the App. Crit. on Δ 259, E 5, Δ 544, Ψ 693, etc., and curiously enough, one with this very word is found in an inscription (C.I.G. 2156) κηρυκι ἀθανάτων ἐρμῇ στήσῃ με (=σῆσθάν μ') ἀγοραῖω (van L. *Ench.* p. 64), where the second instance leaves little doubt as to what is meant by the first. Herodianos however preferred to read κηρύκι with hiatus, which is possibly admissible at the end of the first foot. This scansion is in fact as old as Antimachos, κήρυκας ἀθανάτοισι φέρειν μέλαρος δόναο (Athen. p. 475 D), but has no other authority in Greek beyond a single passage in the Anthology, and the traditional accent κήρυξ. Ἡπυτιδίη is evidently a name formed from the profession of the ἡπύτια κήρυξ (H 384), like Ἀρμονίδης and Τεκτονίδης of carpenters, θ 114, E 60 (where see other instances).

325. φίλα φρεσὶ μῆδεα εἰδώς, i.e. an attached retainer of the family. For this extension of εἰδέναι from the intellect to the feelings of φίλα εἰδότες ἀλλήλοισιν γ 277, and note on Δ 361 ἤπια δῆσα οἶδε.

327. καὶ ὑπὲρ εἰσόν, if god were against you, = ὑπὲρ Διὸς ἄσαν above. εἰρύσαισθε, see on A 216.

330. For ὑπὲρ Δία the unanimous tradition has ὑπερδέα, but with very different explanations. (1) Eust. τὸν ἀπτόητον καὶ ὑπερκείμενον δέους, having a host superior to fear. This entirely spoils the force of Apollo's appeal to the Trojan chiefs. (2) Apoll. Lex. ὑπερδεότως ἐνδεῆ, ὅσον ἐλάσσονα κατὰ δύναμιν. This gives a better sense, but ὑπερδεῆς =

excessively deficient is not at all in the Epic style; ἐνδεῆ is all that the context requires. (3) The same objection may be made to Döderlein's *excessively timid*, even if that sense could have been got out of the word. As for the hyphaeresis by which ὑπερδέα = ὑπερδέα, it may be defended by νηλέα T 229, θεουδέα, and the compounds of κλέος, H. G. § 105. 4, though these are extremely doubtful. But apart from this the three interpretations given are all virtually impossible. The passage is however cleared up by the really 'palmary' conjecture of Dr. E. Brooks, ὑπὲρ Δία. We thus get at once the required parallel to ὑπὲρ θεόν (327) and the antithesis to ἡμῖν δὲ Ζεὺς (331). We no longer have to supply ἐρνομένους after ἴδον, but the sentence runs smoothly to the end. δαμου is perhaps to be taken in a local sense (see B 547), holding their realm; for the pregnant sense of ἔχειν see E 473 φῆς που ἀτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρων, a precisely similar passage; though on the analogy of Ω 730 q.v. (πόλιν) αὐτὴν ῥύσκειν, ἔχεις δ' ἀλόχους καὶ νῆπια τέκνα, δῆμος might have its common personal sense. The only question is how so plain and simple a reading could have suffered a corruption which introduces nothing but confusion and difficulty. The explanation probably is that the phrase ὑπὲρ Δία seemed impious, especially in the mouth of a god, when used of an event which he had actually seen. Such an ἀπρεπές would weigh more heavily with a critic than with a poet; indeed it is likely enough that a poet would put into the mouth of a god a phrase which he would not use himself; such irreverence at second hand is characteristic enough.

331. πολὺ βούλεται, see on A 112.

ὥς ἔφατ', Αἰνεΐας δ' ἑκατηβόλον Ἀπόλλωνα
 ἔγνω ἐσάντα ἰδὼν, μέγα δ' Ἔκτορα εἶπε βοήσας·
 "Ἐκτόρ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων, 335
 αἰδῶς μὲν νῦν ἦδέ γ', ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.
 ἀλλ' ἔτι γάρ τίς φησι θεῶν, ἐμοὶ ἄγχι παραστάς,
 Ζῆν' ὕπατον μήστωρα μάχης ἐπιτάρροθον εἶναι·
 τῷ ῥ' ἰθὺς Δαναῶν ἵομεν, μηδ' οἷ γε ἔκηλοι 340
 Πάτροκλον νηυσὶν πελασαίατο τεθυηῶτα."
 ὥς φάτο, καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη·
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
 ἔνθ' αὖτ' Αἰνεΐας Λειώκριτον οὔτασε δουρὶ,
 υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἐταῖρον. 345
 τὸν δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Λυκομήδης,
 στήν δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῶι,
 καὶ βάλεν Ἴππασίδην Ἀπισάονα ποιμένα λαῶν
 ἦπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν,
 ὅς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 τὸν δὲ πεσόντ' ἐλέησεν ἀρήϊος Ἀστεροπαῖος,
 ἵθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·

333. δ': δὲ AS. 334. ἔκτορι Vr. A. || παραστάς U (γρ. βοήσας U³) Harl. a.
 335. τ' om. PR. || ἐπικούροι L. 336. ἦδ' γ': ἦδ' PR. 337. ἀναλκείησι
 ACGHQ R (S *supr.*). 338. τάρ P (altered to γάρ by P¹). 340. μηδ' οὔ:
 μὴ δὲ Harl. a (!). || οἷ γ' LQ: οἷδε G. 341. τεθυηῶτα AJ (LS *supr.*) QT
 Cant. Harl. a (*supr.* α): τεθναῶτα Ω. 342. προμάχων: πρὸ φίλων PR.
 343. ἐναντίον G. 344. Λειώκριτον GPRT (*supr.* ω) Harl. a. 346. ἀρηϊφίλος:
 γρ. καὶ φίλος <τ>όλειος X. || Λυκομήδης: μενέλαος PR. 346-51 om. H¹.
 348. ἀπισάονα: ἀμυσάονα G Vr. b, Harl. d, Par. c d g (γρ. ἀπισάονα), γρ. T
 (ἀπίσανον ms., corr. Maass). 349. πραπίαν Harl. a. 352-53 om. P.

336. ἦδε for τότε, by an attraction similar to that of ἡ θέμις ἐστίν.

338. γάρ gives the reason for ἵομεν (340) by anticipation, while ἀλλά puts the whole sentence in opposition to what precedes; H. G. § 348. 2. ἔτι, still, with ἐπιτάρροθον εἶναι, 'Zeus has not yet deserted us.' For ἐπιτάρροθον cf. E 808.

340. ἔκηλοι is the word which is emphatically negated: 'if they are to bring P. to the ships, let them at all events not do it at their ease.' See note on O 476.

344. The name Λειώκριτον is Odyssean,

see β 242, χ 294. Nauck points out that it should be Ληόκριτον from ληός = λεώς, an Ionic form which has not elsewhere ousted the old λαός. Cf. ληόν ἀθήσας Hipponax fr. 88.

347-49, see A 577-79, where we have Φανσιάδην Ἀπισάονα. Here the addition of 350-51 is very awkward; P. Knight rejects 349. The variant Ἀμυθάονα is perhaps preferable.

351. καὶ δέ, *aye!* and (he was no mere common soldier, but), καὶ here has a less emphatic connexion with a particular word to be emphasized than is usual in the phrase.

ἀλλ' οὐ πως ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντη
 ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355
 Αἴας γὰρ μάλα πάντας ἐπώιχετο πολλὰ κελεύων·
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει
 οὔτε τινα προμάχεσθαι Ἀχαιῶν ἐξοχὸν ἄλλων,
 ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβάμεν, σχεδόθεν δὲ μάχεσθαι.
 ὥς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθών 360
 δεύετο πορφυρέῳ, τοὶ δ' ἀγχιστῖνοι ἐπιπτον
 νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων,
 καὶ Δαναῶν· οὐδ' οἱ γὰρ ἀναιμωτὶ γε μάχοντο,
 παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεὶ
 ἀλλήλοισι ἀν' ὁμίλον ἀλεξέμεναι φόνον αἰπύν. 365
 ὥς οἱ μὲν μάρναντο δέμας πυρός, οὐδὲ κε φαίης
 οὔτε ποτ' ἥελιον σόον ἔμμεναι οὔτε σελήνην·
 ἥερι γὰρ κατέχοντο μάχῃ ἐνὶ ὄσσοι ἄριστοι

354. ἔρχετο Q. 356. πολλὰ: τούδε Q. 357 om. U^t. || οὐδὲ L. 358.
 ἄλλων: ἄλλον C. 359. δὲ: τε CHT Harl. a. 361. ἀγχιστῖνοι AC²DL
 (πικρ. η over first i) T¹ (?) : ἀγχιστῖνοι U : ἀγχιστῖνοι Ω. 363. ἀναιμωτὶ PR.
 364-65 δδ. Zen. 364. μέμνηντο L Lips.: μέμνηντο P : μέμνηντο G. || δδὲ H.
 365. ἀν' GPR and ap. Eust.: καὶ Ω. || φόνον: πόνον GJQ Harl. b d, King's
 Par. a c d f g j and ap. Sch. T: χόλον D. 367. ὄσον PR. || οὐδὲ καλ. A.
 368. μάχῃ ἐπὶ Aph.: μάχῃ ἐπὶ ε' (ἐπὶ ε') D (μάχῃ) H¹JP: μάχῃς ἐπὶ ε' (ἐπὶ
 ε') Ω (ἐπὶ G): μάχῃς ἐπὶ ε' Sch. B (?) : μάχῃ· ἐπὶ R. || ὄσσοι: ὄσσαν Harl. a b,
 Par. a, Mor. Sch. T. || ἐπὶ τόσσαν Zen.

354. *ἐπὶ εἶχε, ἐπὶ Feike* Brandreth, *he had no more any chance*. See note on H 217. *ἔτ' ἔχε, σακέσσι* P. Knight and van L. For *ἔρχατο* see note on II 481; it would be easy to read *σάκεσσι δὲ ἔρχατο* if the *F* really belonged to the word.

356. *μάλα πάντας* seem to go together; cf. N 741 and several times in *Od.* *πολλὰ κελεύων* is taken up by *οὔτε . . οὔτε*, an 'explicative' asyndeton.

357. Cf. Nestor's advice in Δ 303 ff.

361. *πορφύρεον* is only here an epithet of blood.

364-65 were athetized by Zen., and deserve it. But so does the preceding couplet, which is equally weak and prosy. The elaborate military explanations are by no means in the true Epic style; the Homeric heroes preferred to fight without troubling about tactics.

366-68, a thoroughly weak passage; see *Intro.*

368. *μάχῃ ἐπὶ ὄσσοι* is the reading of

Aph., and for all we know to the contrary of Ar. also; in the absence of Schol. A we cannot, however, be sure. It has the merit of being perfectly plain, and the (legitimate) hiatus in the bucolic diaeresis would account for a change. Zen.'s *μάχῃς ἐπὶ τόσσαν* makes no sense, and in the vulg. *μάχῃ* (or *μάχῃς*) *ἐπὶ θ'* *ὄσσοι* the *θ'* is patently a stop-gap for the sake of the metre. It is just possible that we might read *μάχῃς ἐπὶ, ὄσσοι* taking *μάχῃς ἐπὶ* to mean *on the battle-field*; for this quasi-local sense of *μάχῃ* cf. *μάχῃς ἐπ' ἀριστερά*. But *μάχῃ ἐπὶ* is much more natural. Most edd. write *μάχῃς ἐπὶ θ' ὄσσαν*, and explain it as = *ἐφ' ὅσον τε μάχῃς, over so much of the fight*; but in the absence of evidence to the contrary such a 'displacement' of *τε* may be pronounced impossible. Nor is there analogy to justify us in writing *μάχῃς ἐπὶ ὄσσαν* with hiatus between the preposition and its case. Brandreth writes *μαχῃς υπερ, ὄσσοι, Lachmann μάχῃς ὄσσαν τ' ἐπ' ἀριστοι*.

ἔστασαν ἀμφὶ Μενoitιάδῃ κατατεθνηῶτι.
οἱ δ' ἄλλοι Τρῶες καὶ ἐυκνήμιδες Ἀχαιοὶ 370
εὖκνηλοι πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' αὐγὴ
ἡελίου ὀξεία, νέφος δ' οὐ φαίνεται πάσης
γαίης οὐδ' ὀρέων· μεταπανόμενοι δὲ μάχοντο,
ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,
πολλὸν ἀφεςταότες. τοὶ δ' ἐν μέσῳ ἄλλε' ἔπασχον 375
ἡέρι καὶ πολέμῳ, τείροντο δὲ νηλεῖ χαλκῷ,
ὅσσοι ἄριστοι ἔσαν. δύο δ' οὐ πῶ φῶτε πεπύσθην,
ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
ζῶν ἐνὶ πρώτῳ ὁμάδῳ Τρῳέσσι μάχεσθαι. 380
τῷ δ' ἐπισσομένῳ θάνατον καὶ φύζαν ἑταίρων
νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ
ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.
τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
ἀργαλές· καμάτῳ δὲ καὶ ἰδρῶι νωλεμές αἰεὶ 385
γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου
χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοιιν

369. ΚΑΤΑΤΕΘΗΝΩΤΙ AGJPQST fr. Mosc. Vr. b: ΚΑΤΑΤΕΘΗΝΩΤΙ Ω (-τα U).
371. ΠΙΠΤΑΤΟ Δ' ΑΥΓΑΙ G. 375. ΑΦΕΣΤΑΟΤΕΣ Q. 377. ΠΥΘΕΣΘΗΝ S. 379.
ΘΑΝΟΝΤΟΣ: ΠΕΘΟΝΤΟΣ CD Vr. d. || ἄλλ' ἔτ': ἄλλὰ τ' PR. 380. ἐνὶ: ἐν PR.
381. ΠΟΛΕΜΟΝ D (γρ. ΘΑΝΑΤΟΝ). 382. ΜΑΡΝΑΣΘΗΝ Vr. d. 384. ΠΑΝΗΜΕΡΙΟΥ A.
385. ἈΡΓΑΛΕΙΟΣ L. || Δέ: τε Bar. Mor. 386. ο' om. D: Δ' J. 387. ΠΑΛΑΣ-
ΣΟΝΤΟ D. || ΜΑΡΝΑΜΕΝΟΙΙΝ CQ Cant. Mor. Harl. a, fr. Mosc. Vr. d.

371. Cf. ζ 44 μάλ' αἰθρη πέπταται ἀνέφελος, whence Naber would read αἰθρη for αἰθέρι, but N 837 αἰθέρα καὶ Διὸς αὐγὰς supports the text. See App. H. αἰθήρ is just 'the air of heaven.'

373. For the local genitives ΓΑΙΗΣ and ὀρέων see H. G. § 149. 1. μεταπανόμενοι, with intervals for rest; a truly unheroic conception. ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο is the Epic idea; the πανσῶλῃ πολέμοιο of T 201 is another matter.

377. These lines are evidently meant to prepare the way for 651 ff.

381. ἐπισσομένῳ ἐπιβλέποντες, ἵνα τῶν μὲν πικτόντων ὑπερμαχοίεν, τοὺς δὲ φυγάδας προτρέποντο. ἄλλως, προορώμενοι καὶ προσδοκῶντες μήτε ἀποθνήσκειν τοὺς ἑταίρους μήτε φείγειν ἐπὶ τῆς αὐτῆς ἔμενον τάξεως, Schol. T. The compound does not occur again in H., and the use of the simple δοσομαι is different (A 105). Cf., however, προτίδοσσομαι η 31,

X 356, which is somewhat more general in sense. For the hiatus cf. ἐπιβόμοι I 167. As usual the tactical advice put into the mouth of Nestor is prosy and suspicious. See on Δ 303.

384. πανημερίοις is meaningless here; it can mean neither 'all day' nor, as in A 472 (q.v.) etc. 'all the rest of the day.' Notice also τοῖς for τοῖσι.

385. καμάτῳ καὶ ἰδρῶι, with the sweat of toil, hendiadys. But even so the idea of 'bespattered with sweat' is a curious one, and as Monro remarks, 'in other places where the phrase recurs (N 711, P 745) κάματος is evidently the important word'; cf. also καμάτῳ ἀδηκότες ἦδὲ καὶ σπνῶι K 98.

387. παλάσσετο, apparently a case of the Schema Pindaricum; it is hardly possible to suppose, as is commonly said, that the number depends on the distant γούνατα, and Γ 327 ἱπποὶ . . καὶ ποικίλα τεύχε' ἔκειτο is obviously not

ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.
 ὥς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοείην
 λαοῖσιν δώσει τανύειν, μεθύουσιν ἀλοιφήν. 390
 δεξάμενοι δ' ἄρα τοί γε διαστάντες τανύουσι
 κυκλός, ἄφαρ δέ τε ἱκμάς ἔβη, δύνει δέ τ' ἀλοιφή
 πολλῶν ἐλκόντων, τάνυνται δέ τε πᾶσα διαπρό·
 ὥς οἱ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγηι ἐνὶ χώρῃ
 εἵλκεον ἀμφοτέροι· μάλα δέ σφισιν ἔλπετο θυμός, 395
 Τρῳσὶν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς
 νῆας ἔπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀράρει
 ἄγριος· οὐδέ κ' Ἀρης λαοσσόος οὐδέ κ' Ἀθήνη
 τὸν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἴκοι.

390. δοῖν H. 391. δ' : τ' J. 392. κύκλος Ar. : κύκλωι Zen. || τε :
 τ' CDQR. || ἔβη : ἔβη Q. 395. ἔλκεον Ar. ? see Ludwich. || δέ : γάρ G. ||
 σφιν Lips. || ἔλπετο AHS : ἔλπετο J. 396. μᾶν β' ACHST fr. Mosc. Vr. b. ||
 ποτὶ S. || ἀχαιοῖς : γρ. <ἀχαι> οἱ Harl. a. 397. ἔπι : ἀνὰ HQ and ap. Eust. ||
 μῶλος : νεῖκος C. 398. ἄγριον C. 399. γε : γ' PQR Vr. b. : δέ S. : δ' A. ||
 εἶδοις Vr. b. || ἱκν D : ἱκναι Q : ἱκναι PR.

parallel. Even in the *Schema Pindari- cum* the verb rarely follows its subjects. (We find, however, *μελιγάρυες ὑμνοὶ ὑστέ- ρων ἀρχὰ λόγων τέλλεται*, Pind. O. xi. 5. See Kühner *Gr.* §§ 367. 1 ; 370. 4. The use is only found with inanimate subjects, and is evidently analogous to the construction of the neuter plural with the singular verb.) The line can hardly be mended unless we write *κνήμας, πόδας, ἔκαστος, χεῖρας, and ὀφθαλμῶ. μαρ- μαμένονιν*, another curious piece of grammar ; presumably the dual refers to the two armies. The variant *μαρμα- μένουσιν* can hardly be supported against the general consensus, in view of the common tendency to substitute plur. for dual. *μαρμαμένοιο* Brandreth.

390. *λαοῖσιν*, his servants or retainers : a use, however, for which there is no parallel in H. The idea seems to be that if the hide was soaked in fat and then stretched, the natural moisture left the pores, and allowed the grease to enter in. A similar rude process of curing is still practised in India, doubtless from primitive times ; the hides are pegged out or stretched, and grease is rubbed into them. Indeed oil is still used in place of tanning to produce certain classes of leather in modern Europe. *μεθόουσαι*, *druuk* for *drenched* ; an almost grotesquely violent metaphor, to which there is no parallel in Greek ;

μεθύειν τῷ μεγέθει τῶν πεπραγμένων, which Eust. quotes from Demosthenes, is of course quite different. *To be druuk* is the primitive and only sense of *μεθύειν*, coming from days older than the Greek language : it never meant *to drip* or *be soaked*.

392. *κυκλός*, Ar. *κύκλος*, Zen. *κύκλωι*, see on Δ 212. The adverb seems to go equally with *διαστάντες* and *τανύουσι*, they stand at intervals all round, so that it is stretched equally in every direction. *ἱκμάς ἔβη*, the natural moisture of the skin goes out of it, so that the grease enters into the pores. This suits the general use of *ἱκμάς* for *natural juices* (see Lex.). Others take it of the oil itself, which *forthwith goes its way*, spreads over the surface. In either case we should expect a participle or adverb to complete the sense of the verb. Moreover, if *ἱκμάς* is rightly referred to root *sik* (Curtius *Et.* no. 24 b), we have an *hiatus illicitus*. These two considerations suggest that we should read *ἀφαρ δ' ἐξ* (van Herwerden), or *ἀφαρ δέ τ' ἐπ'* (ἀπ') *ἱκμάς ἔβη*.

399. Compare Δ 539 *ἐνθά κεν οὔκετι ἔργον ἀνὴρ ὀνόσαιοι μετελθόν. τὸν, sc. μῶλον. μιν* is to be taken distributively, *either* of them. Ares and Athene are selected no doubt as the war gods of the two opposing parties ; each side would gain the favour of their own patron.

τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
 ἥματι τῷ ἐτάνυσσε κακὸν πόνον. οὐδ' ἄρα πῶ τι
 ἦιδεε Πάτροκλον τεθνηῶτα διὸς Ἀχιλλεύς·
 πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὑπο Τρώων. τό μιν οὐ ποτε ἔλπετο θυμῷ
 τευνάμεν, ἀλλὰ ζῶν, ἐνιχριμφθέντα πύλῃσιν, 405
 ἄψ ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·
 πολλάκι γὰρ τό γε μητρὸς ἐπέυθετο νόσφιν ἀκούων,
 ἣ οἱ ἀπαγγέλλεσκε Διὸς μεγάλῳ νόημα·
 δὴ τότε γ' οὐ οἱ ἔειπε κακὸν τόσον ὅσσον ἐτύχθη 410
 μήτηρ, ὅττι ρά οἱ πολὺ φίλτατος ὦλεθ' ἐταῖρος.
 οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες

400. ἐπὶ: περί D. 402. τευνάμεν CPR Cant. fr. Mosc.: τευναῶτα DU.
 403. γάρ β' CHJQTU Harl. a, Vr. A, fr. Mosc. 404-25 om. Zen. 404. τό: δ A: τῷ D. || μιν: μὲν H. || θυμῷ Vr. d. 405. ἐνιχριμφέντα P Vr. d: ἐνιχριμφέντα R (supr. μ) Vr. b. 406. τὸ: τὸν Q. || ἔλπετο H. 407. ἐκπέρσαι D. 408. τό γε: τῷδε AQS. || μητρὸς τό γ' R. || νόσφιν: χωρὶς Cant. 410. γ' om. H. || οἱ: τοι L. 411. ἐταῖρων L. 412. νεκρῶι U.

404. Ζηνόδοτος ἀπὸ τοῦ τεῖχος ὑπο Τρώων ἕως τοῦ χάλκεον οὐρανόν (425) οὐ γράφει. Ἀριστάρχος μόνον ἀθετεῖ ὥς δέ τις αὐτῷ Τρώων (420, see note there), Schol. T. The passage contains nothing but a painfully conscientious endeavour to explain just so much of the situation as is already quite clear. τό, *wherefore*, i.e. because they were so far away from the ships Achilles had not yet grown anxious (on account of their long absence). If we read τὸ μὲν (with H), we might explain 'this he never supposed, viz. that P. was dead.' But this anticipatory use of τό elsewhere occurs only when the pronoun stands for a relative clause (H. G. § 257. 4). Achilles would hardly have expected P. to reach the gates after his urgent charge in II 87-96.

407. αὐτῷ here seems to be reflexive. This use is very rare, see H. G. § 252 ad fin.; but it is very difficult to separate αὐτῷ from the undoubtedly reflexive ἔσται, with which it is parallel; and αὐτὸν (μιν) is clearly reflexive in δ 244, 247. The other instances of the reflexive use quoted by Ebeling (*Lex.* i. 204 a) are susceptible of different explanation. It is possible here to understand 'he did not expect that P. would take Troy without himself, nor that he

(Achilles) would take it with him (Patroklos)'; but the harshness of such a construction is obvious. Perhaps the explanation is found in the lateness of the passage; the author may have been familiar with the reflexive σὺν αὐτῷ.

408. νόσφιν, *in secret*; cf. II 36-37, and for other warnings from Thetis see I 410, Σ 9 ff. But the idea of a continued prophetic communication from her is peculiar to this place. In fact the prophecy as to the death of P. in Σ 9 would rather tend to increase than to allay his anxiety here, and indeed almost directly contradicts 410-11. The discrepancy of course arises from difference of authorship, and we need not try to remove it by excision of lines. Compare the similar difficulty in the note on I 411.

410. δὴ τότε, 'then indeed (it turned out that) she had not told him; i.e. a thing had come to pass that she had never told him,' Monro. δὴ τότε regularly stands in antithesis to a stated time in the past, and indicates that the poet returns from it to his immediate narrative (Hentze). See note on II 810.

411 has an obelos in U, which may indicate that Ar. rejected it: Schol. T on 410 says οὐκ ἐστὶ περισσός.

νωλεμές ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον.

ὧδε δέ τις εἶπεσκεν Ἀχαιῶν χαλκοχιτώνων·

“ὦ φίλοι, οὐ μὰν ἡμιν ἐυκλεές ἀπονέεσθαι 415

νῆας ἐπὶ γλαφυράς, ἀλλ’ αὐτοῦ γαῖα μέλαινα

πᾶσι χάνοι· τό κεν ἡμιν ἄφαρ πολὺ κέρδιον εἴη,

εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν

ἄστυ νότι σφέτερον ἐρύσαι καὶ κῦδος ἄρέσθαι.”

ὧς δέ τις αὐ Τρώων μεγαθύμων αὐδήσασκεν· 420

“ὦ φίλοι, εἰ καὶ μοῖρα παρ’ ἀνέρι πώϊδε δαμῆναι

πάντας ὁμῶς, μή πώ τις ἐρωείτω πολέμοιο.”

ὧς ἄρα τις εἶπεσκε, μένος δ’ ὄρσασκεν ἑκάστου.

ὧς οἱ μὲν μάρναντο, σιδήρειος δ’ ὀρυμαγδὸς

χάλκεον οὐρανὸν ἴκε δι’ αἰθέρος ἀτρυγέτοιο· 425

ἵπποι δ’ Αἰακίδαο μάχης ἀπάνευθεν ἐόντες

413. ἐγχρίμπτοντο *AJ*, *τινὲς ἐνχρίμπτοντο* Sch. T: ἐχρίμπτοντο *DPQR* Vr. b A, Mor. Harl. a b, King's Par. a d e f h. 415. οὐ μὰν: οὐκ ἄν *AS*: οὐ μὰν *DG*: ὤμιν *Q*. || γράφουσὶ *τινὲς* . . ἡμῖν εὐκλεές *Eust.* (so *H* Vr. A, *Lips.*). 418. εἰ: *A* G. 419. ἐρύσαι *Harl. a*, Vr. b A. 420 *ab*. Ar. (or 420-23?). || ὧδὲ *τις* *αὐ* Cant. (?) : ὧδε δὲ *τις* *αὐ* G. 422. μὴ πῶς *PR*: μήπου *U*. || πτολέμοιο *Q*.

423. τίς τ' *AS*. || ὄρσασκεν *CLS*. || ἑκάστου: ἕκαστος *C*: γρ. ἐταίρου *U*.

424. ὀρυμαγδός *CGHJPU*.

413. ἐγχρίμπτοντο, here only in the sense pressed hard on one another. Cf. *H* 272 ἀσπίδ' ἐνχρίμψεθαι.

414. For these expressions of the common feeling of the army see note on *B* 271.

415. This speech forms a single closely connected whole, 418-19 completing the thought of ἀπονέεσθαι. The sequence is logically disturbed—though not rendered obscure—by the insertion of the fresh thought ἀλλ' αὐτοῦ . . εἴη. The relation of the clause τό κεν . . εἴη to those which immediately precede and follow it is virtually that of an apodosis with two protases—a not unfamiliar occurrence. That is, we may regard χάνοι, a pure wish, as used conditionally, 'may the earth open, that would be far better' = 'if the earth were to open,' etc. Then the second protasis εἰ μεθήσομεν is added as the foundation upon which the whole sentence, with its subordinate parts, is based. Or we may more simply make τό κεν . . εἴη a parenthesis, may the earth gape for us—it were best so—if we leave, etc.

416. γαῖα χάνοι, i.e. may our graves receive us; *Δ* 182, *Z* 282.

417. ἄφαρ, see note on *A* 418.

420. ὧς appears to be used for ὧδε in the sense 'as follows'; and it was perhaps this which induced Ar. to athe-tize the line (see on 404). If it were in better company we might adopt the variant ὧδὲ *τις* *αὐ*, where *αὐ* is a con-junction as in 478, *A* 104 (q.v.), etc. But it is possible to regard ὧς as refer-ring back; 'in the same manner (as the Greeks) said the Trojans.' It is not much to the credit of the poetry that, by omitting the line, 421-22 may be read as part of the speech of the Greeks, but such is evidently the case. (*Ludwich* says it is 'hardly credible' that Ar. can have omitted this single line, and holds that the athetesis extended to 423 or 425. This is possible, but surely not neces-sary, and entirely without authority.)

424. For the repeated ὧς, marking a break in the story, cf. *Z* 311-12, *X* 515-Ψ 1. ἀδύρατος, apparently = inflexible, i.e. indomitable, unwearying; cf. *Ψ* 177 πυρὸς μένος σιδήρεον, and *T* 372 ἔαικε μένος αἰθῶνι σιδήρει. The juxtaposition of χάλκεον οὐρανὸν is awkward, as it seems to imply an antithesis of the two metals, which of course does not exist.

κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡνίοχοιο
 ἐν κονίησι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνοιο.
 ἡ μὰν Αὐτομέδων Διώρεος ἄλκιμος υἱὸς
 πολλὰ μὲν ἄρ μᾶστιγι θοῇ ἐπεμαίετο θείων, 430
 πολλὰ δὲ μειλιχίοισι προσηύδα, πολλὰ δ' ἄρειη·
 τὼ δ' οὔτ' ἄψ' ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
 ἠβελέτην ἰέναι οὔτ' ἐς πόλεμον μετ' Ἀχαιοῖς,
 ἀλλ' ὥς τε στήλη μένει ἔμπεδον, ἥ τ' ἐπὶ τύμβωι
 ἀνέρος ἐστήκηι τεθνηότος ἡὲ γυναικός, 435
 ὧς μένον ἀσφαλῶς περικαλλέα δίφρον ἔχοντε,
 οὔδ' ἐνισκίμψαντε καρήατα· δάκρυα δέ σφι
 θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοιν
 ἡνίοχοιο πόθωι, θαλερῇ δ' ἐμιαίνετο χαίτη
 ζεύγλης ἐξεριπούσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440
 μυρομένω δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρηι προτὶ δὺν μυθήσατο θυμόν·

427. τὰ πρῶτα R. 428. πεσόντες R. 429. αὐτομέδων γε ASU Vr. A.
 431. προσεύδα: κελεύων Ap. Lex. 42. 16. 434 om. H¹. 435. ἐστήκηι:
 ἐστήκα CG: στήκα J: ἐστήκα Ω. || τεθνηότος CR: τεθνηώτος DQU Vr. A. ||
 ἡ: ἄδδ U in ras. 436. ἔχοντε CST fr. Mosc. Vr. b d: ἔχοντες Ω. 437.
 ἐνισκίμψαντε GU Vr. A (ἐνι εκ.) and ap. Eust.: ἐνισκίμψαντε (ἐνι εκ.) ALS fr. Mosc.²:
 ἐνισκίμψαντες J Vr. d: ἐνισκίμψαντες Q: ἐνισκίμψαντες D. 438. μυρομένοιν
 HS Vr. A: μυρομένοιν Ω. 439. ποθή G Cant. 440. ἀμφοτέρωθεν D
 (-οθεν) HPRT: ἀμφοτέροισι CGU (γρ. ἀμφοτέρωθεν U³), γρ. Harl. a, and ap.
 Schol. T Eust. 441. μυρομένους . . τούς TU. || δ': δ' ὡδ' T (from ω δ' supr.
 over -ους δ'). 442. προτὶ AQS: πρὸς P. || μύθεον Q (supr. εὐμὸν).

427. Patroklos had left the chariot at II 733, but it is to be supposed that the horses had been kept close behind him while he was fighting; Hector pursued them on P.'s death, II 864-67, P 75-77.

431. ἀρᾶν, also T 109, Φ 339, both times in similar phrases. Platt (*C. R.* i. p. 280) takes it to mean *entreaty* here and in Φ, regarding the use in T as a mistake on the part of the author of that late passage. The sense of *reviling*, however, is quite admissible in all passages; and the first syll. of ἀρᾶ, *prayer*, is invariably long in H. (= ἀρᾶ?). ἀρᾶ = *bane*, which offers a sufficiently good basis for the sense *reviling*, is an entirely different word; see notes on 37, M 334.

435. ἐστήκηι G. Hermann, mss. ἐστήκει, a form which may perhaps have been regarded as a secondary present, the pluperf. being of course inadmissible.

See note on Δ 483. For the στήλη on a tomb cf. A 371.

437. ἐνισκίμψαντε, a strong and picturesque phrase to describe their attitude with heads bowed down to touch the ground.

439. The masc. πόθος occurs only here in *Il.*, though it is found in *Od.*; ποθή is commoner in both poems, and Heyne reads ποθή here with slight ms. authority.

440 = T 406, and cf. Ψ 283-84 (of the same horses) περθελερον, οὔδ' ἐ σφι χαίται ἐρηπείδαται. ζεύγλης, see App. M, § 5.

442. We can hardly say exactly what κινήσας κάρηι implies, whether indignation or pity; cf. 200. In each case both feelings are mingled in the following speech. But in ρ 465 ἀέων κίνησε κάρηι κακὰ βυσσοδομῶν it appears to be a sign of anger. It may indicate no more than profound thought, as with Lord Burleigh.

“ ἂ δειλώ, τί σφῶϊ δόμεν Πηληϊ ἄνακτι
 θνητῶι, ὑμεῖς δ' ἐστὸν ἀγήρω τ' ἀθανάτω τε ;
 ἢ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχῃτον ; 445
 οὐ μὲν γάρ τί ποῦ ἐστιν οἷζυρώτερον ἀνδρὸς
 πάντων, ὅσσά τε γαῖαν ἐπι πνείει τε καὶ ἔρπει.
 ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἔκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω.
 ἢ οὐχ ἄλλις ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῶς ; 450
 σφῶϊν δ' ἐν γούνεσσι βάλλω μένος ἧδ' ἐνὶ θυμῶι,
 ὄφρα καὶ Αὐτομέδοντα σαώσεται ἐκ πολέμοιο
 νῆας ἐπι γλαφυράς· ἔτι γάρ σφισι κῦδος ὀρέξω
 κτείνειν, εἰς ὃ κε νῆας ἐυσσέλμους ἀφίκνυνται
 δῦμι τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.” 455
 ὥς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἧΰ·
 τῶ δ' ἀπὸ χαιτάων κονίην οὐδάσδε βαλόντε
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοῦς.
 τοῖσι δ' ἐπ' Αὐτομέδων μάχετ', ἀχνύμενός περ ἐταίρου,
 ἵπποισι ἀίσσων ὥς τ' αἰγυπιὸς μετὰ χῆνας· 460
 ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ,

445. ἔχῃτε PR: ἔχοιτον A. 446. ποῦ: ποτ' Plato *Aziach.* 367 D. ||
 δῖζυρότερον HJU: δῖζυρώτερος Q. 448. γε om. PR. 449. οὐδέ τις ἄλλος
 Harl. a (γρ. οὐ γὰρ ἑάσω), γρ. Par. a, τινές Sch. T. 450. ἐπεύχεται: ἀγάλλεται
 Ap. *Lex.* 170. 14. || ἄλλως Harl. a (γρ. αὐτῶς). 451. γούνας(ς) GQRU. 453.
 σφ(η) PQ. 455 om. C¹ Par. f⁴. || ἔλασι HS. 456. ἐπέπνευσε Vr. A. || μένος
 πολυσαρκὸς ἔθηκεν Zen.: καὶ προστίθησιν αὐτὸς δ' οὐλυμπιόνδε μετ' ἀθανάτοισι
 θεῶσιν (leg. μετ' ἀθανάτους θεῶσιν), Sch. T. 458. ῥίμφα φέρον T (γρ. ῥίμφ'
 ἔφερον) fr. Mosc. 460. ἵππους J. 461. ῥέα DHJTU Mor. Bar. and πᾶσαι
 (Sch. T.—so Ludwig): ῥεῖα Ω. || ὀρυμαγδοῦ CGHJPR.

444. Compare M 323, with note. Observe the hiatus at the end of the first foot.

446. δῖζυρώτερον, an exception to the usual rule for the formation of comparatives. No doubt it is due to purely metrical reasons, for it is obvious that δῖζυρότερος could not be used in a hexameter; similarly κακοξείνωτερος (v 376), but λαρώτατος (β 350) doubtless stands for λα(φ)ερώτατος, in which case the ω will be regular. For the couplet compare σ 130-31 οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο πάντων κ.τ.λ.

450. ἢ οὐχ ἄλλις is elsewhere followed by *στι*, but *ὡς*=*ἥτοι* is virtually equivalent, as usually explained, to *ὅτι* *οὕτως*. Brandreth omits ἢ, see on E 349. αὐτῶς, because his triumph is soon to come to naught.

451. βάλλω, so Menrad; vulg. βαλῶ, but the Homeric form of the future is βαλέω (Θ 403, 417, βαλέοντι λ 608), and the aor. subj. is practically equivalent to the fut. indic.; A 262, I 121, etc.

453. σφίσι, the Trojans, though they have not been named since 420.

454-55 = A 193-94. The fact that they are borrowed from an earlier stage of the fighting explains the inconsistency with Z, where the Trojans do not reach the ships, or even the wall, but are stopped by the moat some distance off.

459. τοῖσι δ' ἐπ', apparently *against them*, the Trojans. But for the next line it would be more naturally taken = *ἐπὶ τοῖσι ἵπποισι*.

460. ἵπποις, sociative dative, *charging with the horses*. αἰγυπιός, H 59.

ρεία δ' ἐπαΐξασκε πολὺν καθ' ὅμιλον ὀπάζων.
 ἀλλ' οὐχ ἤρει φῶτας, ὅτε σεύαιτο διώκειν·
 οὐ γάρ πως ἦν οἶον ἐόνθ' ἱερώϊ ἐνὶ δῖφρῳ
 ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. 465
 ὀψὲ δὲ δὴ μιν ἐταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν
 Ἀλκιμέδων υἱὸς Λαέρκεος Αἰμονίδαο·
 στῇ δ' ὀπιθεν δῖφροιο, καὶ Αὐτομέδοντα προσηύδα·
 “Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν
 ἐν στήθεσσι νῆθηκε καὶ ἐξέλετο φρένας ἐσθλὰς ; 470
 οἶον πρὸς Τρῳᾶς μάχῃαι πρῶτῳ ἐν ὀμίλῳ
 μούνος· ἀτὰρ τοι ἐταῖρος ἀπέκτατο, τεύχεα δ' Ἔκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο.”
 τὸν δ' αὖτ' Αὐτομέδων προσέφη Διώρεος υἱός·
 “Ἀλκίμεδον, τίς τάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475
 ἵππων ἀθανάτων ἐχέμεν δμησὶν τε μένος τε,
 εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
 ζωὸς ἐὼν ; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.

462. ἐπαΐξασκε CH. 463. ὅτε σεύαιτο : δτ' ἐσεύαιτο AS : δτ' ἐσεύατο
 fr. Mosc. : ὅτε τ' ἐσεύατο Q : δτ' ἐσεύοντο C : δτ' ἐπεσεύετο D : δτ' ἐσεύετο Ω.
 464. ἰόνε G. || ἱρῶ Q. || ἐνὶ : ἐπὶ R. 465. ἐπίσχειν G. 467. ἀρμονίδαο
 CT fr. Mosc. 470. στήθεσσι τέσσεκε D. 472. αὐτὰρ Q. 473. ὤμοισιν Vr. A.
 475. τάρ (τ' ἄρ) T Harl. a : γάρ Ω. 476. ἀθανάτων : ὠκυπόδων Q, γρ. U.
 477. μῆστωρ : γρ. μῆστιν U³, γρ. μῆστιν Schol. U. 478. δ' αὖ DS. || κιχάνει :
 κάλυψεν CDH Mor. Vr. A, γρ. Harl. a.

462. Compare E 334 with note. The two forms *ρέα* and *ρεῖα* are here as in Hesiod *Opp.* 5-6 brought into close connexion. The former occurs ten times in H. (*Il.* only), the latter 38. Their etymology is doubtful, but to judge from Greek analogy neither can be right. The root-vowel is clearly *a*, Ion. *η*, cf. *ῥη-ἴδιο-ς*, *ῥη-ἵερο-ς*, Att. *ῥάϊων*, *ῥάϊστος*. This points to Ionic *ῥῆ-ιο-ς*, with adverbial neuter *ῥῆ-ια*, in the old alphabet PEIA, wrongly transliterated *ρεῖα*. *ρέα* is perhaps *ῥᾶ* (which can always be substituted) from an older *ῥᾶ-a* with *-a* like *δρ-a*, *μάλ-a* etc.; cf. Alkman fr. 42 (from Apoll. Dysk.) *τίς δ' ἄν, τίς ποκα ῥᾶ ἄλλω νόον ἀνδρὸς ἐπίσποι*; Strabo (p. 364) quotes Soph. and Ion for the same form. The grammarians also give *βρᾶ* and *βράϊδιος* as Aiolic forms, which would point to an original root *Frᾶ-*. Of this there may possibly be a reminiscence in the lengthening of a preceding vowel in Θ 179, Τ 101; but a short vowel

stands before *ρέα* in P 70, X 23, *ῥῆ-τεροι* (-*τατα*) in Σ 258, τ 577, φ 75. Other occurrences of the word prove nothing (Knös *Dig.* p. 298). P. Knight reads *ρεῖα μὲν ἄρ* in 461.

463. *δτ' ἐσεύαιτο* of mss. represents not a form of *ἐσεύασθαι* (*ἐν-*), for no such compound exists, but *ὅτε σεύαιτο*. *σεύασθαι* is always treated as though it began with two consonants, see note on Λ 549 and compare the frequent forms *ἐνιμμεγάρουσιν*, *ποτιρρόων* etc. of our mss. (especially papyri).

464. *ἱερώϊ*, presumably as drawn by steeds of divine origin. It does not recur as an *epitheton ornans*, nor is this a phrase in which we should expect to find a primitive meaning *strong*. Schulze however makes it mean *active*, *swift*; App. D, A (1).

476. *ἐγείμην*, to manage the control and spirit of the horses, a slight zeugma.

478. *νῦν* F' αὖ van L. αὖ is a conjunction here.

ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι." 480

ὥς ἔφατ', Ἀλκιμέδων δὲ βοηθῶον ἄρμ' ἐπορούσας
καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,
Αὐτομέδων δ' ἀπόρουσε. νόησε δὲ φαίδιμος Ἑκτωρ,
αὐτίκα δ' Αἰνεΐαν προσεφώνεεν ἐγγὺς ἑόντα·

“Αἰνεΐα Τρώων βουλῆφоре χαλκοχιτώνων, 485
ἵππῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο

ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσι·
τῷ κεν ἐελποίμην αἰρήσέμεν, εἰ σὺ γε θυμῷ
σῶι ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντέ γε νῶϊ
τλαΐεν ἐναντίβιον στάντες μαχέσασθαι Ἀρῆϊ.” 490

ὥς ἔφατ', οὐδ' ἀπίθησεν εὖς πάϊς Ἀγχίσαο.
τῷ δ' ἰθὺς βήτην βοέης εἰλυμένῳ ὦμος

480. ἐπιβήσομαι AS. 481. βοηθῶον Ar.: βοῆι εἶδος οἱ ἀπὸ τῆς σχολῆς
(Sch. T). 483 om. J^t. 488. τῷ PQRST Eust.: τῷ(ι) Ω. 489. ἐθέλεις
(A *supr.*) CHSU fr. Mosc. || οὐκ ἄν: οὐ τιν' D: οὐ κεν Vr. A. 490.
μαχέσασθαι R.

479-80, see E 226-27 with notes.
Here Automedon actually dismounts
immediately, so that there is no difficulty
in ἀποβήσομαι.

481. βοηθῶον, see note on N 477.
The word is curious as applied to the
chariot; Peppmüller conj. βοηθός. Com-
pare however ἀσπίδα θούρην, where the
epithet is transferred from the warrior
to his gear.

487. προφανέντε, cf. Θ 378. ἡνιόχοις,
the plur. evidently includes the παρα-
βάτης, though he is now on foot. See
note on Θ 89.

488. τῷ: mss. generally accent τῷ or
τῶι, but the text is more in the Epic
style. We are left to guess how Hector
reconciles this hope with the words of
Apollo in 75 ff.

489. The authority of mss. is in
favour of ἐθέλεις against ἐθέλεις, which
is adopted by many editors in order to
maintain the formal correspondence with
the apodosis ἐλποίμην. But Hector
should assume Aineias' willingness, not
imagine it as if it were a matter of
doubt. In other words, Aineias' willing-
ness is not really made a condition of
Hector's hoping to take the steeds—
that condition is already implied in the
word κακοῖσιν (whether we read τῷ or
τῶι); the assumption that Aineias is

willing to help is added as a matter of
course. In Ψ 894, where a similar ques-
tion occurs, the circumstances are dif-
ferent; see note there. ἐφορμηθέντε
νῶϊ may be taken in two ways: (1)
The participle and pronoun may be in
agreement, both standing in the acc.
In this we must assume a change in
the construction; the sentence begins as
though τλαΐεν μείναι or the like were to
follow (cf. A 534), and the verb is then
changed for one which cannot govern
an accusative. There is no analogy for
construing νῶϊ τλαΐεν, face us. Or (2)
we may take ἐφορμηθέντε as governing
νῶϊ, they would not set upon us and dare
to stand and face us. This is obviously
involved; the dual part. has to be
separated from the dual pronoun and
put into awkward relation with the
plur. στάντες, thus making the sentence
very obscure; the party assailing must
be opposed to, not identified with, those
who stand their ground. This explana-
tion is given by van L., who also reads
νῶϊν; but ἐφορμᾶσθαι takes the acc., not
the dat., see O 691, T 461. Thus the
first explanation is to be preferred.

492. βοέης, shields, cf. E 452, M 296,
H 238, and Ξ 479 σάκεσιν εἰλυμένοι ὦμος.
The armour of Achilles which Hector is
supposed to have donned is here ignored.

αἷησι στερεῇσι, πολὺς δ' ἐπέληλατο χαλκός.
 τοῖσι δ' ἄμα Χρομῖος τε καὶ Ἄρητος θεοειδής
 ἦσαν ἀμφοτέρω· μάλα δέ σφισιν ἔλπετο θυμός 495
 αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·
 νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
 αὐτὶς ἀπ' Αὐτομέδοντος. ὁ δ' εὐξάμενος Διὶ πατρὶ
 ἀλκῆς καὶ σθένους πλήτο φρένας ἀμφὶ μελαίνας.
 αὐτίκα δ' Ἀλκιμέδοντα προσηύδα, πιστὸν ἑταῖρον· 500
 “Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππω,
 ἀλλὰ μάλ' ἐμπνέοντε μεταφρένῳ· οὐ γὰρ ἔγωγε
 Ἔκτορα Πριαμίδην μένεος σχήσεσθαι ὄω,
 πρὶν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω
 νῶϊ κατακτείναντα, φοβήσῃ τε στίχας ἀνδρῶν 505
 Ἀργείων, ἧ κ' αὐτὸς ἐνὶ πρώτοισιν ἄλοϊη.”
 ὥς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
 “Αἴαντ' Ἀργείων ἡγήτορε καὶ Μενέλαε,
 ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἷ περ ἄριστοι,
 ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεές ἦμαρ·
 τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρύνοντα

493. στερεοῖσι P (soi in ras.) Lips. 495. ἔλπετο ACHSTU. 496.
 κτανέειν JR. || ἐλάαν P: ἐλέειν H. 497. γε νέεσθαι: γενέσθαι J: γε
 νέεσθαι(?) P: γε ναίεσθαι Lips. 498. αἷησι CD. || ἀπ': ἐπ' D (supr. α) R.
 501. ἵππῳ CHT Harl. a, Vr. A, fr. Mosc.: ἵππους Ω. 502. μεταφρένον (H
 supr.) Harl. b, Par. d, and ap. Eust.: μετὰ φρένα Q. 503. μένος R: μάχης C.
 504. Γ: κ' A. 505. κατακτεῖναι τε QU. || τε: δὲ (Ar. ?)
 G Harl. b, Par. c d g j. 505-10 om. Vr. A. 506. πρώτοισιν: τρώεσσι Lips. |
 ἄλοϊη L (supr. ω) R Lips. Harl. a: ἀλώην H: ἀλώ(ι)η Ω. 509. οἷ περ:
 δα(ς)οι CDGPQTU. 510. ἀμύνεσθαι C Cant. Mor.: μύνεσθαι Q. 511.
 νῶϊ DQ. || δὲ: δ' ἐν A. || ἀμύνετε Bar. Mor. 512. τῇ δὲ καὶ J.

497. νέεσθαι as fut., Σ 221.

499. ἀμφὶ μελαίνας, see on A 103.

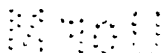
502. ἐμπνέοντε μεταφρένῳ, cf. N 385, Ψ 381, with notes; and for the use of μάλα with the whole phrase cf. 359.

504. ἵππῳ must here, as often, include the car, in spite of the specifically equine epithet καλλίτριχε.

506. The sentence passes, as usual, from a subordinate to a principal construction; he will not be stayed till he captures or is slain becomes till he captures—or he might be slain. Most mss. give the subj. ἀλώη(ι), but the opt.

is the common mood in which to put the alternative for which the speaker hardly dares to hope (see Σ 308). The clause cannot be regarded as subordinate, like the infin., to πρὶν, as this particle does not go with ἄν or κε in H. (the phrase πρὶν γ' ὅτ' ἄν . . . γένηται, ἢ ποθέσαι).

509. οἷ περ, the omission of the antecedent when it must be supplied in a different case from the relative is rare. Cf. however A 230, B 249, H 401, T 235, 265, δ 196, and note on Σ 81. But we cannot here take οἷ περ as = εἰ τύγῃ.



- Ἔκτωρ Αἰνείας θ', οἱ Τρώων εἰσὶν ἄριστοι.
 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται·
 ἦσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει." 515
 ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' ἔειπεν·
 ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσευ.
 ὥς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήϊος ἀνὴρ 520
 κόψας ἐξόπιθεν κεράων βοδὸς ἀγραύλοιο
 ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπησιν,
 ὥς ἄρ' ὃ γε προθορῶν πέσεν ὑπτιος· ἐν δέ οἱ ἔγχος
 νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λύε γυῖα.
 Ἔκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
 ἀλλ' ὃ μὲν ἅντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὐδεὶ ἐνισκίμῃθι, ἐπὶ δ' οὐρίαχος πελεμήχθι
 ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.

513. ἔκτωρ τ' CR: ἔκτωρ ε' P. 514. κείται Q. 518. χαλκός: καὶ
 τῆς C. 524. λύε: λύσε U Vr. d: λάβε J: ὥσε Q. 525. δ' om. L. 526.
 ἀλεύατο DQ. 528. ἐνισκίμῃθι C: ἐνισκίμῃθι Vr. A. || πολέμῃθι JQ. 529.
 ὄβριμος CDPR.

514. *θεῶν ἐν γούνασι κείται*, a very obscure phrase recurring in T 435, a 267, and by no means explained by a reference to the still obscurer proverb *ἐν τέττε κρετὼν γούνασι*, mentioned by Suidas. It is hardly possible to separate the phrase from the custom illustrated in Z 92, of dedicating gifts to the gods by placing them upon the laps of the old-fashioned seated statues. The idea perhaps was that as a gift thus devoted was for ever given up by man and passed into the power of the gods, the phrase would express by a general metaphor all that was yielded by man to divine government; as though Automedon said, 'over the disposing of such matters I claim no longer any power.' The resemblance to Prov. xvi. 33, 'The lot is cast into the lap; but the whole disposing thereof is of the Lord,' seems to be merely superficial.

515. Cf. E 430. *μελήσει* is a clear case of *κεν* with fut. indic.; no aor. occurs in H. at all, so we cannot read *μελήσῃ*: van L. writes *τοὶ* for *κεν*.

516-17 = Γ 355-56; 517-18 = E 538-39.

520. *αἰζήϊος* only here and μ 83, also with *ἀνὴρ*. It may be an adj. from the subst. *αἰζήϊος*, which however is itself joined with *ἀνὴρ* in II 716, Ψ 432, and in the former passage at least is clearly used as an adj.

521. Compare the account of the sacrificial slaughter in γ 442-54 (*πέλεκυν δ' ἀπέκοψε τένοντος αἰχενίους*, 449), where the blow on the neck is first given, and afterwards the throat is cut. In other descriptions only the last part is mentioned (*αἰένυσαν* A 459, B 422), probably as alone being ritually important; the preliminary blow is given merely for obvious reasons of convenience in the case of the ox, and has no significance.

524. *μάλ' ὀξὺ* seems to be an epithet of *ἔγχος*, not an adverbial use with *κραδαινόμενον*. Though this adverbial use is common enough, it is only found in a metaphorical sense, of vision (*νοῆσαι*, etc.) or sound; whereas the adjective is continually used as a standing epithet of *ἔγχος* *δόρυ* *ξίφος*, etc. *κραδαινόμενον* is predicative and goes with the verb.

526-29 = Π 610-13; 530 = H 273.

καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὠρμηθήτην, 530
 εἰ μὴ σφω' Αἴαντε διέκριναν μεμαῶτε,
 οἳ ῥ' ἦλθον καθ' ὄμιλον ἑταίρου κυκλήσκοντος.
 τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
 Ἐκτωρ Αἰνείας τ' ἠδὲ Χρομῖος θεοειδής,
 Ἄρητον δὲ κατ' αὐθι λίπον δεδαυγμένον ἦτορ 535
 κείμενον. Αὐτομέδων δὲ θοῶι ἀτάλαντος Ἄρηϊ
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα·
 "ἦ δὴ μὰν ὀλίγον γε Μενoitιάδαο θανόντος
 κῆρ ἄχεος μεθέγκα, χερείονά περ καταπεφνών."
 ὥς εἰπὼν ἐς δίφρον ἔλων ἔναρα βροτόεντα 540
 θῆκ', ἀνὰ δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὑπερθεῖν
 αἰματοεῖς ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.
 ἀψ' δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕσμινη
 ἀργαλέῃ πολὺδακρυς, ἔγειρε δὲ νείκος Ἀθήνη
 οὐρανόθεν καταβάσα· προήκε γὰρ εὐρύοπα Ζεὺς 545
 ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.
 ἥυτε πορφυρέην ἱρὴν θνητοῖσι τανύσσηι

530. ὀρμηθήτην Vr. d: ὀρμήθησαν H (γρ. οὐτάζοντο) JQU. 531.
 μεμαῶτας H: ὠρμηθέντε J. 532. οἳ ῥ': οἳδ' Vr. A. 533. αὖτις C.
 534 om. D^t. || ἔκτωρ τ' PRU Bar. fr. Mosc. 538. γε: τι QU (in ras. ?) Vr. b A:
 τε J. || ὀρμηθέντος: δαμέντος Harl. a. 539. περ: τε J. 541. ἀνὰ (ἀνα)
 DHTU Mor. fr. Mosc.: ἀν (ἀν) Ω. 543 om. Q. 544 om. U^t. 545.
 Ζηνόςτος ἀθετεῖ, τινὲς οὐδὲ γράφουσι Sch. T. 547. τανύσσηι C.

534. τ' ἠδὲ, so mss.; most edd. have τε ἰδέ, which is the regular phrase and is elsewhere generally given by mss. without variation.

535. ἦτορ must be taken to mean *the life* (cf. O 252) rather than the *heart* in the physical sense, for a wound here could not at the same time be ἐν νηδύιοις. Cf. note on II 660. There is no doubt, however, that Heyne's conj. δεδαυγμένοι is more natural. δαῖζω is used in the metaphorical sense *distress* in I 8, Ξ 20, O 629; in ν 320 we have αἰεὶ φρεσὶν ἦισιν ἔχων δεδαυγμένον ἦτορ ἡλώμην.

539. μεθέγκα, lit. *I have dismissed, relaxed, my heart from grief*; a use which has no exact parallel. We have, however, μεθέμεν χόλον A 283, O 138, a 77. Others take it intrans., *I have ceased from anger in my heart*, cf. φ 377 μέθιεν χαλεπαῖο χόλοιο, with κῆρ as an 'acc. of respect'; and this is the commonest use of κῆρ. καταπεφνών, see note on II 827.

545. This line was athetized by Zen.

and (omitted by others—or according to Ludwig's probable restoration of the corrupt Schol. T, was athetized by Ar. and omitted by Zen. and others. The rejection must have extended to 546; the couplet is evidently an interpolation intended to explain how Athene comes to contravene the commands of Zeus in Θ. There is no change whatever in the designs of Zeus; in 593 he continues to help the Trojans, and he is steadily carrying out his purpose of suffering the Achaeans to be again driven to the ships. Besides, he is not in heaven but on Ida. 546 looks like a reminiscence of η 263 ἡ καὶ νόος ἐτράπετ' αὐτῆς, where αὐτῆς has its full sense, 'her own mind,' which is not the case here. The phrase νόον τρέπειν occurs twice again in *Od.* (γ 147, τ 479) but not elsewhere in *Il.*

547. In order to understand this simile it must be remembered that to the Greek the rainbow had no associations of hope or comfort (Monro); it is a part of the storm-cloud against which it is seen,

Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο
 ἢ καὶ χειμῶνος δυσθαλπέος, ὃς ῥά τε ἔργων
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει, 550
 ὥς ἢ πορφυρέῃ νεφέλῃι πυκάσασα ἐ αὐτὴν
 δύσεται Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
 πρῶτον δ' Ἀτρεὸς υἷδν ἐποτρύνουσα προσηύδα,
 ἰφθιμον Μενέλαον, ὁ γάρ ῥά οἱ ἐγγύθεν ἦεν,
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν. 555
 “σοὶ μὲν δῆ, Μενέλαε, κατηφέῃ καὶ δνειδος
 ἔσσεται, εἴ κ' Ἀχιλλῆος ἀγαθοῦ πιστὸν ἑταῖρον
 τείχει ὑπο Τρώων ταχέες κύνες ἐλκήσουσιν.
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”
 τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος. 560
 “Φοῖνιξ, ἅττα γεραιὲ παλαιγενές, εἴ γάρ Ἀθῆνη
 δοίῃ κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἔρωήν.
 τῷ κεν ἔγωγ' ἐθέλοιμι παρεστᾶμεναι καὶ ἀμύνειν

549. δυσταρπέος A. 550. ἀνέπαυσεν Q. || ἐπὶ: ἐπὶ R. 551. ἐωυτὴν Zen.
 552. δύσεται JQ. || ἀπαρε J. 553. ἀτρεὸς JP Vr. d. || ἐποτρύνουσα GPR.
 558. τείχει Bar. Mor. || ἐλκύουσιν AGJPQRST Mor. Vr. A, Harl. a (not ἐλκήσουσι).
 560. τῷ δ' P. || μενέλαος: διομήδης Bar. Mor. 561. παλαιγενές: διοτρεφέας
 Vr. A. 562. ἀπερύκοι P. 563. παριστάμεναι U Vr. A.

and brings thoughts only of gloom and disaster—the *τέρας* of A 28. Similarly *πορφυρέος* conveys the idea not of bright colour but of turbidity and doubt; cf. *πορφυρεὸς θάνατος*, and *κραδίη πόρφυρε* Φ 551; it is especially the epithet of the dark shifting sea, which grows black (H 64 etc.) under the wind; see note on Ξ 16. The point of the simile may be given thus—'*lurid*' as is the rainbow-cloud, so *lurid* was the cloud in which Athene wrapped herself.'

551. ἐ αὐτὴν, Zen. ἐωυτὴν as usual; but Ar. denied the existence of the compound reflexive pronouns in H. and wrote the elements separately. The difficulty here is the hiatus; ἐ αὐτὴν = ἐF αὐτὴν from the emphatic form ἐFέ (or rather ἐFέ?), see note on Ξ 162. Two other similar cases occur, θ 396 Εὐρύαλος δὲ ἐ αὐτὸν ἀρσάσασθω (οἱ αὐτὸν G, μιν αὐτὸν U), ρ 387 τρέχοντα ἐ αὐτὸν. The error is natural at a time when the F had been lost and the hiatus before ἐ had become a convention, though a very strong one; the later poets had no means of distinguishing ε = Fε from ε =

εF'. Brandreth reads μιν αὐτὴν from Φ 245, 318, Ω 472 (which however are not reflexive; δ 244 αὐτὸν μιν is more to the point) and is followed by Nauck and van L.; but this is unlikely. For πυκάσασα cf. Ξ 289.

555. The mention of Phoinix is clear evidence of the lateness of all this passage. ἀτρεὸς hardly seems to be the epithet for a very old man.

558. It is not easy to choose between ἐλκήουσιν and ἐλκύουσιν. The form with υ is found as a variant in X 62, 336, λ 580, and is implied by the derivative ἐλκυστάζω. ἐλκῶ occurs only in P 395 without a variant, but from it comes ἐλκῆθμός, with variant ἐλκνθμός. As the forms from ἐλκῶ (and ἐλκω) alone are known in later Greek, and the sigmatic forms of the former always preserve the primitive υ, it is better to accept the less familiar ἐλκῶ in H. The evidence of itacistic mss. is worthless. For εΥ κε with fut. indic. see note on B 258.

561. See note on I 607; for 562 cf. Δ 542.

Πατρόκλωι· μάλα γάρ με θανὼν ἐσεμάσματο θυμόν.
ἀλλ' ἔκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει 565
χαλκῶι δηϊόων· τῶι γὰρ Ζεὺς κῦδος ὀπάξει."

ὥς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,
ὄττι ῥά οἱ πάμπρωτα θεῶν ἡρήσατο πάντων.
ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκε,
καὶ οἱ μνῆς θάρσος ἐνὶ στήθεσσιν ἐνήκεν, 570
ἣ τε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο
ἰσχανάαι δακέειν, λαρόν δέ οἱ αἶμ' ἀνθρώπου·
τοίου μιν θάρσευσ πλησε φρένας ἀμφὶ μελαινας,
βῆ δ' ἐπὶ Πατρόκλωι, καὶ ἀκόντισε δουρὶ φαεινῶι.
ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς υἱὸς Ἡετίωνος, 575
ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν ἔκτωρ
δήμου, ἐπεὶ οἱ ἐταῖρος ἦν φίλος εἰλαπιναστής·
τόν ῥα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος

564. **μάλα** : μέγα R Bar. || **ἐσεμάσματο** D, γρ. Harl. a (ἀντὶ τοῦ εἰς σέβας καὶ ἐκπληξιν ἐνέβαλεν) : **ἐπεβάσματο** AS : **ἐσεμάσματο** H¹ Bar. fr. Mosc. : **ἐπεμάσματο** Cant.¹
569. **γούνας(ε)ιν** CDGHQR (T *man. rec.*) U (a *in ras.*) Vr. A. 570 *om.* P^t Lips.^t
μνῆς C. || **ἐνήκεν** : **ἐνεκαί(ν)** JLR Bar. Mor. Vr. A *Lips.*^m, and *ap.* Eust. 571.
ἐργομένη GL : **ἐργουμένη** fr. Mosc. || **ἀνδρομέοιο** D. 572. **ἰσχανάαι** Cant. ||
λαρότατον PR. || **δέ** J Eust. : **τε** Ω. || **ἀνθρώπων** JP. 573. **θάρσους** C :
εράσους Q. 575. **ἔσκε δ' ἐνὶ** : **ἦν δέ τις ἐν** U (γρ. **ἔσκε δ' ἐνὶ**) Harl. a. 578.
ζωστήρ ἔβαλε H.

564. **ἐσεμάσματο**, as we say *touched my heart*. The compound recurs only in the same phrase T 425, in both cases with the commoner **ἐπεμάσματο** as a variant. (Cf. **ἐπεμαίετο** ἄρ' ἱπποῦς.)

567. Compare the similar pleasure of the goddess at mortal worship in γ 52-53; and Eur. *Hipp.* 8 **τιμώμενοι** χαίρουσιν ἀνθρώπων ὄπῳ.

570. For similes from the fly cf. B 469, Δ 131, II 641. It may be noticed that this line rhymes with the preceding.

571. **τε** is omitted by Heyne and most edd., rightly reading **ἣ καὶ ἐργομένη**. All forms of the pres. stem begin with **ἐε-** except this, **ἀποέργει** (read **ἀπεέργει**) and **εἰργουσι** Ψ 72 (q.v.). (The same is the case with **ἐεργάθην** : in A 437 read **χρό' ἐεργάθην** with P: Agar in *J. P.* xxvii. 185.) The first **ε** is dropped in the aor. (Φ 282, ξ 411) and perf. (see note on II 481). For **μάλα περ** Agar (*J. P.* xxv. 45) reads **μάλ' ἀπό**, on the ground that **μάλα περ** properly precedes the participle instead of following it; and that with a single exception (N 525)

ἐεργεω = *keep away from* always requires the preposition.

572. **ἰσχανάαι**, *persists*, lit. 'holds on for biting,' like **ἐχεο** above (559). This verb is the familiar by-form of **ἐχέω**, **ἰσχεῖν**, but very likely it has been confused, as is done in all but the best mss. in Ψ 300, with **ἰσχανάω**, *to yearn*, which gives an equally suitable sense here. **λαρόν** (**λαφερόν**!), *delicious*, as T 316, conn. with **λαύω**.

573. **εράσους**, this contracted form from an **-es** stem is very rare and suspicious in H.; it is simple to read **θράσους**, this word being found in Ξ 416. Cf. on Γ 10. Similarly we can read **θράσει** for **θάρσει** Z 126.

575. **ἔσκε δ' ἐνὶ**, for the usual **ἦν δέ τις ἐν**, which is here given by two mss. only. This **Ἡετίων** can hardly be the father of Andromache, as her brothers are dead, Z 421.

577. **εἰλαπιναστής** (for the **εἰλαπινῆ** see a 226), *boon-companion*. Zeus was worshipped in Cyprus under the title **εἰλαπιναστής**. **θῷμου**, of the *community*, rather than *commonalty*. Cf. A 328.

αἵξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσε·
 δούπησεν δὲ πεσών. ἀτὰρ Ἀτρεΐδης Μενέλαος 580
 νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἐταίρων.

Ἔκτορα δ' ἐγγύθεν ἰστάμενος ὥτρυνεν Ἀπόλλων
 Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὃς οἱ ἀπάντων
 ξείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·
 [τῷ μιν ἐεισάμενός προσέφη ἐκάεργος Ἀπόλλων·] 585

“Ἔκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν;
 οἶον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος γε
 μαλθακὸς αἰχμητῆς· νῦν δ' οἴχεται οἶος ἀείρας
 νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἐταῖρον,
 ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν υἱὸν Ἡετίωνος.” 590

ὧς φάτο, τὸν δ' ἄχεος νεφέλῃ ἐκάλυψε μέλαινα,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.
 καὶ τότ' ἄρα Κρονίδης ἔλετ' αἰγίδα θυσανόεσσαν
 μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
 ἀστράφας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δὲ τίναξε, 595
 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοῦς.

579. ἀίζοντα J. 582. ἔκτορα δὲ φρένα διὸς ἄρης ὥτρυνε μεταλώων Zen.
 583. ἐναλίγκιος PR. || πάντων J. 584. κείνων J. 585 om. AC¹T⁴U Par. a¹,
 fr. Mosc. (and Zen., see on 582). || προσέφη διὸς υἱὸς ἀπόλλων H. 586. κέ σ' ἔτ':
 κέ σ' H. 587. γε A Bar.: περ Ω. 588. μαλακὸς R. 589. cōm: coi J.
 595. τῆν: γῆν Zen.

582. δι. Ζηνόδοτος γράφει “Ἔκτορα δὲ φρένα διὸς (θοῦρος? La R.) Ἄρης ὥτρυνε μεταλώων.” πόθεν δὲ οὕτως ὁ Ἄρης ἐξαίφνης πάρεστιν; An. The question is justified, as Ares has not been on the battlefield since the end of E, and is dissuaded from returning in O 142; whereas Apollo has been actively engaged there at intervals during the recent battles in Z, O, and II, down to P 323 ff.

585. This line is omitted by several mss., and was evidently, from the preceding scholion, unknown both to Zen. and An. It is repeated from 326.

587. πάρος γε, not περ, because ἔκτατος γε means *before* (not *now*), while πάρος περ means *before* (not *merely now*), H. G. § 354.

588. Aristonikos remarks that the description of Menelaos as a μαλακὸς αἰχμητής is placed in the mouth of an enemy, and is not to be regarded as the poet's own; for he elsewhere calls him ἀντίφιλος. This is no doubt in allusion to Plato *Symp.* 174 B Ὀμηρος ποιήσας

τὸν Ἀγαμέμνονα διαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικά, τὸν δὲ Μενέλεων μαλθακὸν αἰχμητήν. It is, however, true that there is often something disparaging in the way in which Menelaos is spoken of, though in action he always proves better than his reputation.

589. ἀείρας νεκρὸν . . ἔκτανε, an instance of *hysteron proteron* (cf. A 261, Φ 537, etc.), which does not justify us in taking νεκρὸν of the body of Patroklos as some have done; it evidently refers to 581.

591. νεφέλῃ ἐκάλυψε, for the metaphor cf. Θ 124, Λ 250.

593. αἰγίδα θυσανόεσσαν, see B 447, Δ 167, E 738, O 229.

595. For τῆν of mss. Zen. read γῆν which undoubtedly gives a better sense, τῆν being very weak. The oldest Homeric form is γαῖα, not γῆ (see on Γ 104); but the shorter form is not unlikely in a passage like the present which is probably late; and it would therefore be defensible to adopt γῆν in the text.

πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
 βλήτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεί,
 ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρις
 αἰχμὴ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών. 600
 Λήϊτον αὖθ' Ἔκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῶι,
 υἱὸν Ἀλεκτρυόνος μεγαθύμου, παῦσε δὲ χάρμης·
 τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῶι
 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.
 Ἔκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605
 βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·
 ἐν καυλῶι δ' εἴγῃ δολιχὸν δόρυ, τοὶ δὲ βόησαν
 Τρῶες. ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδας
 δίφρῳι ἐφεσταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν,
 αὐτὰρ ὁ Μηριόνας ὀπάονά θ' ἠνίοχόν τε, 610

597. ἦρκε GS. 598. τετραμμένος J. 599. ἄχρις U (p. ras. ?). 600. ῥ' om. QU (p. ras.) Harl. a, Vr. A. 601. δ' αὖθ' C. 603. ἔλπετο GJQSU Harl. a and ap. Did. 604. ἔγχος: ἔλκος Cant. || μαχέσασθαι L: μαχίσασθαι Bar. 606. οἴρακα R. || παρὰ: περί Mor. 607. δὲ βόησαν Ar. Ω: δ' ἐφύβησαν DGJPQRS Vr. A, Harl. a (γρ. ἐβόησαν) b d, King's Par. a d e f j, γρ. g. 608. Δευκαλίδας: δουρί φασινῶι Harl. a. 609 om. Harl. a.

599. ἐπιλίγδην, ἐπιψαύδην, ὅσον δι' ἐπιπολῆς ψαῦσαι, μὴ εἰς βάθος, Schol. A. Cf. χ 278 λίγδην. The derivation of the adverb is unknown. ἄχρις, cf. on Δ 522. The force of the word is not very obvious here, as the sense 'utterly' is hardly consistent with *grazing*. That a superficial wound on the shoulder should reach the bone is, however, natural enough, ἐστὶ γὰρ ἡ ὠμοπλάτη ἀσκαρσάτη, Schol.

600. ῥ' here no doubt represents F' (Heyne, Brandreth, and Bekker), as in Δ 524.

602. The name Ἀλεκτρυών is noteworthy, as H. seems not to be acquainted with the cock. In fact the use of the word here is evidence to that effect, for no hero is ever called by the name of an animal. So An. says δι' οὐκ εἰρηται παρὰ τὸν ἀλεκτρυόνα τὸ ἱώιον τὸ δρομα· οὐδέπω γὰρ ἐγνωστο. Fick connects it with Ἀλέκτωρ for Ἀλεξ-τωρ like Ἠλεκτρῶν beside ἡλέκτωρ: see note on Z 513.

603. See note on Δ 546.

604. ἔλκος in Cant., if a conjecture, is ingenious.

607. ἐν καυλῶι N 162. τοὶ δ' ἐβόησαν Ar., objecting to the variant τοὶ δ' ἐφύβησαν that the Trojans did not run away but continued the pursuit; according to his canon the verb could not mean

'were frightened' in H. ἐβόησαν may mean 'shouted for terror' at seeing him hit, or 'for joy' on seeing him safe. For the clear allusion to the breastplate see App. B, iii. 3, e.

610. The position seems to be this—Idomeneus, who has of course been fighting on foot, near Meriones, has made his cast, and is therefore for the moment disarmed before Hector. Meriones' charioteer, who has been doing his duty by hanging on the skirts of the fight and watching his lords, drives up on seeing Idomeneus thus pressed, and is killed just as he has taken his king into the chariot. The story is told in a very involved way; αὐτῶι (611) for instance must mean Idomeneus, not Koiranos' immediate master Meriones as it should—or else we must assume a very violent change of subject in the next line, for πεζῶς ἄλλως etc. clearly refers to Idomeneus, who so nearly 'presented a victory to the Trojans.' We should have expected also to hear that Idomeneus mounted the chariot before being told that he was on it. Most odd find a further difficulty because they assume that Idomeneus has not merely mounted the chariot to escape—for which purpose he might naturally

Κοίρανον, ὃς ῥ' ἐκ Λύκτου ἐκτιμένης ἔπετ' αὐτῶι—
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
 ἦλθε, καὶ κε Τρῳσὶ μέγα κράτος ἐγγυάλιξεν,
 εἰ μὴ Κοίρανος ὦκα ποδώκεας ἦλασεν ἵππους·
 καὶ τῶι μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ, 615
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἑκτορος ἀνδροφόνοιο—
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος, ἐκ δ' ἄρ' ὀδόντας
 ὤσε δόρυ πρυμνόν, διὰ δὲ γλώσσαν τάμε μέσσην.
 ἥριπτε δ' ἐξ ὀχέων, κατὰ δ' ἡνία χεῦεν ἔραζε.
 καὶ τὰ γε Μηριόνης ἔλαβεν χεῖρεσσι φίλησι 620
 κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·
 “ μᾶστιε νῦν, εἰὼς κε θοὰς ἐπὶ νῆας ἵκηαι·
 γινώσκεις δὲ καὶ αὐτὸς ὃ τ' οὐκέτι κάρτος Ἀχαιῶν.”
 ὧς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵππους
 νῆας ἔπι γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῶι. 625
 οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 Ζεὺς, ὃ τε δὴ Τρῳέεσσι δίδου ἑτεραλκέα νίκην.
 τοῖσι δὲ μύθων ἥρχε μέγας Τελαμώνιος Αἴας·
 “ ὦ πόποι, ἦδη μὲν κε, καὶ ὃς μάλα νῆπιός ἐστι,

611. ἔπετ': ἐπλετ' P¹ Lips. 613. κε om. Q: τε R. 617. ἐκ: ἐν Q. ||
 ἐδόκτων Harl. a. 618 διὰ to 619 ἐκ ὀχέων om. D. 623 om. Vr. d. ||
 γινώσκεις LQ. || ὃ τ': ὅτι PR: ὅδ' Q. 627. τρώεσσ' ἐδίδου C. 629.
 ἦ δὲ H. || μὲν κε: μὲν γε S: μάλα κεν με J. || μάλα: μέγα Mor.

take advantage of the presence of his friend's charioteer—but that he has been fighting from it all the time, which is far less intelligible. Hence many emendations—Bentley γ' Ἰδομενῆος, Nauck Δευκαλίδας for Μηριόνα (610), Grashof Μηριόνα (gen. after διφρωί) for Δευκαλίδας in 608. But it must always be borne in mind that the Homeric hero is fighting on foot, unless we are explicitly told the contrary—his chariot is at hand for retreat or for rapid movement to another point of the battle; it is not suited for wielding spear or shield.

612. *παζός*, because in N (240 ff.) we are not told that Meriones and Idomeneus are driving; though in N 326 this seems to be intimated. Meriones may have driven Idomeneus on to the field, and then left his chariot to his own *θεράπων* in order to fight himself. The long parenthesis 612-16 seems to have been added to meet this supposed difficulty. If it were omitted there

would no longer be any difficulty in referring αὐτῶι (611) to Meriones.

615. *φάος*, as *salvation*; Z 6 etc.

618. *πρυμνόν*, probably an adv., *by the root*, see note on E 339. Düntzer conj. *πρυμνοῖς*, which comes to the same thing. The word conveys no clear sense if taken as an epithet of *δόρυ*, for the obvious meaning *butt-end* does not suit.

620. Meriones is on the ground close by. *ἐκ πεδίοιο* is to be taken with *ἔλαβεν*.

623. For *δ τε* the common reading is *στε*. This can be explained no doubt; the previous clause being equivalent to *ἔγνω Αἴας, στε* might introduce a temporal object-clause, 'Aias and Menelaos did not fail to mark the moment when.' But it is more natural to say 'they did not mark the fact that,' and to take *δ τε* as = *στε*. This use being admitted when the final vowel is elided (e.g. 623, and see A 244) must be admissible when a consonant follows. See *H. G.* § 269. 3, O 468, II 433, etc. *ἑτεραλκέα νίκην*: see H 26.

γνοίη ὅτι Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. 630
 τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὃς τις ἀφήνι,
 ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμπησ πάντ' ἰθύνει·
 ἡμῖν δ' αὐτὼς πᾶσιν ἐτώσια πίπτει ἔραζε.
 ἀλλ' ἄγετ', αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ 635
 χάρμα φίλοις ἐτάριοις γενώμεθα νοστήσαντες,
 οἳ που δεῦρ' ὀρόωντες ἀκηχέδατ', οὐδ' ἔτι φασιν
 "Ἐκτορος ἀνδροφόνουιο μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 εἴη δ' ὃς τις ἐταῖρος ἀπαγγέλλειε τάχιστα 640
 Πηλεΐδῃ, ἐπεὶ οὐ μιν ὀτομαι οὐδὲ πεπύσθαι

630. αὐτὸς ἀρήγει: κῶδος ὀνάα GPR, γρ. Par. a. || ἐν ἄλλωι ἀμύνει A.
 631. τις: που Q. || ἀφήνι: ἀφείν DJRT Harl. a b, Par. a: ἀφίη HL (PU both
 p. ras.) Cant. Lips. Vr. b, Harl. d, Par. f: ἀφίη S Par. g: ἀφίη Bar. Mor.: ἀφίη
 Vr. A: ἀφίη A (the accent turned into ε, i.e. ἀφείνι): ἀφείν CGQ Par. h: ἀφείνι
 Harl. a: διχῶς καὶ ἀφείν Ar. 632. πάντα CQ. || ἰούα L Lips.: ἰούα P:
 *εὔσαι U (supr. ἀπι over *). 634. περ: τε Vr. A. 636. γανώμεθα G.
 637. οἳ: ἢ Harl. a. || δεῦρ' Ar. Ω: νῆν DHT Vr. b, Par. c¹ g (γρ. δεῦρ') j,
 γρ. U. || οὐδ' ἔτι: οὐδέ τι Ω: οὐδέ τε P. 640. εἴη: ἰοι L. || ὥς τις Cant.
 641. πυσέσθαι QRT Harl. a.

631. ἀφίη: the opt. ἀφείη is defended by Delbrück (*S. F.* i. 226) on the analogy of Ψ 494, § 286 καὶ δ' ἄλλωι νευσῶτον, ὃ τις τοιαυτὰ γε βέροι. There, however, the opt. expresses a merely assumed possibility, 'you are ready to be angry, supposing any man to do such things'; and similarly ὃν τινὰ γ' ὕπνος ἔλοι after ἔσσεται, τ 510. This does not suit the present passage, where Aias is referring not to imaginations but to present realities. The mss. virtually give us our choice between ἀφ(έφ-)είη, -ίη, ἡη. ἐφίη is the original reading of *o*⁸ A, but the quantity of the ε is sufficient proof that there is no pres. subj. in question: ἡημ has ι except under very definite limitations, see App. D, c. 3. Of the other two -είη is in accordance with the common practice of the mss. (*H. G.* p. 384), but we have (αυ)ἡη well attested in B 34, so that we can hardly be wrong in writing it here, with La R. For ἀπ-τεται = *hit the mark* cf. A 85.

634. αὐτοὶ περ, though without the help of Zeus.

635. τὸν νεκρὸν, Bentley conj. νεκρὸν τε, which avoids the hardly Homeric use of the article as well as the neglect of the F.

637. ἀκηχέδαται, an anomalous form

to be compared with ἐληλέδαται η 86 (if the reading is right), and ἐρράδαται from *ραῖνω*. If referred to *δακνίζω* (cf. the Herodotean *κεχωρῖδαται*) the ε is irregular. Buttman would read ἀκηχέαται with the *editio princeps*, and so Schulze (*Q. E.* p. 248) who refers it to a root *ἄχε* beside *ἄχε* (from which we have *δακχέλατο* M 179 for *δακχέλατο* with purely metrical lengthening); cf. *δακχήμενος* beside *δακχήμενος*. For the double form of the root cf. the instances in *H. G.* §§ 22, 26. It must be admitted however that the evidence for *ἄχε* is very weak, and lengthening of the reduplicated stems has many analogies, see on Σ 29, *H. G.* § 23. 3.—*δεῦρο* in this pregnant sense 'looking in this direction' does not recur, the adverb being else only used with verbs of motion.

639=I 235, where see note. Here it is most natural to take "Ἐκτορος μένος as the subject of *πεσέεσθαι* as well as of *σχήσεσθαι*, that he will not be withheld, but will fall upon the ships. So N 742. But the line comes in better if, with Heyne, we reject 638 as a mistaken gloss, and so understand *deem that we shall not hold out, but shall be hurled upon the ships*.

λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἑταῖρος.
 ἀλλ' οὐ πηι δύναμαι ιδέειν τοιοῦτον Ἀχαιῶν·
 ἥερι γὰρ κατέχονται ὁμῶς αὐτοί τε καὶ ἵπποι.
 Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἥερος νίης Ἀχαιῶν, 645
 ποιήσον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ιδέσθαι·
 ἐν δὲ φάει καὶ ὀλεσσον, ἐπεὶ νύ τοι εὐαδεν οὕτως."
 ὥς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα·
 αὐτίκα δ' ἥερα μὲν σκέδασεν καὶ ἀπῶσεν ὁμίχλην,
 ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη. 650
 καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον·
 "σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶ κεν ἰδῇαι
 ζῶν ἔτ' Ἀντίλοχον μεγαθύμου Νέστορος υἱόν,
 ὄτρυνον δ' Ἀχιλῆϊ δαΐφρονι θᾶσσον ἰόντα
 εἰπεῖν ὅττι ρά οἱ πολὺ φίλτατος ὤλεθ' ἑταῖρος." 655
 ὥς ἔφατ', οὐδ' ἀπίθῃσε βοῆν ἀγαθὸς Μενέλαος,

643. ΠΗΙ: πω GJPQ Harl. b, King's Par. d e: ποι Par. g¹ (πω g²): που(?)
 τινές Sch. T. 644-45 om. J. 644. ἥερι Lips. || κατέχοντο Par. e: ἐν ἄλλωι
 κεκάλυπται A. || τε: γε R. 645. ὑπ': ἄπ' Vr. d. 646. ιδέσθαι: ἐν ἄλλωι
 ὀράσθαι A. 648. δὲ: δ' ὁ L Mor. Par. Vr. A. || ὀλοφύρατο JU. 649.
 κέδασεν Lips.: κέδακεν PR. 650. πᾶσα: πᾶσι Par. f, Plut. Mor. 948 E.
 652. σκέπτεο δὴ Mor.: σκεπτόν σὺ Lips. || διοτρεφὲς H. 653. μετᾶσσευον G.

644. As has been remarked in the note on 268 it is needless to suppose that the ἥερα here mentioned is a supernatural phenomenon, or indeed anything more than the thick cloud of dust stirred up by the combatants. In 649 it seems to be identical with ὁμίχλη, which is used of a dust-cloud in N 386. So also in 368 above, κατέχονται, ἐν ἄλλωι κεκάλυπται, A. But the *Schema Pin-daricum* is never used with animated subjects; see note on 387.

645. ἀλλά contrasts the thing prayed for with the actual circumstances to which it is tacitly opposed. The formula is common enough at the beginning of prayers in later Greek; e.g. Soph. *El.* 415 λέγ' ἀλλά τοῦτο, 411 ὦ θεοὶ πατρώιοι, συγγένεσθέ γ' ἀλλά νῦν. In all these cases ἀλλά emphasizes the following word; here the thought seems to be 'All is lost, unless *thou*, Father Zeus, will save us—none other can.'

647. φάει the contraction of the dat. of stems in -es (and -as) is as rare in H. as that of the gen.; see on 573, and *H. G.* § 105. 1. Here we can read ἐν φάει καὶ ὀλεσσον. The asyndeton is not

only excusable, inasmuch as ἐν φάει takes up and repeats the thought of the preceding line, but actually adds to the force and effectiveness of the phrase. For καὶ compare E 685, Φ 274, η 224, where it is used, as here, of death which is accepted if one thing be granted first—'(so it be but) in light, *even* slay us.' εὐαδεν, also E 340. It is generally regarded as = εἰσαδε, the vocalization of *F* between vowels being an Aeolic peculiarity, e.g. Lesb. εἰδοῖν = εἰσῖδον. Schulze however (*Q. E.* p. 55 after Wackernagel) prefers to derive it from εἰσφάδ-ε, with assimilation of σ to *f*, through the forms εἰσφάδε, εἰσφάδε. It cannot be said, in the absence of clear evidence of such assimilation of σ *f*, that this is more satisfactory than the ordinary explanation.—οὕτως, sc. to destroy us.

650. ἐπὶ, *thereupon*, perhaps with the idea of suddenness often conveyed by ἐπιφαίνεσθαι in Herod. and Attic (see *Lex.*). Monro (*H. G.* § 197) takes it in the local sense, *the fight was lighted up all over*; but this seems less natural.

653. Antilochos is chosen as a friend of Achilles and a good runner, δ 202.

βῆ δ' ἵεναι ὥς τις τε λέων ἀπὸ μεσσαύλοιο,
 ὅς τ' ἐπεὶ ἄρ κε κάμησι κύνας τ' ἀνδράς τ' ἐρεθίζων,
 οἷ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι
 πάννυχoi ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων 660
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκοντες
 ἀντίον ἀτσοῦσι θρασειῶν ἀπὸ χειρῶν,
 καϊόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἧῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῶι·
 ὥς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος 665

658 *om.* R. || ἄρ κεκάμησι P Cant. and *ap.* An. : ἄρχεκάμησι Q. || κύνας τ' : κύνας H. 659-60 *om.* C⁸ Mor. Bar. 660. ἐκρήσσοντες G : ἀγρήσσοντες J. 661. ἰούνα *ap.* Eust. 662. ἀντίον Ar. DJQSU Mor. Vr. b : ἀντίοι Ω : ἀντίοι ἡ ἀντίον Eust. 664. τετιηότι JQ Lips. || ἐν ἄλλωι τετιμημένος ἄτορ A.

657-73 are rejected by Fick (reading βᾶ δ' ἀρα for πάντοτε in 674) and others, and are certainly open to many objections. The simile 659-64 is borrowed bodily from A 550-55 (q.v.). Here it is pointless, as Menelaos is not being driven back by his enemies, but is going of his own will at Aias' request. The following simile of the eagle is much more appropriate (674 ff.). 669-72 are very weak; it is a point of honour to rescue Patroklos; his amiability (*ἐρηλῆ*) is not in question; the idea apparently comes from Ψ 252, where the epithet *ἐνός* is admirable. Δειλοῖο is taken perhaps from Ψ 65, 105, 221, in each case of 'the ghost of poor Patroklos'; *δειλός* does not recur as an epithet except in these passages and Ψ 223, and in the phrase *δειλοῖσι βροτοῖσιν*. τις (670) seems hardly in place where only three persons are addressed. There is no doubt that the narrative is at once late and poor. It is just possible that it may have stood here from the first, as the context is not markedly superior; but it would be more comfortable to think that it is a later addition.

658. κε κάμησι or κεκάμησι? See on A 168. The two relatives ὅς τ' ἐπεὶ are followed by only one verb. The apodosis is indeed given by ἔβη in 664, but it is too far off to be felt as such. Similarly constructed sentences will be found in Σ 55, Ω 42. In considering them we must keep in view first, cases where *ἐπεὶ* alone is not succeeded by any apodosis, such as Z 333 (see the references there); as Schol. T (An. ?) on Σ 101 remarks, *εἰωθε τῶι ἐπεὶ μὴ ἐπαγαγεῖν ἀνταπόδοσιν*.

Secondly we have other sentences containing only one verb to two relatives, see note on *ἀς ὅποτε* Θ 230. The Epic poet, always intolerant of long subordinate clauses, seems to use his two relatives at the beginning to indicate the general drift of his sentence and then does not attempt to follow out the details. Here ὅς is the necessary copula introducing the working out of the simile, and ἐπεὶ proclaims that the clause headed by it is preliminary and does not contain the real comparison. Having thus announced its subordinate character, the clause can proceed in its (borrowed) development as though it had begun (as in A 548-49) without any parade of relatives. It is natural to compare ὥς *δτε* in similes; but there is an important difference in that the *δτε* is to all intents and purposes redundant—so far as can be seen ὥς *δτε* = ὥς, while *ἐπεὶ* has an essential function here and in Σ 55. But in Ω 42 the *ἐπεὶ* seems to have lost even this, and to be as otiose as *δτε*. It seems therefore that the frequent elliptical use of *ἐπεὶ* in independent sentences weakened the sense of the relative use till in connexion with another relative it came to be felt merely as a notice that its clause was secondary, so that we can translate by *first*; and finally, on the analogy of ὥς *δτε*, was regarded as part of a single relative phrase ὅς τ' ἐπεὶ = ὅς.—A few mss. omit 659-60 so that *ἰθύει* can be taken as the principal verb; but this is a mere copyist's error due to the fact that 658 and 660 both end in *-ίζων*.

ἦιε πόλλ' ἀέκων· περὶ γὰρ διέ μή μιν Ἀχαιοὶ
ἀργαλέον πρὸ φόβοιο ἔλωρ δῆιοισι λίποιεν.
πολλὰ δὲ Μηριόνηι τε καὶ Αἰάντεσσι ἐπέτελλεν·

“Αἶαντ' Ἀργείων ἡγήτορε Μηριόνη τε,

νῦν τις ἐνείηης Πατροκλῆος δειλοῖο

670

μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
ζωὸς ἑὼν· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”

ὥς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
πάντοσε παπταίνων ὥς τ' αἰετός, ὃν ῥά τέ φασιν

675

ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν,
ὃν τε καὶ ὑφ' ὅθ' ἔοντα πόδας ταχὺς οὐκ ἔλαθε πτώξ
θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ
ἔσσυτο καὶ τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν.

ὥς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαεινῷ
πάντοσε δινείσθην πολέων κατὰ ἔθνος ἑταίρων,
εἷ που Νέστορος υἱὸν ἔτι ζῶντα ἴδοιτο.

680

666. μή: καὶ P. 668. αἰάντεσσι κέλευε G. 670. πατρόκλειο QS. 671.
μάχμιος P (supr. μέλιχος man. rec.). 672. δ' αὖ G: γὰρ C. || κιχάνει.
κάλυψαι H. 673. ἐπέβη QR. 675. ἐπουρανίων J. || πετεαινῶν DJL Harl. a.
679. διοτρεφές H. 680. δινησέων H (supr. αὖ) L: δινησέων P (αὖ in ras.).
681. ἴδοιτο Ar. ACDQT Bar. fr. Mosc., γρ. Harl. a: ἴδωαι R: ἴδοιε P: ἴδοιο οὐ
ἀπὸ τῆς σχολῆς, Ω: ἴδοιτο ap. Schol. BLT.

667. πρὸ φόβοιο, a unique phrase, explained by Düntzer to mean 'forward in (on the path of) flight,' like πρὸ δόου Δ 382 (H. G. § 225, where the gen. is explained as partitive). But this cannot be considered satisfactory, as we should expect a verb of motion, not λίποιεν, and the transition is violent to 'having betaken themselves to flight.' It is commonly compared with Lat. *prae timore*; our own 'for fear' shews how closely the senses of *before* and *by reason of* are connected. It seems therefore necessary to recognize here a single instance of a very ancient use, which was entirely superseded in Greek by the use of other prepositions, primarily by the kindred πρὸς. The point of contact between the two is marked by πρὸ ἀνακτος Ω 734, 'before the face of a king,' where there is a distinct connotation of causation, so that πρὸς might grammatically have been used. The remarkable thing here is on this supposition the use of φόβοιο in place of a personal substantive.

671. ἐπίστατο is used of disposition, not of intellect, like εἰδέναι, see on 825.

672=478. But here nearly all mss. have κιχάνει.

677. ἀμφικόμῳ, here ἀμφι- has clearly been extended from the primitive sense *on both sides*, and means *all round*; see note on ἀμφιδόσεια, O 308. For κόμη used of foliage see ψ 195 ἀπέκοψα κόμην τανυφύλλου ἐλατῆς, and ὑψίκομος Ξ 398.

681. οὕτως Ἀρίσταρχος ἴδοιτο, τὰ ὅσσε δηλονότι Schol. A (Did.). "ἴδοιτο" τὰ ὅσσε· οἱ δὲ ἐνικῶς "ἴδοιτο," ἢ τὰ ὅσσεα ἴδοιτο . . οἱ δὲ ἀπὸ τῆς σχολῆς "ἴδοιτο" γράφουσιν, Schol. T. Of these three readings the last has most ms. support; the only reason against it is that it is obviously the simplest and easiest, and is therefore most likely to be an intentional alteration. ἴδοιτο has no ms. authority, and the only Homeric form is ἰδοίεα. The question remains as to the subject of ἴδοιτο. If we take it to be Menelaos we have a very harsh change from apostrophe to narrative; in II 584-86, 692-94, P 702-05 the transition is made with a fresh sentence, not in a subordinate clause. In the last instance it is further softened by the interposition of another subordinate subject in the

τὸν δὲ μάλ' αἶψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι.
 ἀγγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·
 "Ἄντιλοχ,' εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι 685
 λυγρῆς ἀγγελίης, ἥ μὴ ὤφελλε γενέσθαι.
 ἦδη μὲν σὲ καὶ αὐτὸν ὄτομαι εἰσορόωντα
 γινώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
 νίκη δὲ Τρώων πέφαται δ' ὄριστος Ἀχαιῶν
 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690
 ἀλλὰ σύ γ' αἶψ' Ἀχιλλῆϊ, θέων ἐπὶ νῆας Ἀχαιῶν,
 εἰπεῖν, αἶ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ."
 ὥς ἔφατ', Ἀντίλοχος δὲ κατέστνυγε μῦθον ἀκούσας.
 δὴν δέ μιν ἀφασίῃ ἐπέων λάβε, τῷ δέ οἱ ὅσσε 695
 δακρυόφι πλησθεν, θαλερῇ δέ οἱ ἔσχετο φωνή.
 ἀλλ' οὐδ' ὥς Μενελάου ἐφημοσύνης ἀμέλῃσε,

682. αἶψα νόησε P. 683. After this H adds ἐσπέσιον γάρ σφιν φόβον
 ἔμβαλε φοῖβος ἀπόλων (=118). 685. αἶ: αἶ AD: ἄρ P. || διοτρεφές GH.
 688. γιγνώσκαι LQ. 689. δὲ ἄριστος PR: δ' ἄριστος G Lips. Eust. (γρ.
 ὄριστος). 690-91 om. U^t. 692. αἰώσα Q Vr. A. 693. ἀτὰρ: ἐπεὶ L:
 αὐτὰρ J (τά γε erased) U. 695. ἀφασίῃ CDST (U p. ras.): ἀμφασίῃ Ω. ||
 λάβε: ἔλε R. 696. ἔσχετο Ar. ? (see Did. on δ 705): ἔχετο J.

relative clause. All this is in favour of making ὅσσε subject to ἴδοιτο, *thine eyes ranged . . . in hope to see*. This involves a slight personification of the eyes—the hope is of course Menelaos', not theirs—but under the circumstances this is hardly sensible.

686. Ἄ . . γενέσθαι, the message is put in place of its subject, by a natural condensation of thought. On μῆ cf. note on I 698; so Σ 19, θ 312 μὴ γείνασθαι ὀφελόν.

689. ὄριστος, Brandreth δς ἄριστος, P. Knight δχ' ἄριστος as usual: A 288.

692. εἰπεῖν, tell all this. We might make the clause αἶ κε . . . σαώσῃ the object, 'say to A., we hope he will save,' etc. Cf. H 375 τῶδ' εἰπόμεναι πυκνὸν ἔπος, αἶ κ' ἐθέλωσιν κ.τ.λ., with note. But this seems rather weak.

694. κατέστνυγε as usual in H. expresses horror, not loathing.

695. ἀφασίῃ, only here and in δ 704 where the couplet recurs. Most mss. read ἀμφασίῃ, but there is sufficient

authority for the text, both here and in δ 704. This is the only linguistically justifiable form, as there is no other instance of negative ἀν- before a consonant. The first syllable is lengthened by metrical necessity as in ἀθάνατος, and the insertion of the μ is evidently an emendation, perhaps on the supposed analogy of ἀμβροτος beside ἀβροτος (where the μ is of course part of the root).

696 = Ψ 397. δακρυόφι, the instrumental, a use which in this connexion was afterwards taken up by the gen. According to Did. on δ 705 Ar. wrote ἔσχετο in the sense *became*. This however makes nonsense, as θαλερῇ means 'big' or 'full'; and there can be no doubt that Ar. in fact read ἔσχετο as against the variant ἔσχετο, which occurs nowhere else. See Ludwig on δ 705, and on the other side Schulze in K. Z. xxix. 255. He connects θαλερῇ with θαλερός, and translates *his voice grew thick* (with sobs). In view of the other uses of the word this is highly improbable.

βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἐταίρωι
Λαοδόκωι, ὃς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

τὸν μὲν δάκρυ χέοντα πόδες φέρον ἐκ πολέμοιο 700

Πηλεΐδῃ Ἀχιλλῇ κακὸν ἔπος ἀγγελέοντα·

οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἤθελε θυμὸς
τειρομένοις ἐτάροισιν ἀμυνέμεν, ἐνθεν ἀπήλθεν

Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
ἀλλ' ὃ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνήκεν, 705

αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει,
στῇ δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηύδα·

“κείμεν μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,
ἐλθεῖν εἰς Ἀχιλλῆα πόδας ταχύν· οὐδέ μιν οἶω
νῦν ἰέναι, μάλα περ κεχολωμένον Ἔκτορι δίδωι· 710

οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρῶεσσι μάχοιτο.

ἡμεῖς δ' αὐτοὶ περ φραζόμεθα μῆτιν ἀρίστην,
ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ
Τρῶων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας· 715

“πάντα κατ' αἶσαν ἔειπες, ἀγακλεές ὦ Μενέλαε·

ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα
νεκρὸν αἰείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὅπισθε
νῶϊ μαχησόμεθα Τρῳασὶν τε καὶ Ἔκτορι δίδωι,

698. τὰ: τάχα P. 700. φέρον: ἔφερον P. 702. διοτρεφές H. ||
συμῶι S (surpr. ὅς). 705. ἀνῆκεν J Vr. A. 706. πάτροκλον Harl. a surpr.
707. δὲ παρ': δὲ μετ' Vr. A: δ' ἔρ' ἐπ' G. || θέων: κίων Vr. A. 710.
ἔκτορι δίδωι: ἀπείρωι A^m. 712. φύγωμεν CDHJQST. 718. ὀπίσσω G.

699. ἔστρεφε, was *wheeling round*, so as to follow all his movements.

703. ἐνθεν (at the place) *whence*. It would be easier to make it = ἀφ' ὧν (sc. ἐταίρων), but the use of the rel. adverb with a personal antecedent is harsh. In Ω 382 ἀνδρας ἐς ἀλλοδαπούς, ἵνα περ τάδε τοι σόα μύμνη it is not certain that ἵνα is local (see note). In γ 319 ἀλλοθεν εἰλήλουθεν, ἐκ τῶν ἀνθρώπων δθεν κ.τ.λ., ἀνθρώπων practically = *land*. The relative use of ἐνθεν is purely Odyssean (9 times) except here and Ω 597.

705. τοῖσιν, i.e. 'for their benefit': H.G. § 143.

709. οὐδέ = ἀλλ' οὐ, as often. Von Christ suggests as the original reading οὐδέ F' δῖω, and this is perhaps right, as the contracted δῖω is rare in H. The same alteration can be made in K 105,

Λ 763, Ω 727, but in E 252, I 315, O 298, T 71, T 362, Φ 533, Ψ 310, κ 193, the correction is not so easy (see Menrad, pp. 166-68, van L. *Ench.* § 292*).

712-13. See 634-35.

714. For φύγωμεν a good many mss. have φύγομεν—'utrumque recte' La R. But that is not the case; in the other instances of change of mood the verbs are separated by ἤ-ἤ, and not joined as here. Besides the opt. should present the wished-for but less likely alternative; here it would do exactly the opposite.

719. The trochaic caesura in the fourth foot is irregular: Τρῶεσσ' ἡδ' van L. The scholia note that the cyclic poets imitated this passage in describing the death of Achilles; Aias carries his body, Odysseus covers the retreat.

ἴσον θυμὸν ἔχοντες ὁμώνυμοι, οἳ τὸ πάρος περ 720
μῖνονμεν ὄξυν Ἄρηα παρ' ἀλλήλοισι μένοντες."

ὥς ἔφαθ', οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάξοντο
ἔνφιν μάλᾳ μεγάλως· ἐπὶ δ' ἔαχε λαὸς ὀπισθε 725
Τρωϊκός, ὥς εἶδοντο νέκυν αἵροντας Ἀχαιοῖς.
ἔθυσαν δὲ κύνεσσιν εὐικότες, οἳ τ' ἐπὶ κάρῳι
βλημένῳ ἀτῆσιν πρὸ κούρων θηρητήρων·

ἔως μὲν γάρ τε θέουσι διαρραῖσαι μεμαῶτες,
ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίξεται ἀλκὶ πεποιθώς,
ἄψ τ' ἀνεχώρησαν διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος.
ὥς Τρῶες εἴως μὲν ὁμιλαδὸν αἰὲν ἔποντο 730
νύσσοντες ξίφειν τε καὶ ἔγχεσιν ἀμφιγυνοῖσιν·
ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοῦς

721. μένοντες Aph. 724. εἶδοντο: εἶδον τὸν D²J (ἴδον) Q Harl. a¹: ἴδον G. || αἵροντας A Vr. d, Par. g: ἀείροντας Harl. a: ἔροντας U Par. e, Choitoboskos (Ez. Mag. 38. 17): ἔραντες J Eust. 726. ἀτῆουα PR. 727. εἴως HS. || διαρραῖσαι H (J surr.): διαράσαι Q: διαρραῖσαι J¹ (!). 728. δὴ ῥ': δοῦρ' G. || ἐλίξεται: ἀτίεται S. 729-61 lost in A: supplied by A. 729. ἄψ τ': ἄψ ACQS: ἄψ δ' H: αἰψά τ' PR. || δια δ' H. || ἄλλοι G: ἄλλο J. 731. νύσσοντες R.

721. For μένοντες Aph. read μένοντε, which probably implies that he had, ἔχοντε (ὁμωνύμῳ ὦ!) in the line before. Macrobius (*Sat.* v. xv. 13) quotes ἔχοντε ὁμώνυμοι, and the legitimate hiatus is of course in favour of this reading, which is adopted by Ahrens and others. For the present μῖνονμεν with πάρος compare A 553, Σ 386, Ψ 782, etc.

723. μάλᾳ μεγάλως, apparently *with very mighty effort*. Bothe's conj. μέγαν μεγάλως, on the analogy of κείτο μέγας μεγάλωσι II 776, is ingenious, but such a phrase is hardly one likely to have been corrupted.

724. αἵροντας, a form not elsewhere found in H. for ἀείροντας, though we have ἀρθεῖς N 63 (q.v.), ε 393. Various conjectures have been made, but none is plausible. In Brandreth's *ἔFιδον νέκυν ἀείροντας* neither -ῶν nor ἀ- can be defended. Brugmann defends αἶρω as = *Fairrow* from *Fr-jw*, while ἀείρω = *ā-Fer-jw* (see *Gr.* ii. § 712). But it is more probable that we have an Attic contraction in a late passage.

727. ἔως is scanned as a monosyllable only here in *Il.*, but five times in *Od.*, another instance of late contraction. Hence Brandreth conj. *τείος μὲν τε*, Nauck *τῆος* (rather *ῆος*) μὲν *βα*, though

the asyndeton does not seem very natural. For ἔως "*ἀντὶ τοῦ τέως*," as Nikanor says, the other instances are 730, M 141, N 143, O 277, β 148, γ 126—all with μὲν. The two uses are related as *ὅτε* and *ὅτέ*, and there is no reason for doubting the tradition.

728. ἐλίξεται, aor. subj., *whenever he turns*.

730-31 = O 277-78.

732. κατ' αὐτοῦς is not easy to explain; Monro compares *ἴκοντο κατὰ στρατόν* of a ship arriving 'off the camp,' A 484, but there the verb of motion to the point reached makes a great difference. See notes on N 737, O 384 κατὰ *τείχος*. The sense required is *over against*. This is nearly approached in π 159 *στη δὲ κατ' ἀντίθυρον κλισίῃς Ὀδυσῆϊ φανείσα*, where *στή* may be taken to imply motion. For exact parallels we must go to Attic; Aisch. *Septem* 505 *ἀνὴρ κατ' ἀνδρα τοῦτον ἠιρέθη*, Xen. *Hell.* iv. 2. 18 *οἱ μὲν Ἀθηναῖοι κατὰ Λακεδαιμονίους ἐγένοντο*. The weak use of αὐτοῦς also suggests late origin. It is perhaps possible, on the doubtful analogy of *σὺν αὐτῷ* (407), to explain κατ' αὐτοῦς as = *by themselves*, independently of any help, cf. *μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ*, A 271; but it would be a desperate resource.

σταίησαν, τῶν δὲ τρέπετο χρώς, οὐδέ τις ἔτλη
πρόσω αἴξας περὶ νεκροῦ δηρίσασθαι.

ὥς οἱ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735
νῆας ἔπι γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
ἄχριος ἥντε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
ἐν σέλαϊ μεγάλωι· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.
ὥς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν 740
ἄζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·
οἱ δ', ὥς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες
ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλῶεσσαν ἀταρπὸν
ἢ δοκὸν ἢ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶι σπενδόντεσσιν· 745
ὥς οἱ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὀπισθεν
Αἴαντ' ἰσχανέτην, ὥς τε πρὶν ἰσχνάνει ὕδωρ

733. τρέπετο (δ' ἐτρέπετο) HJQTU: τράπετο (δ' ἐτράπετο) Ω. 734.
δηρίσασθαι CDJQT Mor. Bar. Harl. a, fr. Mosc. Vr. b d A: δουρίσασθαι G:
δηρίσασθαι Ω. 735. γε μεμαῶτε AGS: γ' ἐμεμαῶτε P (L Lips. as text):
γ' ἐμεμαῶτες C. 736. πόλεμος JU. 740. ἀσπιστῶν T. 741. ὀρυμαγδός
CGHJPRU. 744. μέγα δόρυ C Vr. b. 746. ὥς οἱ γ': οἱ μὲν ἄρ' ἴνές,
Sch. T. || γ' ἐμεμαῶτε Ar. Ω: γε μεμαῶτε AGPSU: γ' ἐμεμαῶτες DJR.
747. ὥς περ PR.

733. *στáinca*, again a late form for the Homeric *στáien*. There is no similar instance in H.; *H.G.* § 83. *τρέπετο* *χρώς*, see N 279. We require the imperf., not the aor., of repeated action. For the rhythm see App. N § 3.

734. Notice the last syll. of *πρόσω* remaining long in the hiatus at the end of the first foot. *δηρίσασθαι*: see on II 756. Most mss. have the commoner *δηρίσασθαι*; the two forms occur together in θ 76-78.

735. *ἐμεμαῶτε*, see on N 785, and cf. 746, where the words are much better in place. Here they would naturally be taken to refer to the two Aiantes. The conjunction of dual and plur. is particularly harsh; but τῶ is quoted only from Heyne's unknown 'Vat.'

736. *τέτατο*, see on H 102; the ropes which govern the course of battle are pulled tight for them, so as to make the fight rage fiercely.

738. Cf. Φ 14 τὸ δὲ φλέγει ἀκάματον πῦρ ὄρμενον ἐξαίφνης. Here also *φλεγεῖ* may be transitive, though *πόλιν* is more

likely governed by *ἐπεσσύμενον*. *μινύθουσα* intrans., II 392.

739. *ἐπιβρέμει*, *roars upon*, or possibly *makes to roar*; the middle *βρέμεται* is commoner than the act., which may sometimes have had a transitive sense. P. Knight conj. *βρέμεται δ' ἐπὶ Fls*, Brandreth *βρέμεται δέ τε Fls*, Bentley *ἐπέβρεμε Fls*, but the imperf. has no place in a simile. See Φ 356 *καλετο δ' ἴς*. In a passage of this character we have no right to condemn the line for such an offence as a neglected F.

742. *ἀμφιβαλόντες*, lit. *pulling their strength on both sides of the beam*, 'into the work,' as we say; as though their strength were something with which they actually clasped the thing they had to pull. Cf. Ψ 97 *ἀμφιβαλόντε ἀλλήλους* = *embracing*. Others transl. 'clothing themselves with strength,' but in this sense only *ἀμφιβάλλομαι*, as we should expect, is found in H., and the use of the act. is not sufficiently established by Eur. *Andr.* 110 *δουλοῦσθαι στυγερὰν ἀμφιβαλοῦσα κάρα*.

ὑλήεις, πεδίοιο διαπρύσιον τετυχηώς,
 ὃς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησι
 πλάζων· οὐδέ τί μιν σθένει ῥήγνυσσι ῥέοντες·
 ὥς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἱ δ' ἄμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιδάδης καὶ φαίδιμος Ἴκτωρ.
 τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται ἡὲ κολοίων,
 οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῆισι φόνον φέρεי ὀρνίθεσσιν,

748. **ΤΕΤΥΧΗΩΣ** T (*supr.* κ), Herakleides *ap.* Eust.: **ΤΕΤΥΧΗΚΟΣ** PR Par. j (*supr.* ω): **ΤΕΤΥΧΗΚΩΣ** Ω. 751. **ΤΙ ΜΙΝ** (Ar. ?) AGJ Harl. a d, Par. a: **ΤΕ ΜΙΝ** Ω: **ΤΑ ΜΙΝ** Aph. (so Sch. T). 755. **ΝΕΦΟΣ**: **ΓΕΝΟΣ** H. 756. **ΚΕΚΛΗΓΟΤΕΣ** JPR Vr. A (κεκλήγοντες and κεκληγώτες Ar. διχῶς? Cf. M 125, II 430). 757. **ὃς τε**: **ὅς τις** R: **ὅς τις** PT (?): **ὅς τε** DG. || **σμικροῖα(ν)** Q Bar. Mor. Cant.: **μικροῖα** P: **μικρῆια** T? (ὅςμικρῆια). || **φέρει φόνον** P.

748. **ΤΕΤΥΧΗΩΣ**, though having very slight ms. support, is required by Homeric analogy in place of the vulg. **τετυχηώς**, as the κ of the perf. hardly ever appears in the participle. The only other words in which it is found are *βεβρωκώς*, *δεδαηκότες*, *ἀδηκότες* (H.G. § 26. 4); while we have *κεκμηώς* by *κέκμηκα*, *τεθνηώς* by *τέθνηκα*, and a number of forms like *κεκοτηώς*, etc. (H.G. § 22. 8). For the meaning of the word cf. κ 88 *ὃν πέρι πέτρῃ ἡλιβατος τετύχηκε*, *is to be found*, is there without man's interference. **διαπρύσιον** is elsewhere used only as an adv. of sound, *piercingly*. Here it seems to mean *in a continuous line*, without breaks, **πεδίοιο** being the ordinary local gen. The picture is evidently that of a natural barrier protecting a village or cultivated field behind it in time of flood.

751. **πλάζων**, driving out of their course, as A 59, B 132 etc. The correct accent is **ῥήγνυσσι**. It is really for *ῥήγνυντι*, an uncontracted form; and so we should read *ἴστασι*, *τίθεισι*, etc. *ῥήγνυσσι* was read by Ar., and is found in almost every place, as though contracted for *ῥήγνυνουσι*. Cf. H. G. § 87. 2.

755. **τῶν δέ** seems to stand for *οἱ δέ* by a sort of attraction to the case of *ψαρῶν*, as though to emphasize the comparison.

We may, however, understand *τῶν νέφος* on the analogy of *νέφος εἶπετο πεισῶν* Δ 274. Cf. II 66. Even so there is an anacoluthon. Notice the older form *ψαρῶν* beside the Ionic *ψήρες* in II 583. J. Schmidt explains the two forms as due to the original declension *ψήρ, ψᾶρός*, the nom. and oblique cases having been reduced to a common form in two different ways.

756. **κεκλήγοντες**, *constr. ad sensum* as though *ψᾶρες* . . *κολοιοί* had preceded. For the form see on II 430. **οὐλον**, a very obscure epithet as applied to a shout. There are three distinct words of this form: (1) *οὔλος*=*δλος* for *δλφος* (Skt. *sartas*), ρ 343, ω 118; (2) *οὔλος*=*woolly* (**folno-* conn. with *vellus*, etc.); (3) *οὔλος*=*δλος* (**δλο-* ?), *deadly*, B 6, Φ 536, etc. This division is established by Buttmann, *Lexil.* s.v., in an article which is still worth studying. He is probably right in referring the present passage to (3) in the sense *shrieking a cry of destruction*, as we speak of a death-shriek. Others refer it to (2), 'a confused, thick cry'; but 'a woolly cry,' as it would literally be, is by no means in the Epic style.

757. **σμικρῆια**, only here in H.; *μικρός* is found only in E 801, γ 296, the regular Epic word for *small* being *τιτθός*.

ὥς ἄρ' ὑπ' Αἰνεΐαι τε καὶ Ἑκτορι κούροι Ἀχαιῶν
 οὐλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.
 πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἄμφι τε τάφρον 760
 φευγόντων Δαναῶν, πολέμου δ' οὐ γίνετ' ἔρωή.

758. ὕπ': ἐπ' H. || αἰνεΐαν . . ἔκτορα T. 759. κεκληγότες PR Vr. A
 (cf. 756). 760. τεύχη U. || τάφρω(i) DJ. 761. γίνετ' L.

760. περὶ τ' ἄμφι τε, *around the circuit, and on both sides*, of the trench. The distinction, however, cannot be pushed too far, as it may be regarded merely as an instance of the compound prepositions which are not uncommon in H., e.g. ἄμφι περὶ Φ 10. See H. G.

§ 227. The couplet seems out of place here, as the fight never crosses the trench, and indeed does not approach it before Σ 150. It is perhaps only a tag to round off the end of a rhapsody in recitation.

761. ἔρωή, see on II 302.

INTRODUCTION

THE Eighteenth Book is on the whole remarkably free from internal difficulties, and, if taken by itself, is one of the most varied and interesting in the *Iliad*. It contains only two fairly clear interpolations, the Catalogue of the Nereids (38-49) and the colloquy of Zeus and Hera (356-68), neither of which has any organic relation to the story. Objections to a few other lines will be found in the notes (see particularly on 168, 200, 288, 300, 429, 591-92); but they are not such as to mar our admiration for the book. It is needless to dwell on such obvious beauties as the profound truth of Achilles' grief—note how he first receives the cruel blow in silence, and only breaks out with groans (33) and wails (35) after the less-afflicted slave-women have been roused to shrieks at the first word;—or the superbly dramatic action of the appearance at the trench; or the description of the Shield itself, which has served as a model for all later time. Some purists have ventured indeed to charge against the Shield a disproportionate length which offends against 'the laws of art'; but probably no one except Zenodotos has been hardy enough to say that the description would have been better left out. It is the business of the 'laws of art' to adapt themselves to great masterpieces like this.

When we come to the relation of this book to what precedes and follows, however, the question is by no means so simple. We have reached the focus of the disturbing force which we have recognized in the two preceding books—the *ὁπλοποιία* which led to the change of armour in Π and the consequent dislocation of P. But in P we found evidence towards the end of still further disturbance, and it is not strange therefore that the connexion of the two books should be imperfect. It is clear that the description of the bringing in of Patroklos' body in 148-64 knows nothing of P 722 ff., where the body is not dragged but carried. This however is a comparatively minor matter, and is due rather to an alteration of the latter part of P than to any fault of the author of Σ.

The main difficulty is in the relation of Σ to the Μῆνις. We traced the original work to the death of Patroklos (though with much expansion) at the end of Π, and a probable continuation in a brief account of fighting over his body in P. Now Σ as it stands clearly cannot be a continuation of the Μῆνις, for the wall and trench are inextricably involved in it, and we found the motive of much disturbance to Π and P in the desire to introduce the

idea of the *ὄπλοποιία*. We shall next find the *Μῆνις* in the sally of Achilles from the camp at the end of T. How was the gap filled up in the original story?

The answer to such a question must of course be purely hypothetical. But it is difficult to suppose that at least the bringing to Achilles the news of Patroklos' death did not belong to the tale from the first. How this may have been followed up we can hardly even guess—perhaps Achilles may at once have armed and attacked the Trojans, himself rescuing the body of Patroklos. The remains of the *Μῆνις* which we may possibly detect in the following books are not inconsistent with such a hypothesis.

If this is right, then we may suppose it possible that the author of Σ has worked up some of the old material which he has displaced. More than this we can hardly assume. Many attempts have been made to piece together out of the earlier part of the book a continuous narrative to bridge the gap in the *Μῆνις*. All of these (including my own) I now regard as quite unsatisfactory. It is wiser to recognize at once the existence of the gap and the impossibility of closing it up. There are however three pieces which may be from the original poem. These are (1) the opening, Antilochos brings the news to Achilles; (2) the bringing in of Patroklos' body, 149-64, 231-42; (3) the *Τρώων ἀγορά* and lament over Patroklos, 243-353. Of these the third has probably sustained serious interpolation; if it is condemned entirely, we shall have to do the same with part of Hector's monologue in X 100 ff., where there is clear reference to Polydamas' speech in 254 ff. It will be shown in the Introduction to X that this speech contains other difficulties which tend to the same conclusion. If it is retained, we must suppose that the Trojan assembly followed originally on a sally of Achilles, in which no trench or wall was named.

The critical questions connected with the Shield itself are dealt with in App. I.

ΙΛΙΑΔΟΣ C

ὄπλοποιτα.

ὥς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο,
 Ἀντίλοχος δ' Ἀχιλλῆϊ πόδας ταχὺς ἄγγελος ἦλθε.
 τὸν δ' εὔρε προπάρειθε νεῶν ὀρθοκραϊράων,
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμὸν·
 “ὦ μοι ἐγὼ, τί ταρ αὔτε κάρη κομόωντες Ἀχαιοὶ
 νηυσὶν ἔπι κλονέονται ἀτυζόμενοι πεδίῳ;
 μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῶι,
 ὥς ποτέ μοι μήτηρ διεπέφραδε καὶ μοι ἔειπε

5

1. δέμας πυρὸς: πυρὸς μένος H.
 τὰρ Bar. 7. ἐπικλονέουσι Cant.
 κήδεα HPQR. || οὐμοῦ PR.

4. τὰ: το Pap. i supr. 6. ταρ:
 8. τελέωα J (cf. Eust. τελέωα θεός). ||

1 = A 596; see also P 366. Here and in A the line is properly used to mark the beginning of a new episode.

3. ὀρθοκραϊράων, of ships, as T 344; used also in Θ 231, Σ 573 in the literal sense, of oxen. λέγει δὲ διὰ τὸ τὰς πρώρας καὶ πρύμνας ἀνατεράσθαι, ἐκ μεταφοράς τῶν βοῶν, Schol. A, rightly. The oldest Greek ships, before the introduction of the beaked prow, ran up into vertical ἀφλαστα or κόρνυμβα (see on I 241, O 717), which naturally suggested the comparison to a cow's horns. Cf. Helbig *H. E.* 157. The word, like *εὐκραιος* (*Hym. Merc.* 209, Aisch. *Supp.* 300) and *τανύκραιος*, both epithets of oxen, and *δικραιος* Πάν, must be referred to *κέρας*, while *ἡμύκραια*, Ar. *Thesm.* 227, evidently belongs to *κάρα*.

4. The hiatus at the end of the fifth foot can hardly be right. It is easy enough to read with Heyne τὸ . . . δ . . . τετελεσμένον (note the variant of Pap. ι), or with Bentley τετελεσμέν' ἄρ',

but the cause of the corruption is left unexplained; the tendency is always the exact opposite, viz. to remove the hiatus even where it is legitimate. For other cases see note on B 87. We may add the common πότνια Ἥρη (*Ἥβη* Δ 2); the α may have been originally long, but if so the length was completely forgotten before Homeric times, and survives only in this phrase, possibly a combination consecrated by antiquity and therefore superior to the ordinary rules of metre. There is some little ground for attributing similar primitive length to the α of the neut. plur., which would explain both this line and N 22; see *H. G.* § 374 (cf. § 382).

5. See note on A 403; and for ταρ (6) A 8.

8. For μῆ with subj. in a principal clause cf. A 26. οὐμῶι, locative as often; but the variant θυμοῦ may be right, cf. ξ 197 λέγων ἐμὰ κήδεα θυμοῦ.

Μυρμιδόνων τὸν ἄριστον ἔτι ζώνοντος ἐμεῖο
 χερσὶν ὑπο Τρώων λείψειν φάος ἡέλιιοι.
 ἢ μάλα δὴ τέθηκε Μενoitίου ἀλκιμος υἱός,
 σχέτλιος· ἢ τ' ἐκέλευον ἀπώσάμενον δήϊον πῦρ
 νῆας ἐπ' ἀψ ἰέναι, μηδ' "Ἐκτορι ἴφι μάχεσθαι."
 ἔως ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρ' αἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱὸς
 δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·
 "ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἢ μάλα λυγρῆς
 πύσεαι ἀγγελίης, ἢ μὴ ὠφέλλε γενέσθαι.
 κέϊται Πάτροκλος, νέκυος δὲ δὴ ἀμφιμάχονται
 γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος "Ἐκτωρ."
 ὥς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
 ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόνιν αἰθαλόεσσαν
 χεῦατο κακ' κεφαλῆς, χαρίεν δ' ἤισχυνε πρόσωπον·
 νεκταρέωι δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρην.

10-11 om. Rhianos Aph. 10. ἐμοῖο P Q. 12. δὴ om. H Q. 14. δψ ἐπὶ
 νῆας ἴκει Aph. Ar. HT: [δψ ἐπὶ ν]ῆας ἴκει Pap. κ. 18. πηλέος QR. 20.
 δὲ θαμνωμάχονται T. 21. αὐτὰρ U. 25. τέφρην J (so Hesych.; ἐκαθέζετο
 περὶ τὴν τέφραν).

10-11 were omitted by Rhianos and Aph., ὥς ἐπει οὐκ ἦν Μυρμιδῶν ὁ Πάτροκλος, Διοκρὴς γὰρ ἦν ἐξ Ὀποῦντος, Did. But for an oracle the prediction was sufficiently near the fact, and there must have been such an ambiguity or Achilles would not have doubted. Cf. also P 410, T 328. With the former passage there is a clear contradiction, see note there.

13. σχέτλιος, *headstrong*; cf. note on K 164, and Θ 361, X 41, μ 279. ἢ τ', and yet, although; H. G. § 338. Brandreth and van L. write ἢ F. See II 87.

14. νῆας ἐπ' δψ ἰέναι ἐν ἐνίαις φαύλως, says Did. But there is no obvious reason for preferring the reading of Ar., δψ ἐπὶ νῆας ἴκει, unless on the ground that it is more euphonic; compare the similar variety in Φ 535 αἶψα ἐπ' ἀψ θέμεναι. The doubts raised by van L. against the validity of the form ἴκειν (Ench. § 126) appear to me entirely fallacious. Note that ἴκει, given by Pap. κ, is not a mere blunder; reference to the App. Crit. on Φ 297 will shew that it is a genuine variant. It is, on the analogy of the later διδόναι etc., more

correct than ἰέναι: but the only Homeric forms are those in which -ναι (apart of course from -μεναι) is preceded by a long vowel or diphthong (δοῦναι etc.). On this ground van L. writes ἴκειναι for ἰέναι. ἴκειναι is in fact found on an inscription from Rhodes (παρίναι) and in a fragment of Machon (Ath. 580 c, ἐξίναί); and appears to have been not uncommon in the time of Phrynichos (Rutherford p. 65, see G. Meyer Gr. p. 667).

19. See P 686. 21=P 122, 22=P 591, 22-24=ω 315-17. It has been objected that κόνη αἰθαλόεσσα and τέφρην both imply ashes, while, as Achilles is outside his hut, he can only have had dust to throw upon his head. But as the hut is elsewhere regarded as a copy of the house, it will probably have had an altar to Ζεὺς Ἐρκείος in front; this would afford a supply of wood-ashes.

25. νεκταρέωι, probably εὐώδει, as fragrant spices were used to preserve garments. It has been thought that there may be an allusion to II 223, and that the cloak may be a present from Thetis, νεκτάρους implying divine origin; but this does not suit Γ 385, the only other passage where the epithet is found in H.

αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστί ταυνσθεὶς
 κείτο, φίλησι δὲ χερσὶ κόμην ἥισχυνε δαΐζων.
 δμῳαὶ δ' ἄς Ἀχιλεὺς ληΐσσατο Πάτροκλός τε
 θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε
 ἔδραμον ἄμφ' Ἀχιλῆα δαδφρονα, χερσὶ δὲ πᾶσαι 30
 στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἐκάστης.
 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστενε κυδάλμιον κῆρ·
 δαΐδῃ γὰρ μὴ λαιμὸν ἀποτμήξειε σιδήρῳ.
 σμερδαλέον δ' ὤμωξεν· ἄκουσε δὲ πότνια μήτηρ 35
 ἡμῆνη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι,
 κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δὲ μιν ἀμφαγέροντο,

27. φίλησι δέ: φίλῃν δέ τε Cant. || χερσὶν ἥισχυνε πρόσσωπον δαΐζων J.
 28. δ': γ Pap. ι'. 31. πεπλήγοντο Vr. A. || γυῖα ἐκάστης: φαίδμα γυῖα
 U (γρ. as text). || ἑκαστος Pap. ι'. 33. χαρος Pap. ι. 34. ἀποτμήξειε Zen. Ω:
 ἀπαμῆσει Ar. T. 35. σμερδαλέον S. 37-38 om. S. 37. τ': δ' Pap. ι. ||
 ἀμφαγέροντο J (γρ. ἀμφαγέροντο).

26. μέγας μεγαλωστί, cf. II 776.

29. ἀκηχέμεναι, a curious form beside ἀκαχήμενος. The accent is vouched for as Aeolic by Herod. on T 335. For the long vowel cf. ὀδ-ὠδισ-ται, ἐλ-ἤλα-ται, ἀρ-ηρο-μένος, ἐδ-ῆδ-οι. See note on ἀκηχέδαται, P 637.

34. Various reasons have been urged by Bentley and many others for rejecting this line. It introduces violent changes of subject in 33-35—ἔστενε Achilles, δαΐδῃ Antilochos, ἀποτμήξειε Achilles, ὤμωξεν Achilles. (Hence some ancient critics actually thought that Antilochos feared lest his own throat should be cut by Achilles; or that Achilles feared lest Hektor should cut off Patroklos' head!) It introduces the idea of suicide, which is elsewhere unknown in the *Iliad*, and in *Od.* is mentioned only in a very late passage, λ 277-78 (δ 539, κ 50 are only distant allusions). And it uses σιδήρος to mean sword or knife, again a late Odyssean use (see π 294), and implying a longer familiarity with the use of iron than the *Iliad* elsewhere admits (see note on Δ 123). To the first of these objections it may be replied that a similar series of abrupt changes occurs in H 186-89, to the last that a precisely similar use of σιδήρος is found in Ψ 30, cf. Δ 485; though weapons of iron are practically unknown to the *Iliad*, tools are not, and the word here and in Ψ 30 may be used of a knife. Still one would

be glad to think that Antilochos holds Achilles' hands in 34 out of affectionate sympathy, and that this is an explanatory line added by a man too dull to understand such an action.—The vulg. ἀποτμήξειε is simpler than Ar.'s ἀπαμῆσειε. The latter regularly means *to mow* or *reap* (551, Ω 451, ι 135, cf. Δ 67, T 223) and is used in φ 301 of *slicing* off ears and nose. In all these places it has α-. In Γ 359 (= H 253) διάμψε χιτῶνα it means *cut through*, and has α. ἀμῆσασθαι = *to collect* (Ω 165, ε 482, ι 247) is presumably a different word altogether (conn. with ἀμα?). And the distinct variation in sense combined with that of quantity makes it tempting to separate διάμψε from ἀμῶ. In that case ἀπαμῆσειε would be inappropriate here, for *shear off*, however applicable to corn and ears, could hardly be applied to the throat. But if it be only a derivative of *cut* appearing in διάμψε, it will be synonymous with ἀποτμήξειε, and admissible. But then the difference of quantity is hard to get over; Schulze's attempt to explain it (Q. E. p. 365 n.) is wholly unacceptable. At best it might be the result of a confusion of ἀμῆσαι and ἀμῆσασθαι. For ἀνο- meaning *apart*, not *off*, see II 390. δαΐδῃ, plpf. as in Ω 358; ἔδδῃ van L., ἔδδῃ Brandreth as aor. (comparing εἶδῃ· ἐφοβεῖτο, Hesych.); so δῖε = δῖῃ E 566 etc.

36 = Δ 358; see also note on 141.

πᾶσαι ὅσαι κατὰ βένθος ἄλως Νηρηίδες ἦσαν.
 ἔνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,
 Νησαίη Σπειώ τε Θόη θ' Ἀλή τε βοῶπις, 40
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
 καὶ Μελίτη καὶ Ἰαίρα καὶ Ἀμφιθόη καὶ Ἀγαυή,
 Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρίς καὶ Πανόπη καὶ Ἀγκλειτὴ Γαλάτεια, 45
 Νημερτής τε καὶ Ἀψευδής καὶ Καλλιάνασσα·
 ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
 Μαίρα καὶ Ὀρείθυια ἐνπλόκαμός τ' Ἀμάθυια,
 ἀλλαὶ θ' αἱ κατὰ βένθος ἄλως Νηρηίδες ἦσαν.
 τῶν δὲ καὶ ἀργύφεον πλήτο σπείος· αἱ δ' ἅμα πᾶσαι 50
 στήθεα πεπλήγοντο, Θέτις δ' ἐξήρχε γόοιο·
 “κλῦτε, κασίγνηται Νηρηίδες, ὅφρ' ἐὺ πᾶσαι
 εἶδεντ' ἀκούουσαι ὅσ' ἐμῶι ἐνὶ κήδεα θυμῶι.
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια,
 ἦ τ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55
 ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶι ἀλωῆς,

39-49 *ad. Zen. Ar.* : ὁ δὲ Καλλίστρατος οὐδὲ ἐν τῇ Ἀργολικῇ φησὶν αὐτοὺς φέρεσθαι. *Did.* : the lines are marked with obelos in T as well as A. 39. ἄρα ἦν P U Pap. ι, Sch. X (γρ. ἄρ ἔην). || ΓΛΑΥΚΗ ΤΕ : ΓΛΑΥΚΕΙΑ P. 40. Some read σοῖ (adj.) σαλίη τε (with Hes. *Theog.* 245) Sch. A. 47 *om.* J. || ἐ]νεόρα μν Pap. ι. 48. ἀμώσασα GH : ἀμωύσασα Q. 52. κασίγνητοι HPR. 53. ἔνι : ἐπὶ Aph.

39-49. ὁ τῶν Νηρηίδων χορὸς προσηθέηται καὶ παρὰ Ζηνοδότῳ ὡς Ἡσιόδειον ἔχον χαρακτήρα. "Ὁμηρος γὰρ κατὰ τὸ κοινὸν Μούσας λέγει καὶ Εἰλειθυίας ἀλλ' οὐκ ὀνόματα, *Did.* There can be no doubt that this judgment is right; the names seem to be selected from the longer list in Hesiod *Theog.* 243 ff. The repetition of the greater part of 38 in 49 as a 'catchword' is a familiar sign of interpolation.

50. καὶ 'belongs to the whole clause, as in τοῖσι δὲ καὶ μετέπειτα,' *Monro*. But in the latter phrase it introduces a fresh step, *moreover*. Here it seems meaningless; we should perhaps read τῶν with *Menrad* and *Fick*.

54. δυσαριστοτόκεια, ἐπὶ κακῶι τὸν ἀριστὸν τετοκυῖα, ὡς ἂν τις εἴποι ἐπὶ δυστυχίᾳ εἰτεκνος, *Schol. A.* Cf. A 414.

55. The construction of this sentence is rather involved, though the sense is clear enough. It begins as though ἦ τε

were at once to receive its verb—as the sentence stands οὐχ ὑποδέχομαι (59). But in the course of utterance this is expanded; ὁ δ' ἀνέδραμεν is added as though τέκον were the principal verb of the sentence, and thus the whole is resumed in a new principal sentence in two clauses, antithetical in form (τὸν μὲν . . τὸν δέ), though the objects are identical and only the verbs are contrasted. For all practical purposes ἐπεὶ is redundant, and the sentence would be clear if it were omitted. The structure is thus exactly the same as in P 658, where it is discussed at length.

56. ἀνέδραμεν, a familiar metaphor of a growing shoot in English also; so *Odysseus* says of *Nausikaa* Δήλωι δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῶι φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα, § 162, and P 53 ff., § 175 τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ ἴσον.

57. γουνῶι ἀλωῆς, see on I 534.

νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
 Τρωσὶ μαχρσόμενον, τὸν δ' οὐχ ὑποδέξομαι αὐτὶς
 οἴκαδε νοστήσαντα δόμον Πηληϊὸν εἶσω.

60

ὄφρα δέ μοι ζῶει καὶ ὄρῃ φάος ἡελίοιο,
 ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰούσα.
 ἀλλ' εἰμ', ὄφρα ἴδωμι φίλον τέκος, ἡδ' ἐπακούσω
 ὅττι μιν ἔκετο πένθος ἀπὸ πτολέμοιο μένοντα."

ὥς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ

65

δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
 ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἔκοντο,
 ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
 Μυρμιδόνων εἶρυντο νέες ταχὺν ἀμφ' Ἀχιλλῆα.

τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ,

70

ὄξυν δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

"τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;

ἐξαύδα, μὴ κεῖθε. τὰ μὲν δὴ τοι τετέλεσται

ἐκ Διός, ὥς ἄρα δὴ πρὶν γ' εὐχεο χεῖρας ἀνασχών,

75

πάντας ἐπὶ πρύμνησιν ἀλήμεναι υἱας Ἀχαιῶν

σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα."

- 59-60 *om.* Q. 59. αὖθις C. 61. ζώ(ι)μ(ι) CJT. 62. χραϊσμῆσαι J. ||
 ἰούσα: δλεσρον H. 63. ἴδωμι DU Pap. ¹ (αἰδωμι *man.* 1): ἴδωμαι GH:
 ἴδω J: ἴδωμι Ω (incl. A). 64. μιν Pap. ¹. 66. σφισι: σφι PR. 68.
 ἀκτὴν δ' J. || εἰσανέβαινον A (γρ. εἰς ἀνέβαινον). 70. δὲ βαρὺ: δ' ἐν ἄρα J.
 71. ἄλος Cant. Par. a (*supr.* οιο) f g¹ and ap. Eust.: ἄλο Par. e. 72. ῥ' *om.* Vr. d.
 73. σε: σευ S. 74. νόω ἴνα εἴδομεν ἔμφω J (γρ. τὰ μὲν δὴ τοι τετέλεσται).
 75. ὥς: ὦ(ι) L (P p. ras.) S. 77. ἐπιδευομένους P. || τ' *om.* D. || αεκήλια
 μετρα Pap. ¹.

58. *νηυσίν*, sociative, *with the fleet*.
ἐπιπροέηκα, the *ἐπι-* seems to imply
 'against the foe.' We can hardly read
νηυσὶν ἐπι πρ., *sent forth upon the ships*;
 for in this sense only *σύν* and *ἐν* are
 used; *ἐπὶ νηυσὶν* always means *at* or
towards the ships drawn up at the Greek
 camp; see P 708.

60. The scholia remark here and else-
 where that H. does not know the later
 legend which made Thetis leave the
 house of Peleus soon after the marriage.

63. ἴδωμι, see on A 549.

68. Cf. Ω 97; possibly Ar. read
ἐξανέβαινον here. *ἐπισχερώ*, A 668.
σπαιαί is predicate, not epithet, as is
 shown by its place (N 611); *were drawn*
up in close lines.

72. ῥ', F' Brandreth, rightly; cf. κ 418
 καὶ μ' ὀλοφυρόμενοι κ.τ.λ.

73-74 are adapted from A 362-63;
 75, see on II 236: 76 on A 409, Ξ 32.

77. ἀεκήλια, *ἀπ. λεγόμενον*, and ex-
 plained by Ar. from *ἐκηλος, ὁλον ταραχώδη*,
ἐφ' οἷς οὐχ ὁλόν τε ἡσυχάζειν, 'things not
 of peace and quietness,' or from *ἀέκητι*,
ἀκούσια, ἀ οὐκ ἂν τις ἐκὼν πάσθαι. Neither
 of these is plausible, and the word can
 hardly be separated from *αἰκέλιος*,
unseemly (Ξ 84 and *Od.*, cf. *αἰκέα ἔργα*
 X 395, Ω 733). The only way in which
 they can be brought together is by
 assuming them both to come from *ἀφί-*
κέλιος, with lengthening of two different
 syllables from metrical necessity (cf.
μαχειόμενος—μαχεύμενος, App. D, A. 1).

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “μήτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·
 ἀλλὰ τί μοι τῶν ἥδος; ἐπεὶ φίλος ὤλεθ’ ἐταῖρος 80
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ’ Ἔκτωρ
 δηιώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,
 καλὰ· τὰ μὲν Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα 85
 ἡματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ.
 αἰθ’ ὄφελος σὺ μὲν αὖθι μετ’ ἀθανάτης ἀλγίσσι
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
 νῦν δ’, ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὐτὶς 90
 οἶκαδε νοστήσαντ’, ἐπεὶ οὐδ’ ἐμὲ θυμὸς ἄνωγε
 ζῶειν οὐδ’ ἀνδρесси μετέμμεναι, αἶ κε μὴ Ἔκτωρ
 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσει,
 Πατρόκλοιο δ’ ἔλωρα Μενoitιάδα’ ἀποτίσῃ.”
 τὸν δ’ αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
 “ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἳ ἀγορεύεις· 95
 αὐτίκα γάρ τοι ἔπειτα μεθ’ Ἐκτορα πτόμος ἐτοῖμος.”
 τὴν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “αὐτίκα τεθναίνην, ἐπεὶ οὐκ ἄρ’ ἔμελλον ἐταίρωι

80. φίλον ὦλες' ἐταῖρον Vr. A. 81. πάτροκλον Vr. A. 83. ἀπέθηκε R:
 τινὲς ἀπέλυσε Sch. T. 86. αἰθ' ACDQ: ὥς (ὥς) Ω, A^m. 89. τὸν δ' J. ||
 ὑποδέξαι J (supr. n over ai). || αὖθις CDGJ. 90. ἀνώγει CDQ Bar. Mor. Vr. b, A. ||
 92. τυπεὶς: δαυεῖς L. 93. μενοitiάδα': μενοitiάδαο AS: μενοitiάδαω Ω. ||
 ἀποτίσῃ H. 94. ἐν ἄλλωι τὸν δ' κωιδετ' ἔπειτα A. || αὖθις Par. c d g. || ὅστις:
 ὅςτα Par. d. 95. θάτοι Q. 97. τὴν δ' αὖτε προσέειπε ποδάρκης δῖος ἀχιλλεύς
 Aischines *Timarch.* § 150.

In that case the correct form would be *ἀκείλιος*.

80. ἴδος, see on A 318.

83. πελώρια, see note on K 439.

88. The connexion of thought here depends on the light in which we regard the word εἴη. If it is really an opt. we must supply an ellipse after νῦν δέ, 'As it is, they wedded thee to a mortal only that,' etc. τὼν will then be a relative. If, however, εἴη is for εἴη, a subjunctive (for which see note on H 340), we obtain a rather simpler thought, τὼν being taken anaphorically, 'As it is, that grief may be thine for thy lost son, him shalt thou not receive back again,' etc.

91. ἀνδρесси μετέμμεναι adds to the physical idea of ζῶειν the ethical 'play my part among men'; cf. A 762, N 461 (Hentze).

92. πρῶτος, in the first place, above all other considerations. Cf. II 861.

93. ἔλωρα in plur. only here (but ἐλώρια A 4). The singular is always used in a concrete sense, an *object of prey*, generally to wild beasts or dogs, but in ν 208 to robbers. Here it must be abstract, *pay (the penalty) for his preying upon P.*, ὑπὲρ ὧν ἐλκευσεν ἱν' ἀνθελκευσθῇ, Schol. B. Μενoitιάδα' is our way of writing what the MSS. give as Μενoitιάδαο, ἐκ πᾶθρου. Cf. Φ 86.

95. οἳ ἀγορεύεις, else only an Odyssean phrase; δ 611, etc. It is our vernacular 'from what you say.'

98. αὐτίκα, his mother's word taken up and repeated with emphasis. ἄρ' ἔμελλον, we ought probably to read ἀρα μελλον for the rhythm, as the text

κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
ἔφθιτ', ἐμείῳ δὲ δῆσεν ἄρῳ ἀλκτῆρα γενέσθαι. 100
νῦν δ', ἐπεὶ οὐ νέομαί γε φίλῃν ἐς πατρίδα γαῖαν,
οὐδέ τι Πατρόκλῳ γενόμεν φάος οὐδ' ἐτάροισι
τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἔκτορι δίδωι,
ἀλλ' ἡμαί παρὰ νηυσὶν ἐτάσιον ἄχθος ἀρούρης, 105
τοῖος ἔων ὅλος οὐ τις Ἀχαιῶν χαλκοχιτώνων,
ἐν πολέμῳ, ἀγορήῃ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,

99. ὁ μὲν κ.τ.λ.: ὁ μοι πολὺ φίλτατος ἔσκεν Aischines *ibid.* 100. ἐμοῖο GP. Ἰ
ἄρῳ Ar. A *supr.*, γρ. Par. a: ἄρῳ αἰ εἰκαυότεραι, Ω. 101. δ' om. G. 104.
μηυὶ κορωνίσιν ἄχος Plato *Apol.* 28 D. 105. ὅλος om. P. 107. ἔκ τ':
καὶ Aristotle *Eth. Eud.* vii. 1.

introduces the forbidden caesura into the fourth foot. Achilles says, *Let me die at once, since it was not my lot to succour my comrade as he fell*; it was his fault that he was not at hand in the hour of need (οὐ γενόμεν φάος 102), and he will gladly expiate it by his death. Platt (*J. P.* xxi. 41) translates, 'Then may I die immediately after, since otherwise it appears I was not destined to have avenged Patroclus.' But the pres. part. κτεινομένῳ shews that there can be no idea of avenging subsequently in ἐπαμῦναι. This famous passage was much quoted in ancient times, notably by Plato *Apol.* 28 c. For Aischines see App. Crit.

100. Θᾶσεν is undoubtedly a wrong form, unknown to Attic as well as to H. The verb occurs elsewhere in H. only with the stem *δεν-*, and always in the mid. except i. [483] 540 τυτθὸν ἐδέυσεν, *iust misseil.* Thiersch and Döds. emend ἐμεῦ δ' ἐδέ(φ)σεν, others ἐδεύε', Menrad ἐδευεν. Why not ἐδευσεν? The root is *δεν-* (of which the prefix *δω-* perhaps shews the weak form; Schulze *Q. E.* p. 62). The regular Epic aor. of this is ἐδεύσα for ἐδευσσα, and the change to δέω in Attic, the *υ* becoming a semi-vowel and falling out, is equally in order. The form δῆσεν is merely a mistaken attempt to assimilate the unfamiliar form to ἐδέσεν, on the supposed analogy of the entirely unconnected δέω *to bind* (root *δε-*). ἄρῳ, see notes on M 834, Z 485. Parmeniskos is said to have read Ἀρης, and explained ὁ πόλεμος τὴν ἐμὴν ἀφελόμενος πανοπλίαν ἐδήσεν,

ἐνεπρόδιδέ, μου τὴν ἑξοδον, ὥστε ἀλκτῆρα μὴ γενέσθαι Πατρόκλου (!).

101 = Ψ 150. Νῦν δέ, the verb is forgotten in the course of the following parenthetical clauses, and the thought is only resumed in 114, Νῦν δ' εἴμι, ὥσπερ εἰς ὑπόμνησιν τῆς ἀρχῆς ἦν παραλιπὼν παρεξέβη Nikanor. *δτι εἰωθε τῶν ἐπεὶ μὴ ἐπαγαγεῖν ἀνταπόδοσιν* Sch. T (An. ?), evidently in reference to 55 above and the passages there quoted.

104. A comparison of *υ* 379, αὐτῷ ἄχθος ἀρούρης, suggests that ἐτάσιον is to be taken as an adverb rather than an epithet.

105. ἀλαῶν, φασί, καὶ φορτικὸς. *ῥητέον δὲ ὅτι ἔθος ἦν πᾶσιν ἑαυτοὺς ἐπαινέειν* Schol. A. So A 244 Achilles calls himself *ἀριστον Ἀχαιῶν*, and cf. note on H 75. P. Knight and Heyne reject 105-06; so also Fick, on the ground that the scansion of ὅλος as a pyrrhic is not Homeric. (See, however, on N 275; Brandreth conj. *ὥς*.) The objection from the poetical point of view is evidently to 106 rather than 105; the correction of the preceding line is needless, and not like the character of Achilles.

107. ὥς with opt. is used to express a wish = *utinam* also in X 286, and perhaps ρ 243, φ 201; cf. also Z 281. It is to be connected not with ὥς in wishes, 'in like manner' (e.g. Z 142, Ψ 91, α 47), but with the common ὥς *ὁφελον* as an exclamative, 'how!' Aristotle (*Eth. Eud.* vii. 1) tells us that Herakleitos, having founded his physical theory on *εἰς*, blamed Homer for this wish, which, if fulfilled, would bring all things to confusion.

καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
 ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένιοι
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥτε καπνός· 110
 ὥς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·
 νῦν δ' εἰμ', ὄφρα φίλης κεφαλῆς ὀλετήρα κιχέω
 "Ἐκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ 115
 Ζεὺς ἐθέλῃ τελέσαι ἥδ' ἀθάνατοι θεοὶ ἄλλοι.
 οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα,
 ὅς περ φίλτατος ἔσκε Διὶ Κρονίωνι ἀνακτι,
 ἀλλὰ ἐμοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἡρῆς·
 ὥς καὶ ἐγὼν, εἰ δὴ μοι ὁμοίη μοῖρα τέτυκται, 120
 κείσομ', ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων
 ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων

108. περ: τε J. 109. μέλιτος γλυκίων J. 110. ἀέξεται J. 112.
 προτετύκται, R. 116. ἐθέλοι C². || ἡδ': ἡτ' Pap. d': καὶ Bar. Mor. Vr. A.
 117. (Second) οὐδὲ om. PQ. 118. περ: κε Q: κεν Porph. on Z 488. 119.
 μοῖρα δάμασσε GPR Syr. 120. ἐγὼ J. 122. δαρδανίων PR.

109. καταλειβομένιοι perhaps alludes to wild honey trickling down a tree, as in the familiar story of Jonathan and the honey in the wood which 'dropped,' 1 Sam. xiv. 26.

110. As smoke from a very small fire will fill all the house, so anger from a small beginning fills men's hearts.

112. See II 60, T 65.

115-16 = X 365-66. δέχομαι, I will accept (willingly).

117. The first οὐδέ belongs as usual to the whole sentence, which is thus brought into connexion with what precedes, while the second belongs to βίη Ἡρ.; 'for neither did even the mighty H.,' etc. βίη . . . δέ, cf. A 690. It will be seen that legend as yet knows nothing of the apotheosis of Herakles, which appears first in λ 602-04.

120. ὁμοίη, the same fate, as we are of the same divine origin. Some commentators have found a quite needless difficulty in this, and have proposed to explain ὁμοίη as 'the common fate,' on the very uncertain analogy of ὁμοῖος πόλεμος, or to read ὁλοίη (Nauck). This is not to be approved.

121. κείσομαι in pregnant sense I shall lie idle, 178, B 688, I 556 and elsewhere.

122. βαθυκόλπων recurs in H. only in 339 and Ω 215. Compare I 594 with note; the word seems to be almost identical in sense with βαθύσωνος there. The κόλπος is either the bosom itself or more commonly the upper part of the peplos which covers it and hangs in a deep fold over the girdle, see X 80 and App. G § 5. The epithet happens like βαθύσωνος to be used only of Trojan women, from which Ar., followed by many modern archaeologists, supposed it to mean some non-Hellenic form of dress. But such national differences are almost unknown to H., see note on II 419. Later poets know nothing of any such restriction; see *Hymn. Cer.* 5 (of the Okeanides), *Ven.* 257 (the nymphs), Aisch. *Sept.* 864 (Antigone and Ismene). Pindar uses it only of the deep-bosomed earth. One may suspect that Ar. took this view in order to strike a blow at Zen.'s reading of B 484 μούσαι Ὀλυμπιάδες βαθύκολποι.

123. χείρεσσ' ἀμφοτέρησι van L. on account of the harsh rhythm; cf. M 382.

δάκρυ' ὁμορξαμένην ἀδινὸν στοναχῆσαι ἐφείην·
 γνοίεν δ' ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπauμαι. 125
 μηδὲ μ' ἔρυκε μάχης φιλέουσά περ· οὐδὲ με πείσεις."
 τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 "ναὶ δὴ ταῦτά γε, τέκνον· ἐτήτυμον οὐ κακὸν ἐστὶ
 τειρομένοις ἐτάροισιν ἀμυνέμεν αἶπὺν δλεθρον·
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἔκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδὲ ἔ φημι
 δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.

124. ἀδινά (A *supr.*) T Pap. i, Par. a¹ f and *ap.* Did. || στοναχῆσαι G. 125. γνοίην JU. || ΔΗ ΔΗΡΟΝ: ΔΗΡΟΝ CQR: ΔΗΡΟΝ ΔΗ L. || ΠΕΠΑΥΜΗΝ S Harl. a, Vr. d A. 126. ΠΕΡ: ΜΕ J. 127. ΤΟΝ Δ' ΑΠΑΜΕΙΒΕΤ' Vr. A. || ΘΕΑ om. J. || ΟΤΙΣ ΚΑΤΑ-ΔΑΚΡΥΧΕΟΥΣΑ Pap. i. 128. ΤΟΥΤΟ DJ (P *supr.*) RS Par. a e f, γρ. U³ Eust. || ΓΕ om. DJQ. 132 om. Pap. i'. 133. ΑΠΑΓΛΑΙΕΙΣΘΑΙ PR. || ΦΟΒΟΣ H (*supr.* N): ΦΟΒΟΣ J.

124. ἀδινόν, see on B 87; the variant δδινά is more usual in similar phrases. The application of the word to grief is peculiar to *Od.* and the later books of *Il.*

125. γνοίεν, a wish, like the preceding optatives. But it expresses the result of the main wish which precedes it, and so becomes almost final, *in order that they may know.* ΔΗΡΟΝ, fifteen days at most, according to the present chronology of the *Iliad*; but as Schol. A remarks μία ἡμέρα Ἀχιλλεὶ πολὺ ἦν ἀφροσύνη.

128. ναὶ δὴ ταῦτά γε, *yes, as thou sayest.* ταῦτα as usual refers to the person addressed; it is used as a sort of exclamation without any strict construction. This was probably a familiar phrase, virtually equivalent to 'yes,' and only strengthened by ναὶ δὴ. In this use it is found in Attic comedy; e.g. Aristoph. *Pax* 276, *Vesp.* 142 ταῦτ' ὦ δεσπότη, 'yes, sir!' *Eq.* 111 ΔΗΜ. τοὺς χρησμούς ταχὺ κλέψας ἐνεγκε . . . ΝΙΚ. ταῦτ'. *Ach.* 815 ταῦτα δὴ. *Vesp.* 1008 ταῦτά νυν, 'very well.' The full and formal phrase would be ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν εἴπες, but the mother can use the contractions of every-day life. ἐτήτυμον is an adv., *verily it is not ill to save* etc.—Various other readings and punctuations have been adopted, and the line has given much trouble. Ahrens writes ἐτήτυμα, *thy words are true*, supposing the alteration to the sing. to arise from the desire

to avoid the legitimate hiatus. Whether the change would be likely at such serious cost to the intelligibility of the words is, however, very doubtful. Cobet reads τοῦτο, with some ms. support, but this looks like an emendation made in order to simplify the construction. Nikanor at all events read the passage as in the text, and mentions no variant. He says we may either put a stop after ἐτήτυμον, and assume an ellipse of ἐστίν, regarding ἐτήτυμον as an adverb, ταῦτα ἀληθῶς ἐστίν: or we may join ἐτήτυμον κακόν, *these things are no real ill* (!): or again omitting the stop we may take ἐτήτυμον as adv., *these things are verily not an ill matter.* Of these the first is just possible; ἐτήτυμον is commonly used as an adv., A 558, N 111, δ 157, and in the common Odyssean phrase τοῦτ' ἀγόρευσον ἐτήτυμον (seven times). For an adv. used as a predicate with ellipse of ἐστίν cf. on A 416. But the constr. is still very harsh. The third alternative is better; but the best resource, if the explanation first given be not accepted, is to regard ἐτήτυμον not as an adv., but as a substantival neuter, just as B 204 οὐκ ἀγαθὸν πολυκορανίη, and cf. E 125 τὰ δὲ μέλλετ' ἀκούμεν, εἰ ἐτέον περ. ἐτέον and ἐτήτυμον both mean 'the truth.' (See Kühner *Gram.* ii. 53, with the quotations from Plato there given, *Parm.* 160 A ταῦτα δὲ ἀδύνατον ἐφάνη, *Soph.* 252 E τὰ γε δύο ἀδύνατον εὐρέσθαι.)

- ἀλλὰ σὺ μὲν μή πω καταδύσειο μῶλον Ἄρηος,
πρὶν γ' ἐμέ δεῦρ' ἐλθούσαν ἐν ὀφθαλμοῖσιν ἰδῆαι· 135
ἧῳθεν γὰρ νεῦμαι ἅμ' ἡελίῳ ἀνιόντι
τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος."
ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱος ἐοῖο,
καὶ στρεφθεῖς ἀλίησι κασιγνήτησι μετηῦδα·
"ὕμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον 140
ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἱ κ' ἐθέλησιν
υἱὲ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανώνοντα."
ὥς ἔφαθ', αἱ δ' ὑπὸ κύμα θαλάσσης αὐτίκ' ἔδυσαν. 145
ἡ δ' αὐτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
ῥῖεν, ὅφρα φίλῳ παιδί κλυτὰ τεύχε' ἐνέικαι.
τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
θεσπεσίῳ ἀλαλητῶι ὑφ' Ἑκτορος ἀνδροφόνουιο
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150
οὐδέ κε Πάτροκλόν περ ἐυκνήμιδες Ἀχαιοὶ

136 *om.* D^t. || ἥῳ PR. || ἀνιόντι: καταδύντι D^m. 138. ἐῖος (ἐῖος) DHJ
Pap. 1, Syr., ἐν ἄλλῳ A. 139. κασιγνήτοισι P. || προσῦδα J. 141. τε: γε D.
142. ἀγορεύσαι Zen. 143. αἱ κε ἐελίσει Vr. b d. 144. υἱὲ H: υἱεῖ Ω. ||
πανφανώνοντα R. 146. δ' αὐτ': μὲν αρ' Syr. 147. νῆαι μιν Syr. ||
ἐνέικαι(i) PRU Harl. a, Vr. b A, Bar.: ἐνέικαι J: ἐνέικαι DG (T syr.). 149-50
om. H^t: 149-51 *om.* fr. Mosc. 150. ἱκέσων Vr. d. 151. οὐδέ κε: ἐν ἄλλῳ
οὐδ' ἄρα A.

134. For the very rare use of the aor. imper. with μή see *H. G.* §§ 278, 328, and Δ 410.

136. The contracted form νεῦμαι is suspicious, νεῖσθαι o 88 being the only other instance where the diphthong is *in arsi* and cannot be resolved. Nauck conj. ῥῳθεν νέομαι γάρ, but γάρ occupies the third place only when preceded by μέν, περ, τε, and once (Δ 700) by a preposition with its case (Bekker *H. B.* i. 286. 28: Fick suggests that the colon might be put after ῥῳθεν instead of after ἰδῆαι). Menrad conj. νίσσομ', which is better; the change may have been made to avoid the unusual elision of -αι (cf. O 110, Σ 194).

138. πάλιν, with gen., *back from*, as η 143, T 439, cf. τείχεος ἄψ ὥσασθαι M 420.

141. ὀψόμεναί, i.e. *to visit*, as in English; Σ 200, etc. Pausanias quotes this and the preceding line (iii. 21. 9) in

speaking of the marine divinity called Ἰέρων, and worshipped at Gythion, whom he identifies with Nereus. So Hes. *Theog.* 234 Νηρέα . . καλέουσι γέροντα, οὐνεκα νημερτῆς τε καὶ ῥπιος, etc.

142. ἀγορεύσατ', παρὰ Ζηνοδότῳ "ἀγορεύσαι," καὶ ὑποφαίνει τὸ Ὀμηρικὸν ἔθος, Did.

144. υἱὲ, so H only, the rest having υἱεῖ, a very suspicious contracted form; cf. 458, Φ 34. The only well-attested forms of the dat. are υἱεῖ and υἱ. Here we ought perhaps to read υἱε' ἐμῷ (υἱεῖ μοι, Nauck).

151. The reference of κε is obscure; 166 forms a natural protasis, but is so far off that a connexion is difficult. Hence Düntzer and Nauck read οὐδ' ἄρα, a variant mentioned by Schol. A: 'after all it was not the Achaeians who saved him but Achilles alone.' But 153-65 look like an interpolated description of the fight over the body of Patroklos

ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος·
αὐτὶς γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἵπποι
Ἔκτωρ τε Πριάμοιο πάϊς, φλογὶ εἴκελος ἀλκῇν.
τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἔκτωρ 155
ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
τρὶς δὲ δὺ Αἴαντες, θούριν ἐπιειμένοι ἀλκῇν,
νεκροῦ ἀπεστυφέλιξαν. ὁ δ' ἔμπεδον, ἀλκὶ πεποιθώς,
ἄλλοτ' ἐπαίξασκε κατὰ μόθον, ἄλλοτε δ' αὐτε
στάσκε μέγα λάχων, ὀπίσω δ' οὐ χάζετο πάμπαν. 160
ὥς δ' ἀπὸ σώματος οὐ τι λένοντ' αἰθῶνα δύνανται
ποιμένες ἄγραυλοι μέγα πεινᾶοντα διέσθαι,
ὥς ῥα τὸν οὐκ ἐδύναντο δύνω Αἴαντε κορυστὰ
Ἔκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.
καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165
εἰ μὴ Πηλεΐωνι ποδὴννεμος ὠκέα Ἴρις
ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.

152. ΝΕΚΥΝ: ἄνακτα P. 153. αὐοῖς C. | Τὸν γε: τὸν δε CT. 154.
φλογί: cuf Zen. || Ἰκέλος (Ἰκ-) AGT Syr.¹ 155. ποδὸς D: ὅς μιν τρὶς μετόπισθε
ποδῶν λάβε καὶ μέγ' αὐτά Zen. 156. μέγα: ἐπὶ H: μετὰ Et. Mag. 625. 22. |
μέγα δὲ τρώεσσι ὁμόκλα: κεφαλὴν δὲ ἐ θυμὸς ἀνώγα πᾶσι ἀνὰ σκόλοπας
οἱ (σκολόπεσα Heyne) ταυόνε' ἀπαλῆς ἀπὸ θαρῆς Zen. (from 176-77). 157.
δυ: δὴ Harl. a. || αἴαντε DH (Harl. a *supr.*) Lips. 159 om. Vr. A. || αὐτε:
αὐτως Q. 160. μέγ' PQR. || λάχων: ἀχέων Zen. 163. κορυσταὶ HPR Vr. A.
164. δαδίζεσθαι DT Syr. 168. ἄλλων: πάντων Vr. d. || ἦρα J.

alternative to that at the end of P—the two accounts can hardly be reconciled, and the general picture has entirely altered. Nothing is said here about the carrying of the body by Menelaos and Meriones with the Aiantes as a rear-guard (P 715-61); the Greeks are dragging it (*ἐρύσαντο*) by the arms, the feet trailing in reach of Hector's hand. Yet αὐτὶς (153) must refer to a preceding narrative in which Hector had been beaten off for a time. περ seems to imply that though they themselves had reached the ships it was more than they could do to save Patroklos.

154. Note the extensive variants of Zen., partly taken from the speech of Iris below, 176-77. Ar. objected that Hector's intention is not to mutilate the body, but to exchange it for Sarpedon's (P 160-63, but cf. P 125-26); so that in the mouth of Iris the words of 176-77 are a pious fraud intended merely to arouse Achilles' anger. But in all prob-

ability this passage is of quite independent origin from the earlier part of P; such a discrepancy need cause no surprise.

161. Compare Γ 23 with note. Here again we have the emphatic μέγα πεινᾶοντα, but there is no reason why σώμα may not mean the body of an animal slain by the lion himself.

167. ἐωρίκεσθαι, *prepare for the battle*, without allusion to the breastplate, or indeed to any armour at all; cf. A 715, N 301. So also we must clearly take it in 189, where it answers to καταδύναμι μῶλον Ἄρης in 134. Cf. also II 218, where Patroklos is already armed.

168. This line is not free from suspicion; it may have been added in view of the opening of Θ by a poet who thought that Zeus would not permit an open intervention by Iris and Hera (184). It seems to assume that Zeus is still on Olympus with the other gods,

ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ ὄρσεο, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 Πατρόκλῳ ἐπάμνουν, οὐ εἵνεκα φύλοπις αἰνῇ
 ἔσθηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,
 οἱ μὲν ἀμννόμενοι νέκυος πέρι τεθνηῶτος,
 οἱ δὲ ἐρύσασθαι προτὶ Ἴλιον ἡνέμοεσαν
 Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἑκτωρ
 ἐλκέμεναι μέμονεν· κεφαλὴν δέ εἰ θυμὸς ἄνωγε
 πῆξαι ἀνὰ σκολόπεσσι ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
 ἀλλ' ἄνα, μηδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω
 Πάτροκλον Τρωϊῇσι κυσὶν μέλπηθρα γενέσθαι·
 σοὶ λῶβῃ, αἶ κέν τι νέκυος ἡσχυμμένος ἔλθῃ.”

170. ἐκπαγλότατ' Syr.: ἐκπαλότατ' Q. 171. πατρόκλου Ar. Par. c d g j.
 173. ΤΕΘΝΗΩΤΟΣ (A *supr.*) HPQS (*supr.* α) T: ΤΕΘΝΑΩΤΟΣ Ω. 174. ΔΕ: ΔΕ Γ' Cant. ||
 ΕΡΥΣΣΕΩΑΙ A (*supr.* α). || ποτὶ [G]. || ἡνέμωεσαν: αἰνῷ σέλοντες Zen. (omitting
 175-77; see on 156). 176. ΔΕ Ε: ΤΕ Ε A Syr.: ΔΕ Γε Cant. Harl. a. || ἀνώγεα A
 (ἐν ἄλλῳ ἔκδοξιν) CQTU Syr. Harl. a (*supr.* ε *man. rec.*). 177. ἀπὸ: ὑπὸ H.
 178. μῆδ' ἔτι: μῆκετι U Harl. a. || σε: τε Lips.¹: τι Q. || ἰκέσθαι J. 180.
 ἔλθῃ C: ελθῃς Syr.

instead of on Ida, though this is not necessarily implied. In the sequel, however, there is no talk of secrecy when Athene (203) and Hera (239) interfere personally, nor does Zeus complain that he has been deceived or shew any particular resentment, even if we regard 357-59 as original. His object has in fact been fully attained in the defeat of the Greeks; he has no grudge against the body of Patroklos (see P 270). Monro further notes that the position of *μῆν* is irregular.

170. ἐκπαγλότατε, see note on A 146. Here it seems to express amazement at the incredible remissness of Achilles.

171. Πατρόκλῳ nearly all mss., as Z 361, M 369, N 465, etc.; Ar. Πατρόκλου. The gen. is not found with the compound, and is very rare with the simple ἀμύνειν (see N 110, II 522), though common with ἀμύνεσθαι.

172. ἔσθηκε, so λ 314 φυλόπιδα στήσεν, and cf. Σ 533, N 333.

175. ἐπιδύουσι, for the transition from the subordinate participial to the coordinate construction cf. Γ 80 ἰοῖσιν τε πύρσόμενοι λᾶεσσι τ' ἔβαλλον. The verb might be divided ἐπιδύουσι, with *ι* lengthened by ictus; but it is better to take it ἐπιδύουσι, cf. also π 297 ὡς ἂν ἐπιδύσαντες ἐλοίμεθα. The simple ἰθύω is used similarly with an infin., χ 408

ἰθυσέν ῥ' ὀλοόξαι, λ 591 τῶν ὅπρ' ἰθύσει· ὁ γέρον ἐπὶ χερσὶ μάσασθαι, while there is no analogous use of *θύω* or *θύνω*. ἰθύω elsewhere always has *υ* in the pres.; the lengthening here is due to metrical necessity (App. D, v (2) β). Zen., having transferred 175-77 to 155 above, ended 174 with προτὶ Ἴλιον αἰνῷ σέλοντες, against the rule that H. has only the fem. Ἴλιος. See on O 71.

177. σκολόπεσσι are explained (a) as poles, to carry the head about—but the plur. is against this; (b) the palisades of the Greek foss, H 441, I 350—but to fix it there would be equivalent to surrendering it to the Greeks; (c) palisades along the top of the Trojan wall. Though these are not mentioned elsewhere, their existence may fairly be concluded from the fact that the wall of the model town of Phaiakia is described as having them, η 45 τείχεα μακρά, ὑψηλά, σκολόπεσσιν ἀρηρότα.

178. εἰσας, like αἰδώς, a feeling of reverence before the *communis sensus* of humanity. The subst. occurs only here in this sense, but cf. σεβάσαστο Z 167, 417, and οὐ νυ εἰσέσθε Δ 242. 179=P 255.

180. ἡσχυμμένος, cf. 24, Ω 418, implying defilement or mutilation. νέκυς is generally taken as a nom. sing.; but Döderlein makes it an acc. plur. for

τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

“Ἴρι θεά, τίς τάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε;”

τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἴρις·

“Ἦρῃ με προέηκε, Διὸς κυδρὴ παράκοιτις·

οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος

185

ἀθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφινέμονται.”

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“πῶς τὰρ ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι·

μήτηρ δ' οὐ με φίλη πρίν γ' εἶα θωρήσσεσθαι,

πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι·

190

στεῦτο γὰρ Ἑφαιστόιο παροισέμεν ἔντεα καλά·

ἄλλου δ' οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύω,

182. τὰρ ἡ ἑτέρα τῶν Ἀριστάρχου: τ' ἄρ S Par. j: γάρ Ω. 185. οὐτ' . .
οὐτέ Syr. 187. ἀπαμειβόμενος προσέφη: αὐτε προσέειπε J. 188. τὰρ:
τὰρ H. || μῶλον: μῶσον C. 192. ἀλλ' οὐδ' DPQU Vr. A, Ven. B. || οὐτ' εὖ DR:
οὐδ' εὖ Vr. A: οὐδέ τευ Ven. B: οὐ ὅην GQS. || τοῦ ἄν L: μὴ ἄν H: τεῦ Q.

νέκυας, cf. ω 417 ἐκ δὲ νέκυς οἰκὼν φόρεον, and analogous forms in *H. G.* § 100 (-us for -uns, not contracted for -vas). This undoubtedly gives a better sense, *thine the dishonour if he come mutilated to the dead*; cf. O 251 ἐγὼ γ' ἐφάρην νέκυας καὶ δῶμ' Ἀἴδαο ἡματι τῶιδ' ἔεσθαι. The idea that a mutilation of the dead involved a disabling of the ghost's power to avenge is well-nigh universal in primitive belief, and is indeed the origin of the custom of 'arm-pitting' (μασχαλίσκω, see G. L. Kittredge in *A. J. P.* vi. 151 ff.). If the body of Patroklos is given to the Trojan dogs, it is not easy to see how it can in any way be said to 'come to the ships' (on the ordinary interpretation).

182. This is the first instance in the *Il.* of speech in a single line; there are several others in the subsequent books.—If 168 is rejected, it is evident that 181–86 (or at least 185–86) must go with it. Note the suspicious neglect of *F* in οὐδ' οἶδε.

188. ἐκείνοι evidently implies dislike; see note on Ξ 250, and compare the Attic use=*the enemy*. The form (for κείνοι) is late, but has probably always stood here; see on I 63–64.

191. στεῦτο, a word which occurs six times in *Il.*, always in the sense to *declare*, whether by way of *boast* (B 597, I 241, Φ 455) or *promise*, as here and E 832, or simple *declaration*, Γ 83. The latter sense also suits ρ 525. The only

other instance, λ 584, is in a very late passage (κέρηται τῇ λέξει οὐ διασκευαστῆς παρὰ τὴν ποιητοῦ συνήθειαν, Schol. V), and does not affect the question. Ar. explained the word in all the other cases by κατὰ διάνοιαν ὀρίζεσθαι, *to have the mind set upon a thing*. This interpretation, though of course defended by Lehrs (*Ar.* 98), is less suitable to the passages where the word occurs, with the exception perhaps of Γ 83. The word is probably not syncopated from στεύομαι, but a genuine non-thematic form with the long stem (*H. G.* § 11). παροισέμεν is recommended by the rhythm against τὰρ' οἰσέμεν, the reading of Ar. (who wrote the accent with anastrophe against the rule, in order to shew clearly how he took the preposition). παραφέρειν does not recur, it is true, in H., except possibly in tmesis in the very similar Δ 97, q.v.; but we may compare the later παραδιδόναι, *to hand over*, and it is better to accept an unusual compound than to leave the line virtually without any caesura.

192. The sense of the line is clear, the grammar very puzzling. ἄλλου τευ might seem to be dependent on τεύχεα in the next clause, as though the poet meant to say ἄλλου δὲ τευ οὐκ ἂν τεύχεα δύω, and changed the form of the sentence as it went on. But then the use of the direct interrogative τεῦ instead of δτευ is without a real parallel, and the contraction is itself suspicious, recurring

εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
ἀλλὰ καὶ αὐτὸς ὃ γ', ἔλπομ', ἐνὶ πρώτοισιν ὁμίλει
ἔγχεϊ δηϊῶν περὶ Πατρόκλαιο θανόντος."

195

τὸν δ' αὖτε προσέειπε ποδὴνemos ὠκέα Ἴρις·
"εὐ νυ καὶ ἡμεῖς ἴδμεν ὃ τοι κλυτὰ τεύχε' ἔχονται·
ἀλλ' αὐτὸς ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
αἱ κέ σ' ὑποδδείσαντες ἀπόσχονται πολέμοιο
Τρώες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο."

200

ἣ μὲν ἄρ' ὥς εἰποῖς' ἀπέβη πόδας ὠκέα Ἴρις,
αὐτὰρ Ἀχιλλεὺς ὦρτο διίφίλος· ἀμφὶ δ' Ἀθήνη
ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσανόεσσαν,
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δία θεάων
χρῦσεον, ἐκ δ' αὐτοῦ δαίε φλόγα παμφανώσαν.
ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,

205

194. πρώτοισιν: τρώεσσιν ACQT fr. Mosc., γρ. Eust. || ὁμίλει CJ Vr. b.
197. ἴμεν GPR. || ὃ τοι: ὅτι OGJPTU, γρ. Eust. || κλυτὰ: κατ' ἓνα καλὰ
Sch. A. 198. αὐτὸς Zen. Aph. PR: αὐτως Ω. 199. κέ σ': κε G. ||
ὑποδδείσαντες G. || ἀπόσχονται P. 200-01 om. Syr. Pap. 4, Par. c': 201 om. JST
fr. Mosc. 201. ἀνάπνευσις: ἀνάπαυσις Harl. a. 203. ἀμφὶ δ': αὐτὰρ H Syr.
206. παμφανώεσσαν Q: παμφανώσσα L. 207. οἱ περὶ Διονύσιον τὸν Θράικα
φασιν Ἀρίσταρχον πρώτην ταύτην χρώμενον τῇ γραφῇ μεταθέσθαι καὶ γράψαι ὥς δ'
ὅτε πῦρ ἐπὶ πόντον ἀριπρεπὲς αἰετ' ἵκηται, Did.

only in ο 509, ω 257 (τεν encl. is commoner, but see van L. *Ench.* § 99; τέο or τέ' can be written in all places but B 388, τ 371, ω 257). It is perhaps better to take ἄλλου τευ (with Monro) as gen. after οἶδα (cf. A 657 οὐδέ τι οἶδε πένθεος) and then to assume a sudden change of thought—*With respect to any other I know not—Whose arms can I wear?* Compare Ω 197 τὸδε εἰπέ, τί τοι φρεσὶν εἰδεται εἶναι, where the direct question takes the place of the indirect. ἄλλον δ' οὐ τινα οἶδα, δρεν (Nauck) is too plain to be corrupted.

193. Αἴαντος σάκος, ἥτε πύργον, H 219-23, Θ 267.

194. ἔλπομαι, *I suppose*. ὁμίλει of hostile 'converse' like A 523 ὁμιλέμεν Δαναοῖσι.

198. αὐτός Zen. Aph., καὶ οὐκ ἀλογὸς ἔστιν ἡ γραφή, Did. A corruption of αὐτός to αὐτως is far more probable than the opposite, on account of the apparent metrical difficulty. In either case the sense is the same, as *thou art*, without arms.

200-01 are evidently interpolated

from A 800-01, through the similarity of 199 to A 799. They are not in place here; Achilles is not to be roused into action by any sympathy for the weariness of the Greeks, but only by the desire to save his friend's body.

204. See B 447.

206. ἐκ δ' αὐτοῦ, *from the man himself*, from his very body. So of Diomedes E 4-7 τοῖν οἱ πῦρ δαίεν ἀπὸ κρατὸς τε καὶ ὤμων. It is of course possible to refer αὐτοῦ τὸ νέφος, *from it*, but this is much weaker.

207. The point of this fine simile lies in the words ἑμ' ἡελίοι καταδύντη, 210. The beacons are only fire by night, and only smoke by day; but as the sun sets the fire flames out, and both smoke and fire are visible together for a time; in like manner while the cloud is dark over Achilles' head the fire shines to heaven. Van L. adopts Ar.'s variant on the grounds given by Schol. T καὶ γὰρ ἀποπὸν φησι (sc. Ἀρίσταρχος) πῦρ εἰκάζεσθαι καπνῷ. It must be confessed (in spite of Ludwig *Ar.* ii. 92-94) that this alteration looks very like a con-

τηλόθεν ἐκ νήσου τὴν δῆϊοι ἀμφιμάχονται·
 οἳ τε πανημέριοι στυγερῶι κρίνονται Ἄρηϊ
 ἄσπεος ἐκ σφετέρου· ἅμα δ' ἡελίωι καταδύντι 210
 πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι, ἵψόσε δ' αὐγὴ
 γίνεται ἄσσοιουσα, περικτιόνεσσιν ιδέσθαι,
 αἷ κέν πως σὺν νηυσὶν ἄρω ἀλκτῆρες ἵκωνται·
 ὡς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.
 στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς 215
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.
 ἔνθα σταὶς ἦυσ', ἀπάτερθε δὲ Παλλὰς Ἀθηνῆ
 φθέγγατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.
 ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγγς

208. ἀμφιμάχονται [H]. 209. κρίνονται GH Syr. fr. Mosc. 210. ἄστυ
 περί (ποτέ Δ, i.e. ποτὶ) σφέτερον Zen. 212. γίνεται G Syr. 213. ναυκλιν Q.
 ἄρω Ar.: ἄρεος CGS Lips. Vr. b: ἄρμος Vr. A: ἄρεως Ω. || ἵκονται P. 215.
 ἐς: ἐπ' ap. Eust. 218. αὐτὰρ G. || ἐν ἄσπετον: ἀνάσπετον U Harl. a.
 219. ὅτε: ὅπ Lips.

jecture—whether Ar.'s own or one which he found in one of his mss. we are not in a position to say. Nor apparently was Did., whose scholion gives important evidence as to the uncertainty respecting Ar.'s criticism which already prevailed in his day. The difficulty as to the comparison of smoke to fire is partly met by the objection given above, though the parallelism of ὡς . . . καπνὸς . . . αἰθέρ' ἵκηται and ὡς . . . σέλας αἰθέρ' ἵκανε emphasizes the point. But we had much the same trouble in P 547 ff. where a dark cloud is compared to a rainbow; in both cases the mixture of light and darkness conveys the idea of gloom; the fire here is depicted not as *bright* but as *lurid*.

209. οἳ τε, so mss. This, however, is hardly to be explained except of the beleaguering force, as it is continuative of what immediately precedes, while ἄσπεος ἐκ σφετέρου must refer to the besieged (it cannot mean '*far from their own city*,' as that sense can only be given by ἀπό). Hence Heyne conj. οἱ δέ, which has been adopted by most editors; this will mean the besieged, as δέ gives the required change of subject, and all is plain—they have been *striving all day in battle from their city-walls*. The picture is no doubt taken from a sudden descent of pirates upon a small island town. Zen.'s ἀστυ περί (or

ποτὶ) σφέτερον does not make things clearer.

211. ἐπήτριμοι recurs only in 552, T 226. *In rous, one after another* seems to be the sense required in all three places. So Ap. Rhod. i. 30; iv. 937, 1455—perhaps the only other instances in Greek literature.

213. See note on 100.

215. ἀπὸ τείχεος, *away from the wall*, which is separated from the foss by a considerable distance; see on H 342, Θ 213.

218. It is not clear whether the subject of ὥρσε is Achilles or Pallas; probably the former, ἀπάτερθε . . . φθέγγατο being parenthetical.

219. ἀριζήλη, see on B 318. ἴαχε, aorist, the imperf. not being admissible in a simile. The only forms of this verb found in H. are ἴαχε, ἴαχον, and the participle, ἴαχων, etc. The verb is thus probably *always* an aor. except in the part., which is = *FiFáχων*, and lengthens a preceding short syllable, whereas ἴαχε and ἴαχον never (except in Δ 506 = P 317) shew *F* but elide a short syllable. Hence the probability of Schulze's proposal to write *Fáχε, Fάχον* as aor. (here *τε Fάχε*). See note on B 318, and H. G. § 31. 1. The trumpet is mentioned again only in a metaphor in Φ 388. *ὅτι αὐτὸς οἶδε σάλπιγγας, χρωμένους δὲ τοὺς ἥρωας οὐκ εἰσάγει*, An. Compare the similar remarks on O 679, Φ 362.

ἄστν περιπλομένων δήων ὑπο θυμοραϊστέων, 220
 ὥς τότ' ἀριζήλη φωνή γένετ' Αἰακίδαο.
 οἱ δ' ὥς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἄψ ὄχρα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῶι.
 ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε διὸς Ἀχιλλεύς,
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότ' ὄλοντο δυνάδεκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ

220. θυμοραϊστέων PR Vr. A: οὐμοραϊστέων H. 221 om. U^t. || ἀριζήλη J. ||
 γίνετ' JPR. 222 om. T^t Bar. Par. a^t. || χάλκεον Zen. || αἰακίδαο: γρ. αὐδή-
 σαντος Par. a^m. 223. αὐτὰρ U. || καλλίτριχας ἵππους Bar. 225. ἔκπληγον
 HS Vr. A: ἐπλησαν P. 226. ὑπὲρ: ὑπ' ἐκ T. 227. τὸ: τὸν P. 228.
 τάφρον Q. 229. κλητοὶ Bar. 230-31. Ζηνόδοτος γρ. ἔνεα δὲ κοῦροι ὄλοντο
 δωώδεκα πάντες ἄριστοι οἷαν ἐνὶ βελέεσσιν An. 231. ὄχεσσι Par. e: ἐν ἄλλωι
 σφέεσσι (σφέεσσι M^m.) A. || ἐγχεσιν: ἔντεσιν Vr. d.

220. ὕπο, *by reason of* death-dealing
 foemen encircling a city, cf. II 591.
 The position and sense of the part.
 περιπλομένων are unique; the word is
 elsewhere used only of the revolving
 year (compare however περίπολος,
 περιπολεῖν in Attic). The idea seems to
 be that the trumpet is used by the
 sentinels of a beleaguered town to
 summon the citizens to the walls. Or
 perhaps ἴαχε ὑπὸ 'is sounded *by* the
 besiegers,' to give the signal for assault.
 οὐμοραϊστέων, N 544.

222. χάλκεον, i.e. unwearied, perhaps
 with the added idea of ringing quality
 suggested by the trumpet above; cf.
 χαλκῶφωνος E 785, and χάλκεον ἦτορ
 B 490. On the form An. remarks
 ἀμέτρως ὁ Ζηνόδοτος ὅσα χάλκην, οὐ
 συνεὶς ὅτι παραπλησίον ἐστὶ τὸ σχῆμα
 τῶι "κλυτὸς Ἰπποδάμεια" (B 742, q.v.)
 καὶ "θερμὸς ἀντμή" (Hym. Merc. 110).
 The reading of Zen., though not necessary,
 cannot be dismissed with a mere ἀμέτρως
 while the text contains numerous forms
 like χρυσέην, χαλκῶι etc., scanned with
 synizesis.

224. τρόπεον, here only. Perhaps we
 should read τρώπεον, see on O 666; the
 change may be due to the analogy of the
 later Ionic ὄρῳ, etc., aided by the dis-
 appearance of τρωπάω into τρωπάω. The

text, however, may be defended by the
 analogy of φορέω beside φέρω. ὅσσοντο
 A 105.

225. ἔκπληγον, sc. φρένας, N 394,
 II 403. So, without φρένας, σ 231 ἐκ
 γὰρ με πλῆσσοις.

230. To the reading of Zen. Ar. (ap.
 An.) objects εἰσὶν οὐτε τῇ συνθέσει
 Ὀμηρικοί, οὐτε τὸ "οἷαν βελέεσσιν" ὀγίως
 εἰρηται τοῖς αὐτῶν· εἶδει γὰρ τοῖς ἀλλήλων.
 The first of these objections is a matter
 of taste; for the second, viz. that οἷσι
 cannot refer to a plural subject, in the
 sense 'their,' see App. A. He may have
 criticised with more ground the tauto-
 logical βελέεσσι . . . ἐγχεσιν. But there
 is much to be said for Zen.'s reading,
 which avoids the awkward καὶ τότε
 (apparently to be taken as 'even in the
 retreat') as well as the hardly intelligible
 ἀμφὶ σφοῖς ὀχέεσσι. As this stands we
 must translate '(by falling) *beside* their
 own chariots and *on* their own spears'—
 an ungraceful zeugma, which no doubt
 led to the presumably conjectural
 ἐξέφεσσι mentioned by A. It is probably
 meant that the front rank in their
 sudden flight impaled themselves on
 the spears of those behind. But there
 ought to be no chariots in the fighting
 line. Monro compares Thuc. vii. 84
 περὶ τε τοῖς δορατίοις καὶ σκεύουσιν οἱ μὲν
 εὐθὺς διεφθείροντο κτλ.

ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσινιδε πιστὸν ἑταῖρον 235
 κείμενον ἐν φέρτρῳ δεδαῦγμένον ὀξεί χαλκῶι.
 τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.
 ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀέκοντα νέεσθαι· 240
 ἥελιος μὲν ἔδν, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοίου πολέμοιο.
 Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,
 ἐς δ' ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245
 ὀρθῶν δ' ἐσταότων ἀγορὴ γένετ', οὐδέ τις ἔτλη
 ἔξεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
 Πανθοίδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω. 250

233. ἀφέσταν P¹Q Lips.: ἀμφέσταν AR. 236. φερέτρῳ G. 238.
 dc Vr. A. || αἰσῖ C. 239. ἐν ἄλλωι ἥελιον μὲν ἑπῆτα A. 240. πέμψεν AQ
 Harl. a. 242. πτολέμοιο CDGHQTU Syr. 243. αἰθε': οὐν J: αὐ A (supr. e)
 Vr. A. || ἀπὸ κρατερῆς ὑσμίνης: ἐν ἄλλωι ἐπὶ ὁρωσῶνι πεδίοιο A. 247.
 ἔχε: ἔλε (A supr.) H Vr. b A. || τρόμος: φόβος Zen. 248. ἀπέπαντ' G.

238. νοστήσαντα as usual implies *safe* return and is virtually the principal verb, *he returned not safe for Achilles to welcome him*.

240. ἀέκοντα, because before his time. The only other instance in H. of a divine interference with the course of natural phenomena is in ψ 243 ('Αθήνη) νύκτα μὲν ἐν περάτῃ δολιχὴν σῆθεν κτλ. So ends the eventful day which began with A. It is now so overburdened with an accumulation of events through the growth of the poem that one can hardly think of this ending as 'premature' without a smile.

244. ὑφ' ἄρμασιν must be taken attributively with ἵππους, τοὺς ὑπὸ τοῖς ἄρμασιν ὄντας. The gen. is always used elsewhere (except Ω 576, Ψ 71), and is then naturally taken with the verb.

245. πάρος only here goes with the pres. instead of the aor. infin. So with πρῖν—the only exceptions to the rule being τ 475, A 99 (where the pres. ἀγειν

is preceded by the aor. δόμεναι). See Gildersleeve's instructive remarks in *A. J. P.* ii. 467. Monro suggests, however, that μέδεσθαι may be aor. of μέδομαι, *H. G.* § 31. 2; no forms occur which necessarily imply μέδομαι.

246. In a regular assembly of course all sat but the speaker; that all should stand is a mark of confusion and haste.

247. ἔξεσθαι, rather ἐξέσθαι, aor. of ἵεσθαι, see on N 285. For ἔχε we should perhaps adopt the variant ἔλε (*Platt J. P.* xix. 42), but the difference between imperf. and aor. is very slight here.

248. δηρὸν, see on 125. The clause is simply co-ordinated by δέ, leaving the connexion of thought, 'although,' or 'after that,' to be supplied by the hearer.

250. It is commonly said that in this phrase πρόσσω refers to the *past* (as that which is before our eyes), ὀπίσσω to the future. It is however very doubtful if this can be maintained. πρῶσω in later

Εκτορι δ' ἦεν ἐταῖρος, ἰῆι δ' ἐν νυκτὶ γένοντο·
 ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὃ δ' ἔγχεϊ πολλὸν ἐνίκα.
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 “ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
 ἄστυδε νῦν ἵεναι, μὴ μῖν μινεὶν ἡῶ διαν 255
 ἐν πεδίῳ παρὰ νηυσὶν· ἐκάς δ' ἀπὸ τείχεός εἰμεν.
 ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μῆνιε δίδω,
 τόφρα δὲ ῥήττεροι πολεμίζειν ἦσαν Ἀχαιοί·
 χαίρεσκον γὰρ ἔγωγε θεοῖς ἐπὶ νηυσὶν ἰαύων,
 ἐλπόμενος νῆας αἶρησέμεν ἀμφιελίσσας. 260
 νῦν δ' αἰνῶς δέδοικα ποδώκεα Πηλεΐωνα·
 οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐβελήσει
 μῖν μινεὶν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 ἐν μέσῳ ἀμφότεροι μένος Ἄρῃος δατέονται,
 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν. 265

253. ὅς σφιν GP Syr. 255. ἄστυ γε J. 256. ἐν πεδίῳ H. 258.
 πολεμίζεσθ' S. 260. νῆας γ' G. || ἐρυσέμεν JQ. 261. δέδοικα QR. 262.
 οὐκ: οὐδ' HJ Vr. A. 264. ἄρεος AC Harl. a, Ven. B. 265. ἐν ἄλλωι
 μαχεύεται A.

Greek refers to the future, as with us; it is not elsewhere in H. used in a temporal sense. *ὅπισσιν* when temporal is always used of the future (Γ 160, 411, Δ 37, and often). It seems therefore that the words are rather to be taken locally, of a man who takes a 'wide view,' and does not fix his attention solely on what is just in front of him. The other instances are A 343, Γ 109, ω 452. The same idea is repeated in ἀμφὶ μάλα φράζεσθε, 254.

251. Cp. Virgil *Aen.* x. 702 *Paridaeque Mimaia Aequalem comitemque, una quiete nocte Theano In lucem . . dedit et face praegrans Cisseis regina Parin*, etc. For *ἴα*=the same cf. *μῆ* Ω 396, etc. The contrast in character in spite of the coincidence of nativity was a difficulty, as appears from the scholia, to those who sought in Homer the elements of astrology, as well as of all other sciences.

254. ἀμφὶ . . φράζεσθε, cf. *περιφραζώμεθα*, a 76: 'look at the matter on both sides,' as we say.

257. οὗτος ἐνὶπρὸς, it is needless to name the great enemy.

258. ῥήττεροι πολεμίζειν, 'easier to fight with,' as A 589, M 63, Ω 243, etc.

259. The iterative *χαίρεσκον* is hardly to be explained, unless it be assumed to refer to a period before the story of the

Iliad; even this would be inconsistent with passages shewing that the Trojans remained in or near the city while Achilles yet fought (I 353). The allusion can only be to the previous bivouac of the Trojans *ἐπὶ θρωσμῶι πεδίῳ*, after their success in Θ. *ἰαύων*, *passing the night*, see I 325. *ἔγωγε*, emphatic, 'I, the same who used to delight . . am now afraid,' etc.

262. οἶος gives in anticipation the reason for οὐκ ἐβελήσει, cf. ο 212 οἶος ἐκείνου θυμὸς ὑπέρβιος, οὐ σε μεθήσει, ρ 514 οἶ' ὃ γε μυθεῖται, θέλγυιό κ' ἐτοί φῖλον ἦτορ. This is more Homeric than to refer the clause to what precedes, though it is of course possible to do so. In that case we should adopt the variant οὐδ' for οὐκ. *ἐκείνου*, so MSS. and in a late book the form need not be doubted. To read *κείνου* gives a very harsh rhythm.

264. μένος Ἄρῃος, cf. π 269 ὅπότε . . μένος κρίνεται Ἄρῃος, *the fury of battle*. *δατέονται*, *share between them*; a phrase which appears to be unique.

265. περὶ, as the stake of the contest; in this sense ἀμφὶ with dat. or acc. is the usual word, see note on Π 526, *περὶ* being generally used of the object only as defended. But compare Γ 137, M 216, and 279 below; and λ 403 *περὶ πτόλιος μαχεοῦμενον ἡδὲ γυναικῶν*.

ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὦδε γὰρ ἔσται.
 νῦν μὲν νύξ ἀπέπαυσε ποδώκεα Πηλεΐωνα
 ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἔοντας
 αὔριον ὀρμηθεὶς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
 γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν, 270
 ὅς κε φύγη, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὦδε γένοίτο.
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοι περ,
 νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ἄστυ δὲ πύργοι
 ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυΐαι 275
 μακραὶ ἐύξεστοι ἐξευγμέναι εἰρύσσονται·
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες

266. μοι: δέ μ' L. || ὦδε γὰρ ἔσται: γρ. ὦς γὰρ ἔμμενον L. 267 om. U.
 268. εἰ δ': ἡδ' Q: οὐδ' S. || εοντος Syr. 271. φύγοι S. 272. ὠατος Q. ||
 γένοιντο Harl. a. 273. πιθώμεθα Harl. a, ἐν ἄλλωι A. 275. τ': δ' Syr.
 277 om. H. || ὑπ' ἡώϊοι Cant.: ὑπ' ἡοῖ CLQR Vr. A: ἐπ' ἡοῖ P Lips.

266-83 are regarded as a later interpolation by Heyne, Düntzer, Nauck, Fick, etc. They contain two flagrant 'violations' of the digamma, ἀφίξεται Ἴλιον and ἔξομεν ἄστυ, and several strange expressions noted below. The latter could all be removed by the excision of 272-76, leaving only one violation of F. We are not dealing with an ancient part; and it is indispensable to retain 266-71, 277-83, for the sake of the very effective allusions in Hector's reply to the actual words of Polydamas (see on 303).

270. ἀσπασίως, Cobet ἀσπασίως, which may be right, as the adj. is always used predicatively, never as an epithet. But the change is quite unnecessary. So in 232 Nauck reads ἀσπασίωι, cf. Φ 607.

272. ἀπ' οὔατος, far from my hearing; cf. X 454; there the phrase is more natural with ἔπος, while here nothing audible has been mentioned. The words are perhaps a formula of deprecation of unlucky words, rather than a prayer that the thing mentioned may not happen: 'let the word I have spoken be removed from my ear,' i.e. let it be taken as unsaid, so far as the omen is concerned. In that case ὦδε is less appropriate, and probably is another sign that the phrase is borrowed here. The emphatic position of Τρώων, too, by no means corresponds to the importance of the word.

274. σθένος ἔξομεν, a very obscure phrase explained by Ar. τῇ βουλῇ κρατή-

σομεν, in the assembly (sc. by deliberation) we shall find strength. This does not suit the acc. of duration νύκτα, as P. can hardly mean that they are to debate all night long. Hence it is generally taken to mean 'through the night we will keep our force (army) in the place of assembly,' instead of letting them disperse to their homes. This sense of σθένος is not Homeric; the word occurs only in the sense of physical force or in periphrasis, σθένος Ὀρίωνος. It is however found in Soph. Aj. 438 in a remotely analogous phrase (ἐπελθὼν οὐκ ἐλάσσονι σθένει). So in prose we have παντὶ σθένει βοηθεῖν, and δύναμις occurs in this sense in Herod. and Xen. It is better to understand 'we will keep (husband) our strength (by resting) in the agora.' The local use of ἀγορή=forum may be defended by ζ 266 and θ 5 Φαιήκων ἀγορῆνδ' ἡ σφιν παρὰ νηυσὶ τέτυκτο. But the whole phrase smacks of post-Homeric diction.

275. σανίδες, boards, perhaps an additional covering fastened on the doors for extra security against assault; see note on M 454.

276. ἐξευγμέναι, joined together, or perhaps rather closed tight, taken predicatively with εἰρύσσονται. This seems to be the only case in H. where the verb is used in any but the literal sense of yoking to a chariot.

277 = Θ 530.

στησόμεθ' ἄμ πύργους. τῶι δ' ἄλγιον, αἶ κ' ἐθέλησιν
 ἔλθων ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
 ἄψ πάλιν εἰς' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσσι ὑπὸ πτόλιν ἡλασκάζων.
 εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἑάσει,
 οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἄργοι ἔδονται."
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285
 δς κέλεαι κατὰ ἄστυ ἀλήμεναι αὐτὶς ἰόντας.
 ἦ οὐ πω κεκόρησθε ἐελμένοι ἔνδαθι πύργων;
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
 νῦν δὲ δὴ ἐξαπώλωλε δόμων κειμήλια καλὰ, 290
 πολλὰ δὲ δὴ Φρυγίνην καὶ Μηριονίην ἐρατεινὴν
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεύς.
 νῦν δ', ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
 κύδος ἀρέσθ' ἐπὶ νηυσί, θαλάσσηι τ' ἔλσαι Ἀχαιοῦς,

278. ἄμ: ἄν (ἄν) D²GPQR Syr. Vr. d: ἀπύργους D¹. 279. νηὸς Mor.
 281. ἔσαι C. || ἄλυσκάζων Q. 285. πουλυδάμας ap. Sch. T (Zen.; cf. M 231).
 286. αἰεὶς C. 287. κεκόρησε JR: κεκόρησε U: κεκόρησε Zen. || ἐερμέναι
 Vr. b: ἐερμέναι Bar. Mor. Vr. A. 291. δὴ: καὶ Syr. 292. ἔσαι GPS Harl. a.
 Vr. b A. 293. πέρ: δὴ PR. 294. ἔσαι: ἔσαι CG: ἄλλας Bar. Mor.

281. ἄλυσκάζων, apparently conn. with ἄλα-ω and perhaps ἡλέος, ἡλθεος, *wandering aimlessly about*. Cf. note on O 128. The word recurs only i 457, in a different sense; but cf. ἡλάσκω B 470, N 104. The suffix -άζειν seems often to convey an unfavourable or contemptuous meaning; cf. μμν-άζω, ριπτ-άζω, οἰνοποτ-άζω, πτωσκ-άζω (Monro on v 9).

282. For the weak ἔσαι we expect ἐφήσει or ἐτήσει (Heyne; ἀνήσει van L.).

284-85 = M 230-31.

287. κεκόρησε, ὅτι Ζηνόδοτος γράφει "κεκόρησθον," συγχέων τὸ δεικνόν, An.; see on A 567. This is an obvious corruption for metrical reasons due to ignorance of the F of Fελεμένοι. (The variant ἐερμέναι is equally possible, but may be due to the idea that the same word should not be repeated in two lines, even in different forms. But this is not inconsistent with the Epic style.)

288. μέροπες, here in the nom., as B 285 in dat.; elsewhere only μερόπων. The lengthening by the ictus is rare at the beginning of the fifth foot; here it is evidently due to the ending μερόπων ἀνθρώπων, which might be adapted but

was too firmly established to be shifted in place. The five lines 288-92 are a confusing element in the speech, and seem to have no bearing whatever on the situation; they would certainly be better away, for if we omit them the connexion of thought is quite clear, but as they stand, the loss of wealth would appear to be an excuse rather for the defensive than for the offensive attitude which Hector is recommending. νῦν δέ too is used in two quite different antitheses in 290 and 293, in the latter case having no connexion whatever with what immediately precedes. For the thought compare Ω 543-48, I 402, and for 291, Γ 401.

292. περνώμενα, probably to supply payment for the allies, cf. the δῶρα of P 225. But the idea seems in advance of the political economy of the poems generally.

294. The F of Fέσαι is neglected. Hence Heyne proposes to read καὶ ἀμφ' ἄλα (from A 409) for θαλάσσηι τ'. Such a change is unlikely, though it might be explained by the apparent hiatus. On the other hand, there is no ground for rejecting the lines; unlike what precedes they cohere well with the rest of the

νήπια, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ· 295
οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἑάσω.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσι,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
Τρώων δ' ὅς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300
συλλέξας λαοῖσι δότω καταδημοβορήσαι·
τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιούς.
πρῶϊ δ' ὑπὸ τοῖσι σὺν τεύχεσι θωρηχθέντες
νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν Ἀρηα.
εἰ δ' ἐτεὸν παρὰ ναῦφιν ἀνέστη διὸς Ἀχιλλεύς, 305
ἄλγιον, αἶ κ' ἐβέλησι, τῷ ἔσsetαι. οὐ μὲν ἔγωγε
φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
στήσομαι, ἢ κε φέρησι μέγα κράτος, ἢ κε φεροίμην.
ζυνὸς ἐνυάλως, καὶ τε κτανέοντα κατέκτα."

299. ἀργήγορες J (supr. ε). || ἕκαστοι P. 300. ὑπερφιάλοισ Harl. a. 302.
τῶν: ὧν B. || ἦ: εἴ P: οὐ G. 303. ὑπ' ἁώοι Cant.: ὑπ' ἁοῖ CGLQ. 304.
ναυσὶν Q. || ἀγείρομεν Vr. A. 305. δ' om. H. 306. τῷ: τὸ P. 307. πολέ-
μου L. 308. φέρησι: φέροτο Syr. || ἦ κε: ἡ V. A.

speech, and it is wisest to accept the neglected *F* as another indication of the date of all this part.

295. Monro points out that the proper apodosis to 293-94 is 'you wish to retire to the city.' This is rhetorically suppressed, and in its place we have 'do not make such foolish proposals.'

299. ἀργήγορες, see on K 67.

300-02 are very obscure in thought and expression. The idea seems to be 'if any one (i.e. Polydamas) is nervous about fighting far from the city, owing to the possession of wealth, let him make a present of it to the common store, instead of handing it over to the Achaeans, which would be the result of such suicidal counsels as P.'s.' But this elaborate irony is not like Homeric simplicity and directness of thought; the lines would suitably follow 288-92 above, but in another context, viz. in a serious appeal to the Trojans to surrender their private wealth for the common good. The thought in any case is one for an assembly in Troy, not for a council of war in the open field.

301. καταδημοβορήσαι for public food, lit. to consume in eating from the common stock. Compare δημοβόρος βασιλεὺς A 231, of the king who does nothing but feast at the public cost.

303. Polydamas' words (277) are sar-

castically repeated in order to emphasize the contrast of the two conclusions; and so ἄλγιον, 306, is an echo of 278.

306. αἶ κ' ἐβέλησι, if he is determined to have it so. Van Herwerden's conj. αἶ κ' ἐλθῃσι is ingenious but not necessary.

308. Cf. N 486, where the change of mood is not found; Syr. here has φέροτο for φέρησι, and this is adopted by Nauck and von Christ, while Naber conj. φέρωμι for φεροίμην. But the text is sufficiently defended by passages like II 648-51, δ 692, μ 156-57, and see *H. G.* § 275 b. The opt. cannot be used in a sense derived from that of *wish* (as though = 'or else would I might gain it'), for the use of *κε* is inconsistent with the wish. The mood must be potential, 'it might be that I should gain.' The peculiarity of the passage is that the alternative thus hesitatingly put is not that which is most remote in the speaker's mind; for the whole speech, and especially this part, is confident even to boastfulness. It can only be said that the alternative given by the opt. is logically thrown into the background because it is not the one necessary to the leading thought: 'I will face him, even in the expectation that he will win' is followed by 'or on the other hand I might win' only as a subordinate correction.

309. *The god of battle is impartial*

ὥς "Εκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν 310
 νήπιοι· ἐκ γάρ σφρων φρένας εἴλετο Παλλὰς Ἀθήνη·
 "Εκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιώοντι,
 Πουλυδάμαντι δ' ἄρ' οὐ τις, δς ἐσθλὴν φράζετο βουλήν.
 δόρπον ἔπειθ' εἶλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
 τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξήρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσι ἐταίρου,
 πυκνὰ μάλα στενάχων ὥς τε λῖς ἡγνέειος,
 ὦι ρά θ' ὑπὸ σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνὴρ
 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχυνται ὕστερος ἐλθών, 320
 πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἵχνι' ἐρευνῶν,
 εἷ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·

311. φρενας ασελετο Zeus Syr. 312. ἐπὶ(ι)νεσ(ς)αν J (surp. n) PR. 313.
 δ' ἄρ': γὰρ Cant. || οὐ τι Eraphroditos, G. 315. ἀναστενάχοντο G Pap. 1.
 γόωντες Q: βοῶντες PRS. 317. ἀνδροφόνου ar. Did. 318. ΠΥΚΝΑ:
 πολλὰ Syr.: θηῶα Et. Mag. 263. 27. 319. οὐ ρα Harl. a surp. || ἀρπάσας CLQ.
 321. ΔΕ Τ': τε P: δ' ἐτι Lips. || ἀνέρι Harl. a (surp. oc): ἀνέρ' Vr. A.

and slays him that would slay, cf. νίκη ἐπαμβέβηται ἄνδρας Z 339. ΚΤΑΝΕ-
 ΟΝΤΑ may be a secondary present, like ἐπιτραπέειν K 421, used in a desiderative
 sense. In Z 409 (where see note), Ξ 481
 it is clearly a future, and Cobet accord-
 ingly would read κτανέοντα here also;
 but such a use of the fut. part. is very
 doubtful in H., see H. G. §§ 63 note*,
 244.

311. σφρων, rather σφι (van L.); see
 Z 234, I 377 (note), T 137.

312. ἐπήνησαν with dat. is very rare
 in later Greek (ὅμιν ἐπαινῶ γλώσσαν
 εὐφημον φέρειν, Aisch. Cho. 581). The
 commoner use with the acc., however,
 is only found once in H., μύθον ἐπαινῆ-
 σαρτες B 335, while we have οὐ τοι
 ἐπαινέομεν Δ 29 (= II 448, X 181), and the
 dat. well suits the sense of the word,
 'to assent to.' The verb is most com-
 monly used in H. absolutely, without
 an object.

316. ἀδινοῦ, vehement, see on 124, B
 87. This line recurs several times in
 the later books of the *Il.*, cf. Ψ 17-18.

317. Did. mentions an old variant
 ἀνδροφόνου, but as ἐπιήλητον organs of a
 warrior the adj. is almost confined to
 Hector; and the pathetic effect when it
 is applied to Achilles' hands is too
 beautiful to be lost. The idea is even
 more touchingly expanded in Ω 478-79.

318. λῖς ἡγνέειος, ἐμπείρως πάνν· αἱ

γὰρ θήλειαι κάλλιστον ἔχουσι γένειον, οἱ
 δὲ ἀρσενες χάλιτην. νῦν δὲ ἐπὶ θηλείας·
 ἀρσεν γὰρ οὐ σκυμναγωγεί. τὸ δὲ λέαινα
 νεώτερον ὄνομα, Schol. A. See P 134.
 Evidently H. uses λέων in a generic sense
 just as we use 'horse' to include 'mare'
 —or to speak more strictly, λέων is the
 only word in his vocabulary for *lion* and
lioness, λέαινα being a later formation.
 The masc. form naturally calls for masc.
 gender in adjectives, even when the
 female is specially referred to.

319. ἐλαφιβόλος, ἡ διπλή οὐτις οὕτως
 τοὺς κυνηγοὺς καταχρηστικῶς λέγουσιν οἱ
 ποιηταί, An.; i.e. the passage shews
 that the word is not to be restricted to
 a hunter of deer.

320. ὕστερος, ὕστερον τῶν ἀναρπασάν-
 των, Schol. T., i.e. too late.

321. ἐρευνῶν, ἐρευνῶν Fick, after ἐρενε
 and ἐξερενε in Hesych., to avoid the
 contraction.

322. ἐπεύροι is unusual, the aor.
 ἐπῆλθε in a simile not being a historic
 tense. There are however a few similar
 cases of the opt. thus expressing a hope
 after a present; ἐτι τὸν δῶστηνον ὀδομαι,
 εἰ ποθεν ἐλθὼν . . βείη, υ 224 (so β
 351; ξ 496 is rather different as εἰ . .
 ἐποτρύνει follows an opt. of wish. The
 nearest case in *Il.* is Δ 792 τίς οἶδ' εἰ κέν
 οἱ . . θυμὸν ὀρίναις;). It is possible that
 the constr. may have been affected by
 the use of εἰ with opt. as an independent

ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
 “ὦ πόποι, ἦ ῥ’ ἄλιον ἔπος ἔκβαλον ἡματι κείνῳ,
 θαρσύνων ἥρωα Μενόϊτιον ἐν μεγάροισι. 325
 φῆν δέ οἱ εἰς Ὀπόμεντα περικλυτὸν υἱὸν ἀπάξειν
 Ἴλιον ἐκπέρσαντα λαχόντά τε ληϊδὸς αἶσαν.
 ἀλλ’ οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾷ·
 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεύσαι
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ’ ἐμὲ νοστήσαντα 330
 δέξεται ἐν μεγάροισι γέρον ἱππηλάτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ, ἀλλ’ αὐτοῦ γαῖα καθέξει.
 νῦν δ’ ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἰμ’ ὑπὸ γαίαν,
 οὗ σε πρὶν κτεριῶ, πρὶν Ἑκτορος ἐνθάδ’ ἐνεῖκαι
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σείο φονῆος. 335
 δώδεκα δὲ προπάρουθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθεῖς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσσι κείσεται αὐτῶς,
 ἀμφὶ δέ σε Τρωαὶ καὶ Δαρδανίδες βαθύκολποι
 κλαύσονται νύκτας τε καὶ ἡμέματα δάκρυ χέουσai, 340

323. μετεφώνεαι A (γρ. μετεφώνεα) CQ Harl. a. 326. δέ: γὰρ R. 327. τε om. J: δὲ L. 329. ὁμοίαν U. || ἐρεύσαι Harl. a: ἐρεύσαι Aischines *Tim.* § 144. 330. νοστήσαντα P. 333. ἀλλ’ ἐπεὶ οὖν φίλ’ ἐταῖρε Aisch. *ibid.* 148. || ὑπὸ: ἐπὶ R. 334. πρὶν Ἑκτορος ST Vr. A: πρὶν γ’ Ἑκτορος Ω. || ἐνεῖκω PQR (S *supr.*) Bar. Harl. a, Aisch. *ibid.* 335. σείο P Harl. a: σείο Pap. i (*supr.*) Ω. 338. κείσεται P. || αὐτῶς: οὕτως ap. Did. and Eust.

form of wish. I.e. we may (as grammarians) imagine the lioness saying *εἰ ποθεν ἐξεύρομι, would I could find.*

324. ἡματι κείνῳ, a peculiar use, as the day meant is left to be understood from the following context; the phrase is elsewhere found only in the mouth of the poet himself, of the actual day of his narrative.

326. Patroklos had left Opus with Menoitios on account of a homicide (Ψ 88); it would seem therefore that banishment for this cause was only temporary, being compounded after a time with blood-money.

329. ἐρεύσαι, cf. A 394. Some scholars adopt the variant ἐρεύσειν, but the fut. is not defensible. Cf. Hes. *Th.* 464 πέπρωτο δαμῆναι, Pindar *O.* viii. 36 ἦν πεπρωμένον . . ἀμπνεῦσαι etc. The indie. πέπρωται does not recur in H. ὁμοίην, same, as 120.

335. σείο, obj. gen. after φονῆος, murderer of thee the noble-hearted; cf. Ω 686 σείο ἄποινα, ransom of thee, I 632

κασσιγῆταιο φονῆος ποίνην, blood-money from the murderer of his brother. Bekker and La R. read σοῖο; but the change is at least unnecessary, even if defensible, as σὸς φονεύς for ‘thy murderer’ in the objective sense is doubtful in H., while μεγαθύμου is far more applicable to Patroklos than to Hector in Achilles’ mouth. Moreover Goebel points out that the order of words (epithet—poss. pronoun—subst.) is unexampled. The casual mention of Ἑκτορος τεύχεα seems to ignore the change of armour.

336–37 = Ψ 22–23. The lines may belong equally to both places, as the latter is a confirmation of a promise already made (and fulfilled in Ψ 175–76). The converse supposition is equally possible, viz. that the lines 336–42 were inserted here to prepare the way for an episode invented by the author of Ψ. Cf. the *Introd.* to Φ.

338. αὐτῶς, as thou art, without funeral rites.

τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶι,
πιείρας πέρβοντε πόλεις μερόπων ἀνθρώπων."

ὡς εἰπὼν ἐτάροισιν ἐκέκλετο διὸς Ἀχιλλεύς
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τάχιστα
Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα. 345
οἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέωι,
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες.
γαστρὴν μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσειν ὕδωρ ἐνὶ ἡνοπι χαλκῶι,
καὶ τότε δὴ λούσαν τε καὶ ἥλειψαν λίπ' ἐλαίωι, 350
ἐν δ' ὥτειλās πλησαν ἀλείφατος ἐννεώροιο.
ἐν λεχέεσσι δὲ θέντες ἐανῶι λιτὶ κάλυψαν
ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῶι.
παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες. 355

342. περσόντες Syr. 344. πυρῇ Q. 345. πατρόκλου Harl. a *surp.* ||
ἀποβρότου R. 346. ἵστασαν H (Ξ-) PQR. 347. ἔχεον Vr. d: ἔχεσαν GJQ
Lips. (Pap. i *surp.*): χέσαν PR. || ὑπὸ: ἀπὸ Q. 349. δὴ om. PR. || ἐνί:
ἐν H Harl. a: ἐνὶ C. || οἴνοπι Q.

341. καμόμεσθα, the mid. aor. recurs only in ι 130, also in the sense of *acquiring by labour*, ὁ κέ σφιν νῆσον ἐκτιμένην ἐκάμοντο. As applied to slaves it implies perhaps that they are mere chattels. The act. 'to make' by labour is of course common enough in the act. *ἐκαμον*. It is probable that this is the primitive sense of the word, the sense 'to grow weary,' which alone is found in classical Greek, being secondary. It is curious that modern Greek should have returned to the original sense, *κάνω* being=*to do*; τί κάνεις;=*how do you do?* The idea perhaps is that the enslaved women are set to do the work of professional mourners (Ω 720) in a sort of triumphant mockery. This, however, was not the view of the author of T 282 ff.—a passage probably suggested by these lines.

344=X 443, Ψ 40, θ 434; 345=Ψ 41; 346-48=θ 435-37.

347. P. Knight conj. *ἔχεον*, to keep up the sequence of imperfects. So also Cobet.

348. *ἄμφεπε*, lit. *clasped about*, embraced, from the primitive sense of *ἔπω*, *to handle*.

351. ἐννεώροιο, *nine years old*. We should probably read ἐννώροιο: ἐνν.=ἐνF- from *ἐνFα, for which form see

Brugmann *Gr.* ii. § 173, G. Meyer *Gr.* § 405, and compare ἐνν-ἡμαρ: so also read ἐννόργιοι λ 312. The -ε- is due only to the influence of the more familiar ἐννέα. -ωρος from ὥρα, ὥρος (see Lex.), the same word as our *year*. Apparently oil improved by keeping, and we are to understand that nine-year oil is the very best. The word recurs also in κ 19 (δῶκε δὲ μ' ἐκδείρας ἀσκὸν βοδὸς ἐννεώροιο), 390 (σιάλουσιν εὐκότας ἐννεώροισιν), λ' 311 (ἐννέωροι γὰρ τοὶ γε καὶ ἐννεαπῆχες ἦσαν), τ 179 (Μίνως ἐννέωρος βασίλευε Διὸς μεγάλου δαριστής). The last refers to the nine years' cycle or *magnus annus* of early Dorian chronology (see Evans in *J. H. S.* xiv. 356 after Hoeck *Kreta* i. 246 ff.). From associations of this sort the word may have grown into a round number denoting full maturity (not however in λ 311). Compare the 'ninety cities' of Crete which come just before τ 179; and for the βούς of κ 19, Hes. *Opp.* 436 βόε ἐνναετήρω . . τῶν γὰρ σθένος οὐκ ἀλαπαδνόν. Any derivation from νέ(F)ος, *new*, is forbidden by the synzesis with neglect of F, as well as by other difficulties. Herondas viii. 5 calls long nights νύκτες ἐννέωροι, *nine years* (or *hours*?) long.

Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·
 “ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρην,
 ἀνστήσας Ἀχιλλῆα πόδας ταχύν· ἦ ρά νυ σεῖο
 ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.”

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρην·
 “αἰνότατε Κρονίδην, ποῖον τὸν μῦθον ἔειπες;
 καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
 ὃς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδε·
 πῶς δὴ ἔγωγ', ἦ φημι θεάων ἔμμεν ἀρίστη,
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις
 κέκλημαι, σὺν δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
 οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάφαι;”

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Ἥφαιστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα
 ἄφθιτον ἀστερόεντα, μεταπρεπὲ ἀθανάτοισι,

360

365

370

356. προσέειπε: ἐκάλεσε Plut. *Mor.* 736 f. 356-68. Ζηρόδωρος πειράται ἀποδεικνύναι διεσκευασμένον τοῦτον τὸν τόπον Sch. BT (Porph. ? See Schrader p. 434).
 357. βοῶπις ACHT Pap. i. 360 om. Pap. i. 361. ἔπειτα DH. 363. τ' om. ADJPR. 364. ἔγωγ': ἐγὼν Zen. 367. ῥάφαι: ῥέται (συγρ. ῥάφαι) HU. 369. ἡφαίστου GS.

356-68. Ζηρόδωρος πειράται ἀποδεικνύναι διεσκευασμένον (interpolated) τοῦτον τὸν τόπον, Sch. BT. For the little that is known of Zenodorus see Schrader *Porph.* pp. 428 ff. In this case his judgment is pretty certainly right. In the first place the passage clearly alludes to the suspected lines 168 and 181-86, and is open to all the objections urged against them. Again, of the thirteen lines seven appear in other parts of the poems; 356 = II 432; (357, cf. O 49); 360-61 = A 551-52; 363 = v 46; 365-66 = Δ 60-61; 368 = E 274, etc. (the last being a familiar note of interpolation); while the six lines which are original contain several curious expressions. The double change of scene is violent, and not in the Homeric style. The passage does nothing whatever to advance the story or to give any fresh insight into the relations of Olympus, and would certainly not be missed if it were omitted.

357. ἐπρηξας, 'you have accomplished your end, had your way'; cf. A 562 πρήξει δ' ἔμπης οἷ τι δυνήσεται. The verb is only here used without an object. ἔπειτα, after all, but for καὶ we should rather have expected δὴ as Bentley conj. καὶ may, however, be explained as mean-

ing 'also' in the sense of 'once more,' an allusion to Hera's earlier offences. βοῶπις as voc., O 49. In both places good mss. have βοῶπις, but it can hardly be supposed that the -ι was long by nature in the voc. as 'Wernicke's law' requires us to suppose that it was in the nom. (App. N, § 18).

358. ἦ ρά νυ, ironical, surely the Achaeans must be offspring of thine own.

362. μέλλει with aor. inf. is like to have, i.e. in this case 'commonly does.' βροτός, a mere man. τελέσσει without an object, like ἐπρηξας above, to work his will. Bentley conj. ἔπος for βροτός on the analogy of A 108, E 44, Ψ 543: Brandreth κότον, but this is not much gain.

367. κακὰ ῥάφαι, cf. κακορραφίη O 16, δόλον ὑφαίνειν etc.

370. ἀστερόεντα, probably 'adorned with star-like ornaments,' see on II 134. Such a method of decoration seems to have been employed in the great tomb at Mykene called the 'Treasure-house of Atreus,' χάλασεν perhaps alludes to the practice of coating the walls with polished metal (see Helbig *H. E.* p. 100, η 86, δ 73); though it may only be an instance of the common Homeric custom

χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
 τὸν δ' εὖρ' ἰδρῶντα ἐλισσόμενον περὶ φύσας,
 σπεύδοντα· τρίποδας γὰρ ἐέικοσι πάντας ἔτευχεν
 ἐστάμεναι περὶ τοῖχον ἐνσταθέος μεγάρου·
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστωι πυθμένι θῆκεν, 375
 ὅφρα οἱ αὐτόματοι θεῖον δυσαίαντ' ἀγῶνα
 ἦδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ιδέσθαι.
 οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐ πω
 δαιδάλεα προσέκειτο· τὰ ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
 ὅφρ' ὃ γε ταῦτ' ἐπονείτο ἰδυίησι πραπίδεσσι, 380
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.

371. ἐποιήσατο Q. 373. γὰρ om. P: μαν Pap. ι (supr. [γα]ρ). 374. ἐϋσταθεῖα Vr. A. 376. δυσαίαντ' AC fr. Mosc. Par. h: δυσάαντ' T: ευαίαντ' Q: δύσανται PRU Par. j, Vr. b: δύσανται Ω, ἐν ἄλλωι A: ἐν ταῖς εἰκαιστέραις οἰσίον κατὰ δῶμα νέοντα (νέοντο T) Sch. AT(?). 377. αἰθεῖ C. 379. προσέκειντο J. || δεσμιὰ Bar. Mor. 380. ταῦτα πονείτο PR (-εἶτ'). || εἰδυίη(ι)α CH'E: εἰδυίηι Lips. 381 om. A⁴D²U. Par. ι, Par. α: ἐν ἄλλωι καὶ οὗτος εὐρέθη, ἀπείστραπτο δέ A. || ἦλθε om. P: ἦε Lips.

of representing divine objects as of metal instead of meaner human materials; as the island of Aiolos is surrounded by a τείχος χάλκεον (κ 3), so the house of Hephaistos is built of solid bronze instead of mere stone.

371. κυλλοποδίον, only here and T 270, Φ 331. It seems to be a hypocoristic or pet form of *κύλλοπος, *little crook-foot*, and means the same as ἀμφιγυῖαις as explained on A 607. For the custom of giving nicknames from bodily defects out of pure affection Schulze (Q. E. p. 308) aptly compares Horace *Sal. i. 3. 43 ff. at pater ut gnati, sic nos debemus amici Si quod sit vitium non fastidire*, etc., where Varus is a Roman parallel.

372. ἐλίσσασθαι, turning backwards and forwards, i.e. *busy*, cf. *versari*. ἔλιος is the chief predicate, to which ἰδρῶντα is subordinate, while σπεύδοντα is explanatory of both.

373. For the tripods with wheels see Helbig *H. E.* pp. 108 (n. 13), 347, and compare the τέλαρος ὑπόκυκλος of Helen, δ 131. The wheels are found in ancient Phoenician monuments; cf. also 1 Kings vii. 27-38 *every base had four brazen wheels*. The tripods are perhaps meant to carry trays and serve as tables at the feasts of the gods; the μέγαρον and δῶμα (377) are those of Hephaistos. πνευμῶν is here = *leg* (cf. the use of the word in A 635 and see App. E), *he put golden wheels (one) under each leg*.

374. ἐϋσταθεὶς μεγάροιο is elsewhere a purely Odyssean phrase (also ἐστ. θαλάμῳ ψ 178).

376. οἱ is, of course, 'dat. commodi.' οἰσίον ἀγῶνα *the assembly of the gods*, see note on H 298, O 428. It is curious that the un-Homeric δύσανται or δύσωνται should have invaded nearly all mss. It is probably a reminiscence of H 298. The variant θεῖον κατὰ δῶμα νέοντα either involves the omission of the next line, or may be corrupt, and mean that κατὰ was read for πρὸς in 377. The automatically travelling tripods may be compared to the gold and silver dogs made by Hephaistos which guarded the palace of Alkinoos, η 91-95, as well as to the golden handmaids below, 418. The very sparing use made of such marvels even in Olympus is noteworthy.

378. τόσσον μᾶν, cf. X 322, Ψ 454, and on Δ 130; 'they were so far finished, but the handles were not affixed' is a slight anacoluthon as easily intelligible in English as in Greek. δεσμιούς, *rivets* (elsewhere in the general sense 'bond'). The oldest Greek bronze tripods found at Olympia are thus fastened; the welding of bronze was a comparatively late discovery. οὐατα, *handles*, 'lugs,' as A 632.

381. This line is omitted by such respectable authorities that it must needs be suspected. It is not absolutely necessary, and may have been interpolated to supply the usual τόφρα after

τὴν δὲ ἶδε προμολούσα Χάρις λιπαροκρήδεμνος
καλή, τὴν ὥπνιε περικλυτὸς ἀμφιγυήεις·
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“τίπτε, Θέτι ταυνίπεπλε, ἰκάνεις ἡμέτερον δῶ
αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις.
ἀλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θείω.”

385

ὥς ἄρα φωνήσασα πρόσω ἄγε δια θεάων.
τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν·
κέκλετο δ' "Ηφαιστον κλυτοτέχνην εἰπέ τε μῦθον·
“"Ηφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει.”

390

τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
“ἦ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
ἥ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἥ μ' ἐθέλησε
κρύψαι χωλὸν ἑόντα· τὸτ' ἂν πάθον ἄλγεα θυμῶι,

395

385. **Θέτις ταυνίπεπλος** Zen. : **Θέτις ταυνίπεπλε** Bar. Mor. (**Θέτι·** Harl. a) Harl. b. || **ἡμέτερον** δὲ Zen. 387. **παρὰ** JPR. 388. **φωνήσας** ἀγκιστρο S. 389. **καθεῖσεν**(n) CDQ. 392. **σείο** QR: **σείω** P. 394. **τε:** γε Pap. A. 396. **ΚΥΝΩΠΙΔΟΣ:** γρ. **ΒΩΩΠΙΔΟΣ** T. || **ἐθέλεσκε** G. 397. **ἂν:** γρ. **ἄρ** U³ Eust.

ἄρα. If the line originally belonged to this place, there is nothing to explain its omission. There appears to be no other case of *ἄρα*, in the purely temporal sense, succeeded by *δέ* in *apodosis*; the only cases in the *Il.* where it is not answered by *τότῃ* seem to be 61, 442, E 788, I 352. But the use follows immediately from the original parataxis; cf. O 547 *ἄρα μὲν (for a time)* . . *αὐτὰρ ἐπεὶ*.

382. **Χάρις** is made wife of Hephaistos by a more transparent allegory than we find elsewhere in H.; *οἱ τῇ τέχνῃ τὴν χάριν προσεῖναι* δεῖ, Schol. A. In θ 286–386 Heph. is wedded to Aphrodite, whose attendants are the *Χάριες*; but that passage is later and un-Homeric. **λιπαροκρήδεμνος**, see App. G, § 11.

385. Zen.'s **Θέτις ταυνίπεπλος**, though approved by Cobet (*M. C.* 333), is needless here, as the short *ι* of the voc. has the ictus (see on 357), and the hiatus in the caesura is common. **ἡμέτερον δῶ**, see A 426 and note Zen.'s *ἡμετέρωνδε* (as we now accent it).

386–87 = ε 88 [91]; so 425–27 = ε 88–90.

For the favourite conjunction of **αἰδοῖος** and **φίλος** cf. K 114, E 210, etc.; and for **πάρος** with the present A 553. With **πρότέρω** we may perhaps compare the Italian *Avanti!* = 'come in.'

392. **ὦδε**, *hither*, in spite of Ar.'s arbitrary canon that it means only *thus* in H. He explained it here *οὕτως ὡς ἔχεις, οὐδὲν ὑπερθέμενος* (An.), cf. ρ 447 *στῆθ' οὕτως ἐ μέσον*. But this would never be seriously maintained except for the sake of a theory. See on K 537, M 346, and the discussions in *Lehrs Ar.* 70, 379, *Bekker H. B.* ii. 38. Plato, when about to burn his poems (see on P 263), is said to have apostrophized the fire, "Ἡφαιστε, πρόμολ' ὦδε· Ἰλιάων νύ τι σείο χατίζει.

395. For the legends of casting out of heaven see on E 249, O 18–24; and A 590–94 with the same application to Hephaistos, though the details are different. Hephaistos and his mother are generally represented as close allies.

397. **τότ' ἂν:** to get rid of the *ἄν* Brandreth conj. **τότ' ἄρ** (with Eust.) or *τό κεν*, van L. ἦ κεν.

εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
 Εὐρυνόμη θυγάτηρ Ἀψορρόου Ὀκεανοῖο.
 τῆσι παρ' εἰνάετες χάλκεον δαίδαλα πολλά, 400
 πόρπας τε γναμπτάς θ' ἑλικας κάλυκας τε καὶ ὄρμους,
 ἐν σπῆϊ γλαφυρῷ, περὶ δὲ ῥόος Ὀκεανοῖο
 ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ᾔριδεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἶ με σάωσαν. 405
 ἦ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεῶ
 πάντα Θέτι καλλιπλοκάμῳ ζῶαργια τίνειν.

398. τε om. L. || ε' om. T¹: δ' A (supr. ε') Q. 399. βαυρρόου J. 400. πολλά: πάντα Zen. Aph. Bar. Harl. b, Par. d g. 401. πόρπας τε: πόρπας PR: πόρπας LS. || γναπτὰς T. || τ' ἑλικας D. 402. δερρόος C. 403 om. D^c. 404. ἔδεον J: γρ. ἔδεον Did. 405. τε om. PQR. || ἔσαν GJR: ἔσαν S, γρ. U³. 406. ἡκει LRS. || χρεῶν C: χρῆ J Harl. a, Eust.: χρεῶ RU (supr. χρεῶ), Vr. A. 407. ὅτιν D: ὅτιν P. || τέλειαν A Pap. t, Bar.

398. For the singular ὑπεδέξατο with two subjects compare A 255 ἥ κεν γηθήσαι Πράμος Πριάμοι τε παῖδες, where the constr. is less harsh, as the verb precedes the nominatives. Kühner ii. p. 70.

399. The epanalepsis of the former of two names is very unusual. It might be accounted for on the ground that Thetis does not require explanation; but probably P. Knight is right in expelling the line as a mere gloss. Ἀψορρόου recurs only in v 65 in the same connexion. The ancients explained 'flowing back into himself,' because he surrounds the earth in a circle. Others have preferred to see in it a vague rumour of the 'refluent' tide.

400. χάλκεον, a violation of 'Wernicke's law.' It is also one of the few exceptions to the rule against the molossus in this place. See App. N, § 17. Nauck χαλκεῶν δαίδαλα μύμον, which does not meet the second objection. εἰνάετες, for a nine years' cycle, see note on 351.

401. The πόρπαι are probably the same as περόναι (see App. G, 9), fibulae, brooches or buckles; cf. Eur. Hec. 1170. Phoen. 62, where the pin is used for putting out eyes. For the rest of the line cf. Hym. Ven. 36-89 πέπλον μὲν γὰρ ἔστο φαεινότερον τυρὸς αὐγῆς, εἶχε δ' ἐπιγναμπτάς ἑλικας κάλυκας τε φαεινὰς. ὄρμῳ δ' ἀμφ' ἀπαλῇ δειρῇ περικαλλέες ἦσαν, καλοὶ, χρύσειοι, ταμποίκιλοι (cf. ibid. 162 ff.). No doubt the author of the Hymn took his words from this passage;

whether he had any clear idea of their sense is doubtful, and it is rash to base arguments on that passage. Helbig explains ἑλικας by some brooches of a very ancient type found in Greece, Italy, and Central Europe, and formed of two spirals. (See the illustrations in H. E. pp. 279-82.) This however makes them only another kind of πόρπαι, which is not probable. We can only say that they are spirals: this form is so common in early ornament that we cannot specify more closely. Very likely they were bracelets. Note that the F of ἑλικας is neglected. Of the κάλυκες it can only be said that they were bud-like ornaments. It is very natural to give the name to the gold rosettes found so abundantly in Mykenaeen graves, and used apparently for fastening on to dresses as ornaments (see Schuchh. p. 202); but comparison with Mykene must be used cautiously when we are dealing with women's dress. The ὄρμῳ were of course necklaces.

402. σπῆϊ, a false form for σπέει which can always be restored; and so σπέος for σπέλου. The only authority for the longer stem is ε 194 ἔον δὲ σπέος γλαφυρὸν, perhaps a corruption of ἔον δὲ σπέος ἐς γλ. (Nauck).

405. ἴσαν, κπεω, only here in Il. (three times in Od.).

407. ζῶαργια, the price of my life, cf. θ 462 (Nausikaa to Odysseus) μνησθι ἐμεῖ, ὅτι μοι πρώτῃ ζῶαργι' ὀφέλλεις. The word (which is used in these two passages only in H.) evidently signified in the

ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλὰ,
ὄφρ' ἂν ἐγὼ φύσας ἀποθελόμαι ὅπλᾳ τε πάντα."

ἣ καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410

χολεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἄραιαι.

φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὅπλᾳ τε πάντα
λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·

σπόγγῳ δ' ἄμφι πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα· 415

δῦ δὲ χιτῶν', ἔλε δὲ σκήπτρον παχύ, βῆ δὲ θύραζε
χολεύων· ὑπὸ δ' ἁμφίπολοι ῥώνοντο ἄνακτι

χρῦσαι, ζώησι νεήσιον εἰοικυῖαι.

τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδὴ
καὶ σθένος, ἀθανάτων δὲ θεῶν ἅπο ἔργα ἴσασιν. 420

αἱ μὲν ὑπαιθα ἄνακτος ἐποίπνουν· αὐτὰρ ὁ ἔρρων

πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἴξε φαεινοῦ,

ἐν τ' ἄρα οἱ φῦ χεῖρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

408. *πυνήϊα* JQ Harl. a. 410-12 *om.* Q. 410. *ἄνητον* R (γρ. αἶητον).
411. *ῥώνονται* R. 414. *πρόσωπον* Bar. Vr. A. || καί: B' Bar. || *ἀπειμόργνυ*
ACJPS fr. Mosc. 418. *εἰοικυῖαι* DGHPQTU: *εἰοικυῖαι* J. 419. *ἐν* Pap. c'. ||
ἐστὶν ἐν Vr. b. 421. *ποίπνουν* H.

first instance the price paid to a warrior who took a prisoner alive instead of slaying him, see Z 46 *ζῶγει*, 'Ἀτρεὺς νιέ, σὺ δ' ἄξια δέξαι ἄποινα. The use in these two places is clearly a playful extension of the word, but fixed the sense for later Greek; cf. Herod. iii. 36, and the meaning 'offerings to the gods for recovery from sickness' in Anthol., etc. *Θέτι*, Nauck *θεά*, the contracted -i for -u being doubtful. Acc. to van L. (*Ench.* p. 224) the only other places where this -i cannot be thus resolved are Z 335, II 661, Ψ 891, Ω 141, 706, and five in *Od.* Brugmann however (*Gr.* ii. p. 602) regards the -i as the primitive instrumental -i, used from early times as a dative.

410. *αἶητον*, a word of unknown meaning found only here in Greek. It is apparently connected with the equally enigmatic *ἄητον* φ 395 q.v. *πέλωρ* too is an odd word to be applied to Hephaistos.

411. *χολεύων* after *πέλωρ*, the usual *const. ad sensum*. *ῥώνοντο*, see A 50: *ἄραιαι*, E 425.

418. *εἰοικυῖαι*, a very doubtful form for the correct *FeFikyῖai*, which occurs everywhere else in H. The best remedy is to write *νεήσιον FeFikyῖai* with

Brandreth (*νεηίδεσιν* P. Knight, which will not do). If we condone the -α- on the analogy of *εἰδυῖα* (P 5), we can compare *εἰληλουθῶς* τ 28, which Schulze not very satisfactorily attributes to metrical necessity (!) in an antispastic (!) word; see vol. i. App. D, A 2 and p. 597. The animated handmaidens of gold are a relic of the tradition which everywhere attributes magical powers to the mythical founders of metallurgy, e.g. the Telchines of Rhodes, the Daktyloi and the bronze man Talos of Crete, the Weyland Smith of Teutonic mythology, etc. Thus Pindar says of the Telchines in O. vii. 52 *ἔργα δὲ ζωοῖσιν ἐρπύρεσσιν ὅ' ὁμοῖα κέλευθα φέρον*. The only analogy in H. is to be found in the gold and silver dogs (sphinxes?) which Hephaistos made, *ἀθανάτους ὄντας καὶ ἀγήρωι ἡματα πάντα*, to guard the palace of Alkinoos (η 91); the *χρῦσαι κούροι ἐνδμήτων ἐπὶ βωμῶν* (η 100) are to be regarded as statues (Helbig *H. E.* 390-92). See on 376.

421. *ἐτι ἔρρων* αὐ ψιλῶς πορευόμενος, ἀλλὰ διὰ τὴν χολόγητα φειρόμενος, Ariston. See on O 239.

423-25, see on 384-86; 426-27 = 3195-96.

“τίπτε, Θέτι ταυνίπεπλε, ικάνεις ήμέτερον δώ
αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίξεις. 425
αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστί.”
τὸν δ' ήμίβητ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
“Ἥφαιστ', ή ἄρα δή τις, ὅσαι θεαί εἰς' ἐν Ὀλύμπῳ,
τοσσάδ' ἐνὶ φρεσὶν ήισιν ἀνέσχετο κήδεα λυγρά, 430
ὅσσ' ἔμοι ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
ἐκ μὲν μ' ἀλλάνων ἀλιάων ἀνδρὶ δάμασσαν,
Αἰακίδῃ Πηληϊ, καὶ ἔτλην ἀνέρος εὐνήν
πολλὰ μάλ' οὐκ ἐθέλουσα· ὁ μὲν δὴ γήραϊ λυγρῶι
κεῖται· ἐνὶ μεγάροις ἀρήμενος, ἄλλα δέ μοι νῦν· 435
νῖδον ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
ἔξοχον ήρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς γουνῶι ἀλωήs
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
Τρωσὶ μαχηςόμενον, τὸν δ' οὐχ ὑποδέχομαι αὐτίς 440
οἴκαδε νοστήσαντα δόμον Πηληϊόν εἶσω.
ὀφρα δέ μοι ζῶει καὶ ὀραὶ φάος ήελίοιο,

424. *οἴτις* Vr. A Par. f. || *οἴτις ταυνίπεπλος* . . *ήμέτερον δὲ* Zen. 426.
ἀνίστα Q Bar. Mor. Harl. b (*supr. εν*), Par. c d g, *ἐν ἄλλῳ* A. 427 *om.* H^U
Par. i, Syr. || *ἔσται* D¹. 429. *ή*: *ήδ'* H. 430. *τόσσα* J. || *ἀνέχετο* G.
431. *πασέων* PR. || *ἔωκεν* PR. 432. *ἀλίων* CJ. 435. *ἐν μεγάροις* H Par. i.
440. *αὔεις* C Mor. Bar. 441 *om.* U Par. i, *ἐν τισιν οὐ κεῖται* Sch. A. 442.
ζῶ(ι)η(ι) CJT.

429. This speech of Thetis has given rise to serious critical doubts. Ar. atheized 444-56, like A 366 ff., on the ground that the recapitulation is out of place, and that the sending of Patroklos did not result from the embassy, as seems to be implied in 451. To a modern critic the mention of the *Presbeia* is in itself evidence of late origin. To this may be added that a large part of the speech is simply repeated from other places; 437-43=56-62; 444-45=Π 56, 58; 456=T 414; 457=γ 92, δ 322; and compare 448 with I 574, 449 with I 121, 515. There are several phrases which are common in the *Od.* but do not recur in the *Iliad*, see 435, 457. But this proves only that the passage is late, not that it is later than the context. The whole of the *ὑποκείμενα* may be as late as the *Presbeia*; and though the reference in 450-51 does not give the whole course of events, it is near enough—there is

only omission, not mis-statement. The whole speech may well have been composed for this place from the first.—There is a certain dry humour in Schol. T on 429; *ἐμμήσατο ήθος θηλειῶν, οὐ περι ὧν ήρώηται ἀποκρινομένη, ἀλλὰ περι ὧν ἐλυπεῖτο*.

434. *πολλὰ μάλ'* seems to go with *οὐκ ἐθέλουσα*, as in *πόλλ' ἀέκων*.

435. *ἀρήμενος, νοση οὐκ, weary*, with which Schulze (*Q. E.* 460) would connect it etymologically, writing *Far-ημένος*; cf. note on K 98. The word is elsewhere purely Odyssean: the only place in which this sense is not quite suitable is ι 403 *τίπτε τόσον, Πολύφημ', ἀρήμενος ὦδε βήσας*; where we might have expected a rather stronger word. *ἄλλα δέ μοι νῦν*, we must it seems supply *ἀλγε' ἔδωκεν* or *ἔστω* from 431.

436. *τραφέμεν* intrans., see on B 661. The *ἐν* is virtually redundant (*first*) as in 55.

ἄχυνται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰούσα.
 κούρην ἦν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
 τὴν ἄψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
 ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Τρῶες ἐπὶ πρύμνησιν ἐέειλεον, οὐδὲ θύραζε
 εἷων ἐξίεναι. τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον·
 ἔνθ' αὐτὸς μὲν ἔπειτ' ἠγαινέτο λαιγὸν ἀμύναι, 450
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσε,
 πέμπε δέ μιν πόλεμόνδε,· πολὺν δ' ἄμα λαὸν ὄπασσε.
 πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῇσι πύλῃσι·
 καὶ νῦ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ῥέξαντα Μενoitίου ἀλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 τούνεκα νῦν τὰ σά γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
 νῖ' ἐμῷ ὠκυμῶρι δόμεν ἀσπίδα καὶ τρυφάλειαν

444-56 *δθ*. Ar. (the *obelos* is prefixed in T; and in U to 444-61). 444.
 κούρην δ' Harl. a. 446. ὁ *om.* C. 450. ἀγαινέτο Q: ἀνῆλ(η)ματο DS:
 ἠγαινέτο G: ἀνῆλ(η)ματο U. 452. δ' ἄμα: δ' ὅ γε S Bar. Mor. Harl. a: δέ οἱ C.
 453. μάρναντο GR. 455. ῥέζοντα H¹: ῥέζοντα H². 458. υἱ' ἐμῷ GS:
 υἱὶ ἐμῷ H: υἱεὶ ἐμῷ Vr. b A: υἱὶ ἐμ' J: υἱεὶ ἐμ' (ἐμ') Ω. || δόμεναι PR.

446. ἔφθιεν, a form which is found here only. It is not clear whether it is aor. or imperf., trans. or intrans. It may come from a pres. φθίω related to φθίνω as τίω to τίνω: or it may be an aor., cf. ἔπιω by πίνω. The former seems the more probable; the imperf. gives the better sense, and the aor. though very common always has mid. or pass. terminations: ἔφθιτο would of course have been quite possible here. On the same grounds ἔφθιεν is probably trans., with φρένας as direct object, like all the other active forms of φθίνω, except when used of the passing of time (φθίνοντος μηνός § 162, etc., μηδὲ τοι αἰῶν φθινέτω ε 160, and others; all in the *Od.*). Some doubt, however, is introduced by the closely analogous use of φθινύθω, as we have φθινύθουσι παρειαί θ 530 by the side of αἰῶνα φθινύθω σ 204, and αἶ μιν φθινύθουσι φίλον κῆρ κ 485. Compare the equally ambiguous A 491 φθινύθεσκε φίλον κῆρ, to which this passage of course refers. The form φθιγῆς (β 368) is certainly intrans.; it has ῖ either from metrical necessity, if aor., for it obviously could not stand

otherwise in a hexameter (Schulze *Q. E.* p. 358), or if a pres. because the -ι- stands for -υ- and is therefore primarily long though capable of being shortened (*H. G.* § 51. 1: van L. would read φθιγῆαι). Blass very ingeniously conj. ἔσθιεν, which would solve all difficulties, but has no support whatever in tradition (see Ω 129).

453. πᾶν ἡμαρ is here open to the same objection as πανημερίως in P 384; the fighting at the Skaian gates was neither 'all day' long nor 'for all the rest of the day' (A 472); the latter would ignore all the long fight over Patroklos, extending to the Greek camp. But this is not the place where we need expect the accuracy of a chronicler.

457. τὰ δὲ γούναθ' ἰκάνομαι, an Odyssean phrase (γ 92, δ 322; cf. ε 449, η 147, ν 281).

458. Ar. read υἱεὶ ἐμῷ ὠκυμῶρι, which is expressed by the ἐμ' (ἐμ') ὠκυμῶρι of most mss. Such a crasis is without a parallel in H., unless it be in Ar.'s reading Πηλεϊδῆθελ, A 277. There is no reason why we should not accept the reading υἱ' ἐμῷ—which may have

καὶ καλὰς κνημίδας, ἐπισφυρίους ἀραρυίας,
καὶ θώρηχ'· ὃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἑταῖρος 460
Τρωσὶ δαμείς. ὁ δὲ κείται ἐπὶ χθονὶ θυμὸν ἀχεύων."

τὴν δ' ἡμίβητ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
αἱ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
ἀνθρώπων πολέων θανυμάσσεται, ὅς κεν ἴδῃται."

ὥς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φύσαι δ' ἐν χοάνοισιν ἑίκοσι πᾶσαι ἐφύσων, 470
παντοίην εὐπρηστον ἀντμὴν ἐξανείσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,

469 *om.* Pap. *ι*. 460. *δ*: *τινὲς* & Sch. T. 463. *τοῖ*: *τι* DJP: *τι τοι* CT
Lips. Vr. A. || *μή τι τοιαῦτα* Q. 464. *μιν*: *μοι* R Mor. 465. *ἰκάνει* GPQR
Syr.: *ἵκανε* *Lips.* 466. *παρέσσεται*: *παρέκομαι* Zen. Aph. 468. *τὴν*:
τὰς fr. Mosc. 469. *ἐς*: *ἐπὶ* H. || *ἔτρεψε* P Vr. d. || *τε*: *δὲ* PRU. 471.
τινὲς εὐπρηκτον Did.

been changed to avoid the comparatively rare elision of the *-ι*—unless it be thought better to adopt Bentley's *ὄλλ' μιν* or Nauck's *ὄλλ' μοι*. See note on 144.

460. The way in which the *θώρηξ* is added to the rest of the panoply obviously suggests an afterthought. We can hardly expunge 460–61 altogether, for we expect *Thetis* to state explicitly that the armour has been lost; but the beginning of the line may easily have been altered from *νῦν γὰρ τεύχεα καλὰ* or the like. *οἱ* is obviously in the wrong position after the verb (for *ὃ γὰρ φοι ἦν*). As the text stands we might well adopt the variant *δ* for *δ*, referring the rel. to *τεύχεα*, implied in what precedes, and not to the breastplate only.

464. This is the not uncommon formula where the certainty of one event is affirmed by contrasting it with the impossibility of another: 'he shall have his armour as surely as I cannot save him from death,' the latter clause taking the form of a wish and being put first. *ἰκάνοι* is 'attracted' by the preceding opt.; i.e. the event, though certain, is included by the speaker in the same category of pure imagination as the wish with which it is connected.

466. *παρέσσεται*, *παρέκομαι* Zen. Aph., a more regular expression of the thought, but not therefore necessarily to be preferred. The indefinite *τις* here, as elsewhere, connotes the idea of 'many' (e.g. II 629; the origin of this sense may be seen in the 'tis of public opinion,' cf. B 271 where *τις* = *ἡ πλῆθους* of 278). The addition of *πολέων* seems to be a slight logical irregularity, though the intention is evidently to emphasize the *τις*; in other words, we should rather have expected *πολλοὶ τινες ἀνθρώπων*. But the required emphasis is given after all by the sentence as we have it, as will be felt if we translate 'many a one of the many men there be.'

469. The bellows, like the tripods, are intelligent automata, obeying the god's will.

470. *χοάνοισιν*, *crucibles*, also in Hes. *Th.* 863.

471. *εὐπρηκτον*, 'well-puffed,' see A 481. *παντοίην*, of every degree of force.

472. *ἄλλοτε δ' αὐτε* is virtually equivalent to 'and *vice versa*,' *αὐτε*, on the contrary, sufficiently summarizing the opposite of the preceding clause. The sense thus is 'so as to be at his service

ὅπως "Ἡφαιστός τ' ἐθέλοι καὶ ἔργον ἄνυτο.
χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
θήκεν ἐν ἄκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
ῥαιστήρα κρατερόν, ἐτέρηφι δὲ γέντο πυράγρην.
ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε
πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμώννα. 480

473. τ': γ' DGS Harl. a. || τ' ἐθέλει Vr. b: τε οἴετα Q. || ἔργ' ἄνυτοτο Cram. Ep. 16. 30. || ἄνυτο U³ Cant. Bar. Lips. fr. Mosc.: ἄνυτο Ω. 475. τιμῆντα H: τιμῆντα Pap. i'. 476. ἐν: ἐπ' (A supr.) CS Bar. Mor. and ap. Eust. 477. κρατερόν Zen. (A supr.) CDGHJT Par. j: κρατερὴν Ω. 478. μέγα τε: μέγα P. 480 om. H'. || ἐκ: ἐν HPR Mor. Vr. A.

when he was working hard, and to cease when he did not need it (the *ἀνυτή*). 'There is another case of this use in H., λ 303 α' (Kastor and Polydeukes) ἄλλοτε μὲν ζῶουσ' ἐτερήμεροι ἄλλοτε δ' αἶτε, 'they live alternate days, and *vice versa*,' i.e. die alternate days. (In this case the usage has been obscured by the interpolation of 304, which is entirely in contradiction with the rest of the passage; see Bekker *H. B.* ii. 37, *J. P.* xii. 287.) A similar case, but with the verb of the second clause expressed, is δ 102 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αἶτε παύομαι. Compare also Σ 159, Ω 10.

473. The optatives are potential, 'according as H. might wish, and the work be drawing to completion.' ἄνυτο has good authority; it is the regular opt. of ἄνυμι, of which the imperf. pass. ἤνυτο is found in ε 243. The majority of mss. give ἄνοτο, but ἀνεται, K 251, has α, probably because ἀνω=ἀνFω as φθίνω=φθινFω (cf. φθινύ-θω). Besides, a rare form like ἄνυτο is not likely to have been wrongly invented; it might indeed be due to itacism, but that will be equally true of ἄνοτο.

475. τιμῆντα, a most suspicious contraction, see on I 605. Various attempts have been made to remove it by conjecture (see Menrad, 84-88); the only one which has any plausibility is Payne Knight's χρυσὸν τιμῆντα, where the asyndeton is certainly harsh in a list like this. It seems that we must accept the contraction here as in I, and attribute it to the lateness of both books.

476. γέντο, see on Θ 43.

477. κρατερόν, so Zen.; κρατερὴν Ar. But a fem. in -η seems to be quite without parallel (τύχη . . σωτήρ Soph. O. T. 80-81 is naturally different); the lengthening of the short syllable, though common enough in this place, may have caused the change. ῥαιστήρ is used in Aisch. *P. V.* 56 of the hammer of Hephaistos, but without indication of gender.

478. For a general discussion of the shield see App. I.

479. πάντοσε, carrying the adornment all over the surface.

480. The meaning of the triple ἄντυξ is not clear. Löschcke (v. Helbig *H. E.* 385-86) takes it to mean *triple woven*, and explains it by an ornament found on the margins of many of the most ancient Greek shields, consisting of an imitation plaited work of three strands. It is, however, more likely that ἄντυξ means an actual part of the shield than a mere ornament on the surface, and τρίπλαξ is probably not derived from πλέκω, but is only a secondary form of τριπλός (cf. ἐριβάλαξ by ἐριβόλος). So διπλαξ of fat Ψ 243, though Γ 126 μέγαν ἱστὸν ὕφαυε διπλαξ might be claimed for the other side. Perhaps three out of the five layers of hide were turned up so as to form a rim, the full thickness not being needed at this part, or the rim may have been formed by three flat metal bands laid one upon the other. See note on Z 117. With the ἀργύρεος τελαμών compare the χρύσειοι ἀορτῆρες of Δ 31.

πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεςσιν.

ἐν μὲν γαίαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
ἡέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσιν,
ἐν δὲ τὰ τέρεα πάντα, τὰ τ' οὐρανὸς ἔστεφάνωται, 485
Πληιάδας θ' Ἱάδας τε τό τε σθένος Ὀρίωνος

481. ἐν: ἐπ' JI', γρ. U³.

482. πόλλ' P Syr. || αἰδυίησι C Syr. Vr. A.

483. Ζηρόδοτος ἡθέτηκε τὰ λαπὰ (to 608? see App. I. § 14). || τεύξ' Vr. b A.

485. δὲ τὰ: δὲ τε P Harl. a. || οὐρανὸν ἔστεφάνωκε Ar. (!): οὐρανὸν ἐστήρικται
(? ἐστηρικ ms.) Zen. 486. ιάδας PR.

481. It seems necessary to take αὐτοῦ, on account of its combination with σάκεος, in a different sense from αὐτῷ, the former meaning 'the shield *itself*,' i.e. the body as opposed to the surface, while the latter is used in the weak anaphoric sense 'in it.' That πτύχες = *layers of hide* is clear from H 247 compared with 220.

483. From this point Zen. rejected the whole description of the shield (App. I, § 14). For a Mykenaeen representation of the heavenly bodies see the great gold ring from Mykene, Schuchh. fig. 281 (p. 277) where the sun and moon are at the top, separated from the rest of the field by a wavy line which may stand for the horizon, or more probably for clouds. Schol. T on this line quotes one of the most curious ancient explanations of the Shield, that of Agallis of Corcyra. This lady held that it represented the early history of Attica, the two cities being Attica and Eleusis. Reference must be made to the scholion for details (see also Schol. A on 490 where the name is wrongly given as Ἀγαλλίας). Maximus Tyrius thought that the two cities were Phaiakia and Ithaka, as types of good government and anarchy.

485. τέρεα, ἀπὸ εἰρημένον in H.: cf. ἐπὶ τέρεσιν *Hymn. viii. 7*. It is apparently for τέρεα, as *τέρεων* is quoted from Alkaios by Eust. (fr. 155). Schulze (*Q. E.* p. 205) regards the -ει- as purely metrical lengthening in a tribrach. It is probable that the word has nothing to do with τέρας, but belongs to Skt. *tārā*, star. Cf. Curtius *El.* no. 205. ἔστεφάνωται cf. E 739, A 36, in both of which passages the form is used in the sense 'is set around' (or 'upon'); here of course it means 'has set around it as a crown,' the acc. being adverbial. The phrase recurs in the similar line, Hes.

Theog. 382. Zen. read ἐστήρικται, and acc. to Schol. A Ar. had ἔστεφάνωκε, but this is hardly credible. The marked alliteration with τ only shews how rash it is to assume that any particular effect is intended in any case by such a phenomenon; here it is clearly accidental.

486. These lines, with the almost identical ε 272-75, where Bootes is named, tell us nearly all that is known about Homeric astronomy (see Miss Clerke *Fam. Studies*, 39 ff.). Πληιάδες and Ἱάδες are generally explained 'the sailing stars' (as their heliacal rising in May indicates the season when voyages begin to be safe; cf. Hes. *Opp.* 383. Πληιάδων Ἀτλαγενέων ἐπιτελλομενάων ἀρχεσθ' ἀμνητοῦ), and 'the rainy stars' of autumn. It is more probable, however, that the latter are the same as the Lat. *suculae*, 'the litter of pigs.' Possibly too the Pleiades are 'the flight of doves' (as if πελειάδες), fleeing, like the bear, from before the hunter Orion; *ἔστι δ' εὐκλὸς δρεῖαν γε Πελειάδων μὴ τηλόθεν Ὀαρίωνα εἰσθαι*, Pind. *N.* ii. 12; Πληιάδες σθένος ὄβριμον Ὀρίωνος φεύγουσαι, Hes. *Opp.* 619; Aisch. fr. 285 αἰ δ' ἐπὶ Ἀτλαντος παῖδες . . νυκτέρων φαντασμαίων ἔχουσι μορφάς ἀπτεροὶ πελειάδες. (They are still the 'seven doves' in Sicily, as they are the 'hen and chickens' in England—*Fam. St.* p. 54.) This however may be a later interpretation; the name may be connected with πλείος, as though = *the crowd*. The other names (ἄρκτος, βοώτης ε 272) are taken from the huntsman's and shepherd's life, not from the sailor's. P. Knight pointed out that the correct form is not Ὀρίων but Ὀρίων (perhaps for Ὀαρίων with lengthening by metrical necessity) which is found in Pindar (*I.* iv. 49, fr. 72), Korinna and Kallimachos. The contracted Ὀρίων has always ῖ in later poets

ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
ἥ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.

ἐν δὲ δύνω ποίησε πόλεις μερόπων ἀνθρώπων
καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίναι τε,
νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων
ἡγίνεον ἀνὰ ἄστυ, πολλὺς δ' ὑμέναιος ὀρώρει,
κούροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αὐλοὶ φόρμιγγές τε βοήν ἔχον· αἱ δὲ γυναῖκες
ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.

490

495

489. οἷη : οἷος (?) Krates (see Ludwig ad loc.). 492. ἐκ θαλάμων Zen. ||
δαΐων QR (γρ. δαΐδων). 493. ἀνὰ : κατὰ JS. 496. προσύρμαιν PQ.

(exc. once in Babrios); and in H. the α never has the ictus to explain the lengthening. As the open form is of course the oldest and can always be restored, it clearly is right, though there is no authority for it in our mss. of Homer and Hesiod. For the legend of Orion see ε 121-24.

487. The bear is in Arkadian mythology connected with the story of Kallisto, probably a relic of ancient animal-worship (Paus. viii. 3. 6). The name is, however, very ancient and widely distributed, being found among the North American Indians (see Frazer *Paus.* iv. p. 191). The constellation is of course still familiarly known by both names, the Bear and the Wain; but of these the former at least has in England probably come from classical sources.

488. The idea seems to be that when Orion is rising in the east, the Bear is on the horizon—which he just touches in North Greece; he then moves upward, as though the coming of the great hunter had scared him from taking his bath. It must, however, be remembered that the Great Bear lay in Homeric days much nearer the Pole than he does at present, owing to the precession of the equinoxes. There was no obvious Pole Star in the first millennium B.C. αὐτοῦ, in the same place, never disappearing.

489. οἷη, no doubt because the few other circumpolar constellations, *Ursa Minor*, *Draco*, etc., none of which are conspicuous, were creations of later astronomy; the Little Bear is said to have been introduced to Greece from Phoenicia by Thales of Miletos. Düntzer and

Nauck read *alei*, which is quite needless. See Aristotle *Poet.* xxv. 10 τὸ “οἷη δ' ἄμμορος” κατὰ μεταφοράν, τὸ γὰρ γνωριμώτατον μόνον. With λοετρῶν Ὀκεανοῖο compare λελουμένος Ὀκεανοῖο of Seirios, E 6; Ovid's *impunius aequoris Arctos*, *Met.* 13. 293.

491. καλὰς, the emphatic position of the word makes it equivalent to ‘how beautiful!’ γάμοι ‘the plural of *indefiniteness*’ (Monro), expressing ‘marriage-scene,’ one example standing for a multitude. So νύμφας and θαλάμων perhaps need not imply more than one bride and chamber.

492. ἐκ θαλάμων, *Ζηρόδοτος* “ἐς θαλάμους”· καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή, Did. There is not much to choose between the two, as *θάλαμος* is used both of the women's apartments and of the bridal chamber (see particularly ψ 192). Ὑπο, accompanied by, generally of a musical accompaniment. But the prep. has a very wide range; see τ 48, ψ 290, B 334, Σ 220, etc.

493. ἡγίνεον, perhaps rather *ἡγινον* (like ὀρ-ιν-ειν), cf. ἀγινόμεναι ν 213, ἀγίνεσκον ρ 294; ἀγινεῖς, ἀγινεῖ, χ 198, ξ 105 may be accented to taste, and the longer form, though universal in later Greek (Herod. etc.), is certain in H. only in Ω 784, κ 104. If we keep it here we must of course scan -εον as one syll., for the -ι- is invariably long. πολὺς is used predicatively as in Α 307 πολλὸν δὲ τρέφε κύμα κυλινδεται, in full volume.

495. οἱ ἐνθάδε μόνον καὶ ἐν τῇ Κ (13) μένηται αὐλῶν, Δη. βοήν ἔχον, cf. Π 105 καραχὴν ἔχε. Nauck's χέον is needless.

λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθροοί· ἔνθα δὲ νείκος
 ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποιότης
 ἀνδρὸς ἀποκταμένου· ὁ μὲν εὔχετο πάντ' ἀποδοῦναι,
 δῆμωι πιφαύσκων, ὁ δ' ἀναίμετο μηδὲν ἐλέσθαι. 500
 ἄμφω δ' ἰέσθην ἐπὶ ἱστορίῳ πείραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπυον, ἀμφὶς ἄρωγοί.
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξστοῖσι λίθοις ἱερῶι ἐνὶ κύκλῳ,

497. ἔθεσε L. 499. ἀποκταμένου Zen. and ἐν ταῖς πλείσταις: ἀποφαιμένου Ω. 500. πιφαύσκων A: πιφάσκων JPR Vr. A: ἐπιφάσκων Q: επιφράσκων Pap. ι. 501 om. L. || πείραρ P: πείραν QSU Par. c¹ (j supr.). || ἐλέσθαι: ἀρέσσει Zen. 502. ἀμφοτέροισιν Zen. Aph. Mass. || ἐπήπυον J: ἐπίπυον (ἐπίπυον Sch. T) Mass. || ἄρωγοί Mass. (Sch. T: ἄρωγοί Sch. A).

497. For the general discussion of this passage see App. I, §§ 23-30.

499. ἀποκταμένου Zen. and αἱ πλείσται, καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή, Did. The word evidently brings out the sense of homicide better than the vulg. ἀποφθιμένον, though the latter is of course possible.

500. πιφαύσκων, making declaration, probably by speech according to the regular use of the word. It is however thrice used of making manifest to the sight, M 280 πιφανυόμενος τὰ ἀ κῆλα, Φ 333 πιφαύσκει δὲ φλόγα πολλήν, O 97 οἷα Ζεὺς ἔργα πιφαύσκειται. It is therefore possible to take πάντα as the object, displaying the full price which the slayer claims to pay (App. I, § 25). μὴδὲν, only here in H. (H. G. § 356). If the mere denial of a fact were in question we ought to have οὐδέν: the μὴ implies that will is concerned (H. G. § 361, M. and T. § 685).

501. ἴκωμεν, desired: the neglect of the F is rare, see on Δ 138: *Ἰέσθην δ' ἀμφω* Brandreth. ἱστορίῳ, App. I, § 26. ἐπὶ, at the hands of, a use which has no exact parallel in H., but is closely connected with the use of the prep. to express attendant circumstances, H. G. §§ 197-98. In later Greek the use is common enough (Lat. *pene*), e.g. τὰδ' οὐκ ἐπ' ἀνδράσι κείται, Pind. P. viii. 76, etc. πείραρ, an issue, termination of the matter; see note on H 102, and compare also Ψ 360 ἐκδοτον πείραρ' εἵπει, Pindar P. i. 81 πολλῶν πείρατα συνταρυσσῆσαι ἐν βραχεῖ. The acc. πείραρ recurs only in N 359 (see App. Crit.), ε 289 ('πείραν Z' Ludw.); all other forms are in -ν and would more naturally come

from a nom. πείρας (= Att. πέρας, for πέρ-Fas) which is found in Pindar O. ii. 31, and should perhaps be accepted here on the authority of P. The other variant πείραν is also worth consideration; though the subst. does not occur in H., it is implied in the verb πείραειν, and the sense to take a trial suits perfectly; see the Attic use of πείραν λαμβάνειν in L. & S., and πείραν . . θανάτου περὶ καὶ ζωᾶς Pindar N. ix. 28, 29.

502. ἐπιπύον, shouted assent, cf. ἐπευφήμησαν, A 22. The Massaliotic variant ἐπίπυον must be taken as aor. of ἐπι-πνέF-ω (cf. ἀμ-πνυ-ε), in the sense incited, inflamed the quarrel; cf. Aisch. Sept. 343 μαινόμενος δ' ἐπιπνέει . . Ἀργεῖ, Eur. Phoen. 789, 795 and other instances in L. & S. ἄρωγοί, partisans, as σ 232. If Mass. read ἀρωγῶι, we must explain incited a litigant on either side, i.e. either one or other. The ἀρωγοί are evidently much the same as the 'compurgators' of our old law, the friends and neighbours whom a litigant brought to court nominally to swear to his character, but in fact rather to make an imposing display and overawe if possible the opposite party. Compare Ψ 574 ἐς μέσον ἀμφοτέροισι δικάσατε μηδ' ἐπ' ἀρωγῇ.

503. οἱ δὲ calls attention to a fresh point, 'there.' So 495, 559. The proclamation of silence by the heralds opens the scene before the administration of justice in the Eumenides also; κήρυσε, κήρυξ, καὶ στρατὸν κατειργάθου, 566.

504. ἱερῶι κύκλῳ, a semicircular seat of stone, sacred to the administration of justice. So the Phaiakian ἀγορῇ ἱς βυτοῖσιν λάεσσι κατωρυχέσσ' ἀραρυῖα (Σ

σκήπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
τοῖσιν ἔπειτ' ἤισσον, ἀμοιβηδὶς δὲ δικάζον.

κεῖτο δ' ἄρ' ἐν μέσσοισι δῶν χρυσοῖο τάλαντα,
τῷ δόμεν δς μετὰ τοῖσι δίκην ἰθύντατα εἵποι.

τὴν δ' ἐτέρην πόλιν ἀμφὶ δῶν στρατοὶ εἵατο λαῶν
τεύχεσι λαμπόμενοι. δίχα δέ σφισιν ἦνδανε βουλή, 510
ἥ δὲ διαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,
κτῆσιν ὅσων πτολίεθρον ἐπήρατον ἐντὸς ἔεργεν·

506. ΤΟΪΣΙΝ: τοῖσι δ' Q Vr. d. || ἀμοιβηδὸν (Ar.? see Ludwich) Harl. a, Vr. b A, Par. a²: ἀμοιβηδὶν J: ἀμοιβηδὶς R. 507. ΔΥΟ HPQR. 508. Εἴποισι AHJQ (ἴποισι) T Bar. Mor. Vr. b, fr. Mosc.: εἴπη(ι) Ω. 509. ΔΥΟ CHPR. || ΛΑΟΙΣ Pap. ι'. 510. ΛΑΜΠΟΜΕΝΟ Harl. a (supr. οι). || σφιν S. 512. ἔεργεν A (supr. αι) (L supr.) PRTU Mor. Bar. Vr. b A: ἔεργει Ω.

267), and polished stones are used for seats in δ 6. Cf. E 499 for the application of *ιερός* to a place quasi-sacred by its use. And in A 807 the place of assembly and of justice is associated with the altars of the gods. Agallis (see on 483) took this to be a picture of the Areiopagos itself.

505. The plur. σκήπτρα seems to be used loosely, to imply that they all had the staff in turn. The herald's staff is handed to the speaker to give him 'possession of the house,' so that of course only one can be in use at the time; Ψ 567, A 234. (Cf. note on γάμοι, 491.) ἡεροφώνων, acc. to Döderlein from *ἀελω*, *lifting up the voice*, cf. *μετήγορος*, *ἡερέεσθαι*, *ἀερίποδες*, and *ἐπάρας τὴν φωνήν*, Dem. 323. 1; though the formation is at least unusual. If derived from *ἀήρ* it would mean 'misty-voiced,' from which no good sense can be got. Schol. T's *ἔωθεν συγκαλούντων* (cf. A 497) is equally unsatisfactory, even though it is true that assemblies were generally called at daybreak. Ahrens conj. *ιεροφώνων*, *strong-voiced*, which is found in Phot. Lex. and Alkman fr. 26 (*παρθενικαὶ μελιγάρυες ἱερόφωνοι*) and adopted by Schulze Q. E. 211.

506. ἤϊσσαν, *sprang up to speak*. The verb is used only of rapid rushes, such as would hardly seem to accord with the dignity of *γέροντες*. But it must be remembered that the scene is more like a political debate, with all its excitement, than a judicial decision in our sense (H. Sidgwick in C. R. viii. 3). τοῖσιν,

with the slaves, comitative dat. as *φασγάνωι, ἔγχεϊ, ἱπποῖσι δίοσεν*. It would be simpler to refer *ἤισσον* with Död. to the litigants, 'they rushed before the judges'; but we must then take *δικάζον* as = *δικάζοντο*, *pleaded*, λ 545 (a sense for which there is no support in Homeric or later Greek; the act. always means *to give judgment*, see also Ψ 579), or admit an abrupt change; 'before them rushed the litigants, and they (the judges) gave judgment in turn.

507-08, App. I, §§ 28-30: 509 ff., §§ 16-19.

510. σφιν, the besiegers. δίχα does not of course say that one of the armies takes one side, the other the other; but it rather suggests that the poet takes the division of the besiegers (for purely pictorial reasons) into two groups as implying, in connexion with the debate, a division of opinion. δίχα . . βουλή recurs in γ 150, cf. T 32 δίχα θυμὸν ἔχοντες, φ 386 etc.

511. ἀνδιχα πάντα δάσασθαι, to make a division of the movable property of the city, half being left to the citizens, half taken as ransom by the besiegers. This sense is clear from X 117-20, where Hector thinks of proposing the same terms to Achilles. (So Schol. A *πρὸς τὸ ἀρχαίων ἔθος* οἱ οἱ πολιορκούμενοι ἐξίστασαν τοὺς πολεμίους ἐπιμεριζόμενοι τὰ κτήματα. The ἀρχαίων ἔθος is presumably only a deduction from these two passages.)

512. ἐέργει of most mss. is evidently due to the reflected influence of X 121, which is itself interpolated from this

οἱ δ' οὖ πω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφεσταότες, μετὰ δ' ἀνέρες οὓς ἔχε γῆρας· 515
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἵματα ἔσθην,
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν ὥς τε θεῶ περ,
 ἀμφὶς ἀριζήλῳ· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἴκανον ὅθι σφίσιν εἴκε λοχῆσαι, 520
 ἐν ποταμῶι ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
 ἔνθ' ἄρα τοί γ' ἵζοντ' εἰλυμένοι αἴθοπι χαλκῶι.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἶατο λαῶν,
 δέγμενοι ὀππότε μῆλα ἰδοῖατο καὶ ἔλικας βούς.
 οἱ δὲ τάχα προγένοντο, δύω δ' ἄμ' ἔποντο νομῆες 525

513. ὑπὸ ἐωρήσσοντο Pap. ι (ὑπο) Vr. d: ὑποεωρήσσοντο H fr. Mosc. 515.
 ῥύατ' J. || ἀφεσταότες T (p. corr. ?). || ἀνέρας D. 517. ἦσεν DU: ἦστο H:
 ἐσέλην Lips. 518. ἐός περ D. 520. εἴκε: εἴχε P: ἦκε ap. Eust. 522.
 ἵζον J. || ἵζονε' εἰλυμένοι C. 523. δύο HPS Vr. A. 525. δύο PR.

place—a curious example of the subtle origins of corruption.

513. οἱ δέ, the besieged. οὖ πω πείθοντο, i.e. were by no means thinking of accepting terms. ὑπεθωρήσσοντο, were secretly arming for ambush. This use of ὑπο- in composition does not seem to recur in H.; and for λόχῳ we should have expected λόχονδ'. La R. writes λόχῳ δ' ὑπὸ θωρήσσοντο, were arming for the fight under (protected by) an ambush. The objection to this evidently is that they have not reached the ambush at this stage (see 520).

515. Observe ἐφεσταότες masc. κατὰ σύνεσιν, though construed with fem. and neuter; H. G. § 166. 2.

516. οἱ δέ, the sortie-party on the way to the ambush. For the mention of Ares and Athene, the only distinctively Hellenic touch in the shield, see App. I, § 16. The sing. ἦρχε with two subjects emphasizes the unity of command; cf. H 386 ἡνῶγει Πριάμῳ τε καὶ ἄλλοις Τρώες ἀγαυοί, A 255 ἦ κεν γηθῆσαι Πριάμῳ Πριάμοιό τε παῖδες, and note on II 849.

519. ἀμφί, apart from their followers, 'standing out' (Monro). ὑπ' ὀλίζονες, the people were of smaller size at their feet; the vulg. ὑπολίζονες, 'somewhat smaller,' would be poetically inadmissible, and this force of ὑπο- in composition is not found in H. That it is a reading

of great antiquity here is proved, however, by the occurrence of ὑφήσσων in the imitated *Scut. Herc.* 258.

520. εἴκε, it seemed likely, there was opportunity, from *Felkw*, pres. of *Féfoika*. Compare H 217, P 354, X 321, and the Attic *παρῆκει*, it is practicable. Relationship with *Felkeu*, yield, is improbable.

522. ἵζοντ', ἵζον Bentley (*FeFluμένοι*).

523. Two scouts have been thrown out to warn the ambush of the expected approach of the besiegers' cattle to be watered. τοῖσι, the ambushed warriors from the city. λαῶν, from their own hosts, or perhaps with ἀπάνευθε, away from the main body. (Van L. suggests another explanation; the besieged citizens lay an ambush, and send forward herds of their own as a bait to lure the besiegers. Then τοῖσι, προνώσαν (526), οἱ μὲν (527) all refer to the besiegers. This theory, however, breaks down when we come to 530–32, which evidently do not describe a sudden attack from a prepared ambush—for whatever εἰράων may mean, no chariots would be employed—but a reinforcement from a distance.)

525. οἱ δέ, the cattle; again a masc. construed with a neut. and fem. (βοῦς in plur., of a herd, is always fem. in H.). In this case, however, the neuter would be more regular (H. G. § 166. 2). Bekker reads αἱ.

τερπομένω σύριγγι· δόλον δ' οὐ τι προνόησαν.
οἱ μὲν τὰ προιδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
ἀργεννῶν ὄτων, κτείνουν δ' ἐπὶ μηλοβοτῆρας.
οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἔκοντο.
στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείρισιν.
ἐν δ' Ἔρις, ἐν δὲ Κυδοιμός ὀμίλειον, ἐν δ' ὅλοη Κῆρ 535
ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,

526. **τερπομένω** Aph. Vr. A: **τερπόμενοι** Ω. 528. **τάμνον** δ' J. || **ἀγέλην** *Et. Mag.* 746. 43: || **πῶε** **μέγ'** **οἶων** Zen.: **πῶεα** **μῆλων** Ap. *Lex.* 150. 14. 529. **ἀργεννῶν** Mor. 530. **παρὰ**: **περὶ** PU Bar. 531. **ἱράων** DG *Lips.*: **ἱράων** CH'PS fr. Mosc. Ven. B.

526. See K 13 for the only other Homeric mention of **κύριτες** in this sense. Aph. read **τερπομένω**, and therefore probably also **νομήε**, which is restored by Ahrens.

527. **οἱ μέν**, the ambush; **τά**, sc. **μῆλα**, or perhaps vaguely 'the state of things.'

528. **τάμνοντ' ἀμφί**, cut off, intercepted; as λ 402 **βοῦς περιταμνόμενον ἡδ' οἶων πῶεα καλὰ**, *Hymn. Merc.* 74 **πεντήκοντ' ἀγέλης ἀπετάμνετο βοῦς ἐρμύκους**. **ἀμφί** implies interception by an attack on both sides (of the path to the watering-place?) as **περὶ** in λ implies surrounding. For **πῶεα καλὰ** Zen. had **πῶν μέγ' οἶων**, and therefore clearly omitted 529. Fick follows him in order to avoid the 'Ionism' **ἀργεννῶν** for **-άων**.

530. **οἱ δέ**, the besieging armies, engaged in debating the question of l. 511. The transition is very sudden, but seems to be imperatively required.

531. **εἰράων**, a word occurring here only, with the cognate **εἰράς** (most edd. **εἰραις**), in Hes. *Theog.* 804 **εἰράς ἀθανάτων**. It is said to be equivalent to **ἀγορά**. *Et. Mag.* has τὸ εἶρα, δ **σημαίνει τὴν ἐκκλησίαν καὶ τὴν μαντείαν**, and An. **ὅτι εἰρας λέγει τὰς ἀγοράς, σχηματίζων ἀπὸ τοῦ εἶρειν, δ ἐστὶ λέγειν**. But this does not suit **προπάροιθε**, which demands a more restricted sense, such as 'speaking-places,' orators' tribunals, which is not a Homeric idea. Though the common explanation is unsatisfactory, we have no materials for improving upon it. (Many mss. have **ἱράων** or **ἱράων**, forms

recognized by the old glossaries. Connection with **εἰλη**, **ἱλη**, **crowd** (see Curt. *Et.* no. 660), has been suggested, but is far from clear.)

533. **μάχην** is to be taken equally with **στησάμενοι** as object and **ἐμάχοντο** as cognate accusative. For **στήσασθαι μάχην**=to set battle in array, cf. **φύλοπιδα στήσιν** λ 314, **θήσονται μάχην** Ω 402, and **στήσασθαι πολέμους** in Herod.

535. These personified spirits of strife cannot but recall the Valkyries of Teutonic mythology. 535-38 occur almost verbatim in *Scut. Her.* 156-59, and have sometimes been considered as copied from there. But they cannot be said to be alien from Epic thought; see Δ 440, A 3. In what form the poet conceived the personification we cannot guess, though 538 implies human shape. Probably the **Κῆρ** at least was a winged demon such as we see in the well-known Lykian sarcophagus in the British Museum carrying off a soul in her arms. For the function of the **Κῆρες**—themselves ghosts of the departed—in thus taking souls to the Underworld see note on B 302 and ξ 207 **ἄλλ' ἦτοι τὸν κῆρες ἔθαν θανάτοιο φέρουσαι εἰς Ἀΐδαο δόμους**. **ὀμίλειον**, joined in the fray, as 539. In the same line in Hesiod the verb is **ἐθίνεον**.

536. **ἄουτον** here only; **ἀνούτατος** Δ 540, **ἀνουτή** X 371, and **νεούτατος** here and N 539 shew that the more correct form would be **ἀνουτον**. The verbs **οὔρω**, **-άω** never have initial **F**, which is regularly lost before **οὔ**.

ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
εἶμα δ' ἔχ' ἄμφ' ὥμοισι δαφοινεὸν αἵματι φωτῶν.
ὠμίλευν δ' ὥς τε ζωοὶ βροτοὶ ἡδὲ μάχοντο,
νεκρούς τ' ἀλλήλων ἔρυνον κατατεθνηῶτας.

540

ἐν δ' ἐτίθει νεῖον μαλακὴν, πείριαν ἄρουραν,
εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
οἱ δ' ὅποτε στρέψαντες ἰκοῖατο τέλσον ἀρούρης,
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου

545

δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
ἰέμενοι νεοῖο βαθείης τέλσον ἰέσθαι.
ἡ δὲ μελαινετ' ὄπισθεν, ἀρηρομένη δὲ ἑώικει
χρυσεῖη περ ἐοῦσα· τὸ δὴ περὶ θαῦμα τέτυκτο.

ἐν δ' ἐτίθει τέμενος βασιλῆιον· ἔνθα δ' ἔριθοι

550

537. τεθνηῶτα Ar.: τεθνηῶτα ACGU Pap. ι κ. || μόθον: χροῦδος Heracl. Pont. All. 48. || ποδοῖσιν Q. 538. εἶμα δ': εἶμα τ' Mass. || δαφοινὸν JQ. 539. ὠμίλεον Harl. a, fr. Mosc. 540. κατατεθνηῶτας A (*supr.* η) CGU Pap. ι. 543. ἐλάστρεον S: ἐλάστρεον Lips. fr. Mosc.: ἐλάστρεον P: ἐλάστρεον Vr. d. 544. τρέψαντες Harl. a. 546. τοῖ: οἱ GJPRSTU Pap. ι, Harl. a, Vr. b d. || τρέψασκον H Harl. a (-ων), Pap. ι'. || ὄγμους U. 548. ἀρηρομένη A, τινὰ τῶν ἀντιγράφων Eust. 549. θαῦμα τέτυκτο Ar. Ω: θαῦμα' ἐπέτυκτο JS² Pap. ι. 550. βασιλῆιον AC'G Pap. ι, Ven. B, fr. Mosc., Sch. T, γρ. Sch. X: βασιλῆιον (Βασιλῆιον) Ω, γρ. A.

537. ἔλκε for ἔλκουσα, the usual Epic lapse from the participial construction.

539. ὠμίλεον, the soldiers. The contracted form is late but cannot well be removed.

541. For the scenes of country life see App. I, § 20. The first, ploughing, represents perhaps, as Ridgeway has suggested (*J. H. S.* vi. 336), the ploughing of the 'common field.' This was always begun by all the members of the community on the same day (commemorated in our 'Plough Monday'); hence the πολλοὶ ἀροτῆρες. The field is a fallow, νεῖος, because no doubt primitive cultivation in Greece, as elsewhere, was on the 'two-field' system, half the land only being tilled at a time, the other half lying fallow in alternate years. τρίπολον probably means that it was ploughed thrice before being sown, the last ploughing probably taking place in early spring. But our information is very scanty. Hesiod *Opp.* 462-64 are very obscure lines and out of place, but they clearly speak of spring ploughing, ἥρι πολεῖν. They say nothing of more than one ploughing.

544. τέλσον, *headlands*, the strip at the end of the furrows where the plough was turned; see notes on K 351, N 707. Cf. Hesych. τέλσας· στροφάς, τέλη, πέματα.

545. The neglected *F* of οἴνου is rare; H 467, I 224 are the only cases in *Iliad* (twelve in *Od.*). Fick would cut out 544-46 altogether, as 'curious, not to say ridiculous' lines. Bentley conj. μέλας οἶνος. τοὶ δέ may mean either 'while others were turning,' or, 'and then (after drinking) they turned.'

548. This undoubtedly indicates some means of shading the bright colour of the gold, whether by alloy or by some sort of glaze. It is clear that the poet was thinking of some actual work which he had seen. ἀρηρομένη: the variant ἀρηρεμένη, though it has the authority of A and is as old as Ap. Rhod. (*ἀρηρεμένης* i. 787, iv. 677), is a mere blunder, as the stem ἀρο- could not lose its ο. Ap. Rhod. himself has ἀρηροτο, iii. 1343.

550. For βασιλῆιον most editors adopt the vulg. βασιλῆιον, in favour of which is the imitated passage *Scut. Herc.* 288 αὐτὰρ ἔην βαθὺ λῆϊον, and A 560 κείρει τ' εἰσελθὼν βαθὺ λῆϊον. Both readings

ἄχυνται, οὐδέ τί οἱ δύναμαι χραισμήσαι ἰοῦσα.
 κούρην ἦν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
 τὴν ἄψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
 ἦτοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
 Τρῶες ἐπὶ πρύμνησιν ἐξέλεον, οὐδὲ θύραζε
 εἷων ἐξίεναι. τὸν δὲ λίσσοντο γέροντες
 Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον·
 ἐνθ' αὐτὸς μὲν ἔπειτ' ἠγαινέτο λουγὸν ἀμύναι, 450
 αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσε,
 πέμπε δέ μιν πόλεμόνδε, πολλὺν δ' ἅμα λαὸν ὄπασσε.
 πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῇσι πύλῃσι·
 καὶ νῦ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
 υἱ' ἐμῷ ὠκυμῶρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν

444-56 dθ. Ar. (the *obelos* is prefixed in T; and in U to 444-61). 444.
 κούρην δ' Harl. a. 446. ὁ om. C. 450. ἀναίετο Q: ἀνή(ι)νατο DS:
 ἀναίετο G: ἀνήνετο U. 452. δ' ἅμα: δ' δ γε S Bar. Mor. Harl. a: δέ of C.
 453. μάρναντο GR. 455. ῥέξαντα H¹: ῥέοντα H². 458. υἱ' ἐμῷ GS:
 υἱ ἐμῷ H: υἱεῖ ἐμῷ Vr. b A: υἱ ἐμ' J: υἱεῖ ἐμ' (ἐμ') Ω. || δόμεναι PR.

446. *ἔφθιεν*, a form which is found here only. It is not clear whether it is aor. or imperf., trans. or intrans. It may come from a pres. *φθίνω* related to *φθίνω* as *τίω* to *τίνω*: or it may be an aor., cf. *ἔπιον* by *πίνω*. The former seems the more probable; the imperf. gives the better sense, and the aor. though very common always has mid. or pass. terminations: *ἔφθιτο* would of course have been quite possible here. On the same grounds *ἔφθιεν* is probably trans., with *φρένας* as direct object, like all the other active forms of *φθίνω*, except when used of the passing of time (*φθίνοντος μηνός* § 162, etc., *μηδέ τοι αἰὼν φθινέτω* ε 160, and others; all in the *Od.*). Some doubt, however, is introduced by the closely analogous use of *φθινύθω*, as we have *φθινύθουσι παρειαί* θ 530 by the side of *αἰὼνα φθινύθω* σ 204, and *αἶ μιν φθινύθουσι φίλον κῆρ* κ 485. Compare the equally ambiguous A 491 *φθινύθεσκε φίλον κῆρ*, to which this passage of course refers. The form *φθίης* (β 368) is certainly intrans.; it has *ι* either from metrical necessity, if aor., for it obviously could not stand

otherwise in a hexameter (Schulze *Q. E.* p. 358), or if a pres. because the *-ι-* stands for *-ιγ-* and is therefore primarily long though capable of being shortened (*H. G.* § 51. 1: van L. would read *φθίεαι*). Blass very ingeniously conj. *ἔσθιεν*, which would solve all difficulties, but has no support whatever in tradition (see Ω 129).

453. *πᾶν ἡμαρ* is here open to the same objection as *πανημερίως* in P 384; the fighting at the Skaian gates was neither 'all day' long nor 'for all the rest of the day' (A 472); the latter would ignore all the long fight over Patroklos, extending to the Greek camp. But this is not the place where we need expect the accuracy of a chronicler.

457. *τὰ σὰ γούναθ' ἰκάνομαι*, an Odyssean phrase (γ 92, δ 322; cf. ε 449, η 147, ν 231).

458. Ar. read *υἱεῖ ἐμῷκυμῶρῳ*, which is expressed by the *ἐμ' (ἐμ')* *ὠκυμῶρῳ* of most mss. Such a crasis is without a parallel in H., unless it be in Ar.'s reading *Πηλεϊδῆθελ*, A 277. There is no reason why we should not accept the reading *υἱ' ἐμῷ*—which may have

καὶ καλὰς κνημίδας, ἐπισφυρίους ἀραρυίας,
καὶ θώρηχ'· ὃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος 460
Τρωσὶ δαμείς. ὃ δὲ κείται ἐπὶ χθονὶ θυμὸν ἀχέων."

τὴν δ' ἡμίβητ' ἔπειτα περικλυτὸς ἀμφιγυγής·
"θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῆσι μελόντων.
αἱ γὰρ μιν θανάτοιο δυσηχέος ὦδε δυνάμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτὲ
ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδῃται."

ὥς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν εἴκοσι πᾶσαι ἐφύσων, 470
παντοίην εὐπρηστον αὐτμὴν ἐξανείσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὐτε,

459 om. Pap. α'. 460. δ: τινές δ Sch. T. 463. τοι: τι DJP: τι τοι CT
Lips. Vr. A. || μή τι τοιαῦτα Q. 464. μιν: μοι R Mor. 465. ἰκάναι GPQR
Syr.: ἴκανε Lips. 466. παρέσσεται: παρέκομαι Zen. Aph. 468. τὴν:
τὰς fr. Mosc. 469. ἐς: ἐπὶ H. || ἔτρεψε P Vr. d. || τε: δὲ PRU. 471.
τινές εὐπρηκτον Did.

been changed to avoid the comparatively rare elision of the -i—unless it be thought better to adopt Bentley's *νῦ μιν* or Nauck's *νῦ μοι*. See note on 144.

460. The way in which the *θώρηξ* is added to the rest of the panoply obviously suggests an afterthought. We can hardly expunge 460-61 altogether, for we expect Thetis to state explicitly that the armour has been lost; but the beginning of the line may easily have been altered from *νῦν γὰρ τεύχεα καλὰ* or the like. *οἱ* is obviously in the wrong position after the verb (for *δ γὰρ Φοῖ ἦν*). As the text stands we might well adopt the variant *δ* for *δ*, referring the rel. to *τεύχεα*, implied in what precedes, and not to the breastplate only.

464. This is the not uncommon formula where the certainty of one event is affirmed by contrasting it with the impossibility of another: 'he shall have his armour as surely as I cannot save him from death,' the latter clause taking the form of a wish and being put first. *ἰκάνοι* is 'attracted' by the preceding opt.; i.e. the event, though certain, is included by the speaker in the same category of pure imagination as the wish with which it is connected.

466. *παρέσσεται, παρέκομαι* Zen. Aph., a more regular expression of the thought, but not therefore necessarily to be preferred. The indefinite *τις* here, as elsewhere, connotes the idea of 'many' (e.g. II 629; the origin of this sense may be seen in the '*τις* of public opinion,' cf. B 271 where *τις* = *ἡ πλῆθς* of 278). The addition of *πολέων* seems to be a slight logical irregularity, though the intention is evidently to emphasize the *τις*; in other words, we should rather have expected *πολλοὶ τινες ἀνθρώπων*. But the required emphasis is given after all by the sentence as we have it, as will be felt if we translate 'many a one of the many men there be.'

469. The bellows, like the tripods, are intelligent automata, obeying the god's will.

470. *χοάνοισιν, crucibles*, also in Hes. Th. 863.

471. *εὐπρηστον*, 'well-puffed,' see A 481. *παντοίην*, of every degree of force.

472. *ἄλλοτε δ' αὐτε* is virtually equivalent to 'and *vice versa*,' *αὐτε*, on the contrary, sufficiently summarizing the opposite of the preceding clause. The sense thus is 'so as to be at his service

ὅπως "Ἡφαιστός τ' ἐθέλοι καὶ ἔργον ἄνυτο.

χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
θήκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
ῥαιστήρα κρατερόν, ἐτέρηφι δὲ γέντο πυράγῃην.

ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε
πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
τρίπλακα μαρμαρέην, ἐκ δ' ἄργύρεον τελαμώνα. 480

473. τ': γ' DGS Harl. a. || τ' ἐθέλει Vr. b: τε θέλει Q. || ἔργ' ἄνυτο Cram. Ep. 16. 30. || ἄνυτο U³ Cant. Bar. Lips. fr. Mosc.: ἄνυτο Ω. 475. τιμῆντα H: τιμῆντα Pap. ι'. 476. ἐν: ἐπ' (A supr.) CS Bar. Mor. and ap. Eust. 477. κρατερόν Zen. (A supr.) CDGHJT Par. j: κρατερὴν Ω. 478. μέγα τε: μέγα P. 480 om. H'. || ἐκ: ἐν HPR Mor. Vr. A.

when he was working hard, and to cease when he did not need it (the *ἀντμή*). There is another case of this use in H., λ 303 of (Kastor and Polydeukes) ἄλλοτε μὲν ζῶουσ' ἐτερήμεροι ἄλλοτε δ' αἶτε, 'they live alternate days, and *vice versa*,' i.e. die alternate days. (In this case the usage has been obscured by the interpolation of 304, which is entirely in contradiction with the rest of the passage; see Bekker *H. B.* ii. 37, *J. P.* xii. 287.) A similar case, but with the verb of the second clause expressed, is δ 102 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αἶτε παύομαι. Compare also Σ 159, Ω 10.

473. The optatives are potential, 'according as H. might wish, and the work be drawing to completion.' ἄνυτο has good authority; it is the regular opt. of ἄνυμι, of which the imperf. pass. ἤνυτο is found in ε 243. The majority of mss. give ἄνυτο, but ἀνεται, K 251, has α, probably because ἀνω=ἀνῶ as φθίνω=φθινῶ (cf. φθινύ-θω). Besides, a rare form like ἄνυτο is not likely to have been wrongly invented; it might indeed be due to itacism, but that will be equally true of ἄνυτο.

475. τιμῆντα, a most suspicious contraction, see on I 605. Various attempts have been made to remove it by conjecture (see Menrad, 34-38); the only one which has any plausibility is Payne Knight's χρυσὸν τιμῆντα, where the asyndeton is certainly harsh in a list like this. It seems that we must accept the contraction here as in I, and attribute it to the lateness of both books.

476. γέντο, see on Θ 43.

477. κρατερόν, so Zen.; κρατερὴν Ar. But a fem. in -ῃ seems to be quite without parallel (τύχη . . σωτήρ Soph. O. T. 80-81 is naturally different); the lengthening of the short syllable, though common enough in this place, may have caused the change. ῥαιστήρ is used in Aisch. P. V. 56 of the hammer of Hephaistos, but without indication of gender.

478. For a general discussion of the shield see App. I.

479. πάντοσε, carrying the adornment all over the surface.

480. The meaning of the triple ἄντυξ is not clear. Löschcke (v. Helbig *H. E.* 385-86) takes it to mean triple *wooven*, and explains it by an ornament found on the margins of many of the most ancient Greek shields, consisting of an imitation plaited work of three strands. It is, however, more likely that ἄντυξ means an actual part of the shield than a mere ornament on the surface, and τρίπλαξ is probably not derived from πλέκω, but is only a secondary form of τριπλός (cf. ἐριβόλαξ by ἐριβόλος). So δίπλαξ of fat Ψ 243, though Γ 126 μέγαν ἰσθὺν ὕφαυε δίπλακα might be claimed for the other side. Perhaps three out of the five layers of hide were turned up so as to form a rim, the full thickness not being needed at this part, or the rim may have been formed by three flat metal bands laid one upon the other. See note on Z 117. With the ἀργύρεος τελαμών compare the χρύσειοι δορτῆρες of Δ 31.

πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
 ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεςσιν.

ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
 ἡέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσιν,
 ἐν δὲ τὰ τεῖρεα πάντα, τὰ τ' οὐρανὸς ἑσπεφάνωται, 485
 Πληϊάδας θ' Ἱάδας τε τό τε σθένος Ὀρίωνος

481. ἐν : ἐπ' JT, γρ. U³. 482. πόλλ' P Syr. || εἰδυίησι C Syr. Vr. A.
 483. Ζηνὸδοτος ἠθέτηκε τὰ λαπα (to 608? see App. I. § 14). || τεῦξ' Vr. b A.
 485. δὲ τὰ : δὲ τε P Harl. a. || οὐρανὸν ἑσπεφάνωκε Ar. (!): οὐρανὸν ἐσπάρηται
 (? ἐσπάρηκη ms.) Zen. 486. υἱάδας PR.

481. It seems necessary to take αὐτοῦ, on account of its combination with σάκεος, in a different sense from αὐτῷ, the former meaning 'the shield *itself*,' i.e. the body as opposed to the surface, while the latter is used in the weak anaphoric sense 'in it.' That πτύχες = *layers of hide* is clear from H 247 compared with 220.

483. From this point Zen. rejected the whole description of the shield (App. I, § 14). For a Mykenaeon representation of the heavenly bodies see the great gold ring from Mykene, Schuchh. fig. 281 (p. 277) where the sun and moon are at the top, separated from the rest of the field by a wavy line which may stand for the horizon, or more probably for clouds. Schol. T on this line quotes one of the most curious ancient explanations of the Shield, that of Agallis of Corcyra. This lady held that it represented the early history of Attica, the two cities being Attica and Eleusis. Reference must be made to the scholion for details (see also Schol. A on 490 where the name is wrongly given as Ἀγαλλίας). Maximus Tyrius thought that the two cities were Phaiakia and Ithaka, as types of good government and anarchy.

485. τεῖρεα, ἀπαξ εἰρημένον in H. : cf. ἐνι τεῖρεσιν Hymn. viii. 7. It is apparently for τέρεα, as τερέων is quoted from Alkaios by Eust. (fr. 155). Schulze (Q. E. p. 205) regards the -ει- as purely metrical lengthening in a tribrach. It is probable that the word has nothing to do with τέρας, but belongs to Skt. *tārā*, *star*. Cf. Curtius *Et.* no. 205. ἐσπεφάνωται cf. E 739, A 36, in both of which passages the form is used in the sense 'is set around' (or 'upon'); here of course it means 'has set around it as a crown,' the acc. being adverbial. The phrase recurs in the similar line, Hes.

Theog. 382. Zen. read ἐσπάρηται, and acc. to Schol. A Ar. had ἑσπεφάνωκε, but this is hardly credible. The marked alliteration with τ only shews how rash it is to assume that any particular effect is intended in any case by such a phenomenon; here it is clearly accidental.

486. These lines, with the almost identical ε 272-75, where Bootes is named, tell us nearly all that is known about Homeric astronomy (see Miss Clerke *Fam. Studies*, 39 ff.). Πληϊάδες and Ἱάδες are generally explained 'the sailing stars' (as their heliacal rising in May indicates the season when voyages begin to be safe; cf. Hes. *Opp.* 383 Πληϊάδων Ἀλαγενέων ἐπιτελλομένων ἀρχεσθ' ἀμφοῦ), and 'the rainy stars' of autumn. It is more probable, however, that the latter are the same as the Lat. *suculae*, 'the litter of pigs.' Possibly too the Pleiades are 'the flight of doves' (as if *πελειάδες*), fleeing, like the bear, from before the hunter Orion; *ἔστι δ' εὐκλὸς ὀρεῖαν γε Πελειάδων μὴ τηλόθεν Ὀαρίωνα νῆσθαι*, Pind. *N.* ii. 12; Πληϊάδες σθένος ὀβριμον Ὀρίωνος φεύγουσαι, Hes. *Opp.* 619; Aisch. fr. 285 αἰ δ' ἔπ' Ἀλκαντος παῖδες . . νυκτέρων φαντασμάτων ἔχουσι μορφὰς ἀπτεροι πελειάδες. (They are still the 'seven doves' in Sicily, as they are the 'hen and chickens' in England—*Fam. St.* p. 54.) This however may be a later interpretation; the name may be connected with *πλεῖος*, as though = *the crowd*. The other names (*ἄρκτος*, *βοώτης* ε 272) are taken from the huntsman's and shepherd's life, not from the sailor's. P. Knight pointed out that the correct form is not Ὀρίων but Ὀαρίων (perhaps for Ὀαρίων with lengthening by metrical necessity) which is found in Pindar (*I.* iv. 49, fr. 72), Korinna and Kallimachos. The contracted Ὀρίων has always ῖ in later poets

ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.

ἐν δὲ δύοίη ποίησε πόλεις μερόπων ἀνθρώπων
καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίναι τε,
νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων
ἡγίνεον ἀνὰ ἄστυ, πολλὺς δ' ὑμέναιος ὀρώρει,
κούροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αἰολοὶ φόρμιγγές τε βοήν ἔχον· αἱ δὲ γυναῖκες
ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.

490

495

489. οἷη : οἶος (?) Krates (see Ludwig ad loc.). 492. ἐκ θαλάμων Zen. ||
δαΐων QR (γρ. δαΐδων). 493. ἀνὰ : κατὰ JS. 496. προσύρην PQ.

(exc. once in Babrios); and in H. the α never has the ictus to explain the lengthening. As the open form is of course the oldest and can always be restored, it clearly is right, though there is no authority for it in our mss. of Homer and Hesiod. For the legend of Orion see ε 121-24.

487. The bear is in Arkadian mythology connected with the story of Kallisto, probably a relic of ancient animal-worship (Paus. viii. 3. 6). The name is, however, very ancient and widely distributed, being found among the North American Indians (see Frazer *Paus.* iv. p. 191). The constellation is of course still familiarly known by both names, the Bear and the Wain; but of these the former at least has in England probably come from classical sources.

488. The idea seems to be that when Orion is rising in the east, the Bear is on the horizon—which he just touches in North Greece; he then moves upward, as though the coming of the great hunter had scared him from taking his bath. It must, however, be remembered that the Great Bear lay in Homeric days much nearer the Pole than he does at present, owing to the precession of the equinoxes. There was no obvious Pole Star in the first millennium B.C. αὐτοῦ, in the same place, never disappearing.

489. οἷη, no doubt because the few other circumpolar constellations, *Ursa Minor*, *Draco*, etc., none of which are conspicuous, were creations of later astronomy; the Little Bear is said to have been introduced to Greece from Phoenicia by Thales of Miletos. Düntzer and

Nauck read αἰεῖ, which is quite needless. See Aristotle *Poet.* xxv. 10 τὸ "οἷη δ' ἄμμορος" κατὰ μεταφοράν, τὸ γὰρ γνωριμώτατον μόνον. With λοετρῶν Ὀκεανοῖο compare λελουμένος Ὀκεανοῖο of Seirios, E 6; Ovid's *in tunis aquis Arcios*, *Mel.* 13. 293.

491. καλὰς, the emphatic position of the word makes it equivalent to 'how beautiful!' γάμοι 'the plural of *indefiniteness*' (Monro), expressing 'marriage-scene,' one example standing for a multitude. So νύμφας and θαλάμων perhaps need not imply more than one bride and chamber.

492. ἐκ θαλάμων, Ζηρόδοτος "ἐς θαλάμους"· καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή, Did. There is not much to choose between the two, as θάλαμος is used both of the women's apartments and of the bridal chamber (see particularly ψ 192). ὕπο, accompanied by, generally of a musical accompaniment. But the prep. has a very wide range; see τ 48, ψ 290, B 334, Σ 220, etc.

493. ἡγίνεον, perhaps rather ἡγίνον (like ὀρ-ιν-ειν), cf. ἀγινόμεναι ν 213, ἀγίνεσκον ρ 294; ἀγινεῖς, ἀγινεῖ, χ 198, ξ 105 may be accented to taste, and the longer form, though universal in later Greek (Herod. etc.), is certain in H. only in Ω 784, κ 104. If we keep it here we must of course scan -ειν as one syll., for the -ι- is invariably long. πολὺς is used predicatively as in Α 307 πολλὸν δὲ τρέφε κύμα κυλινδεται, in full volume.

495. οἱ ἐνθάδε μόνον καὶ ἐν τῇ Κ (13) μέμνηται αἰλῶν, Δπ. βοήν ἔχον, cf. Π 105 καραχὴν ἔχε. Nauck's χέον is needless.

λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθροοί· ἔνθα δὲ νείκος
 ὠρώρει, δύο δ' ἄνδρες ἐνέικεον εἵνεκα ποιηῆς
 ἀνδρὸς ἀποκαταμένου· ὁ μὲν εὐχετο πάντ' ἀποδοῦναι,
 δῆμωι πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι. 500
 ἄμφω δ' ἰέσθην ἐπὶ ἱστορι πεῖραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέρωσι ἐπήπυνον, ἀμφὶς ἄρωγοί.
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερώι ἐνὶ κύκλῳ,

497. *ἔνεατε* L. 499. ἀποκαταμένου Zen. and ἐν ταῖς πλείσταις: ἀπο-
 φωνήεντος Ω. 500. πιφαύσκων A: πιφάσκων JPR Vr. A: ἐπιφάσκων Q:
 επιφράσκων Pap. ι. 501 *om.* L. || πεῖρας P: πεῖραν QSU Par. c² (J suppr.). ||
 ἐλέσθαι: ἀρέσσει Zen. 502. ἀμφοτέρωσιν Zen. Aph. Mass. || ἐπήπυνον J:
 ἐπίπυνον (ἐπίπυνον Sch. T) Mass. || ἄρωγῶι Mass. (Sch. T: ἄρωγῶι Sch. A).

497. For the general discussion of this passage see App. I, §§ 23-30.

499. ἀποκαταμένου Zen. and αἱ πλείσται, καὶ ἔστιν οὐκ ἀπίθανος ἡ γραφή, Did. The word evidently brings out the sense of homicide better than the vulg. ἀποφθιμένου, though the latter is of course possible.

500. πιφαύσκων, making declaration, probably by speech according to the regular use of the word. It is however thrice used of making manifest to the sight, M 280 πιφανυόμενος τὰ δὲ κῆλα, Φ 333 πιφαύσκει δὲ φλόγα πολλήν, O 97 οἷα Ζεὺς ἔργα πιφαύσκειται. It is therefore possible to take πάντα as the object, displaying the full price which the slayer claims to pay (App. I, § 25). μινδέν, only here in H. (H. G. § 356). If the mere denial of a fact were in question we ought to have οὐδέν: the μῆ implies that will is concerned (H. G. § 361, M. and T. § 685).

501. ἔεσθην, desired: the neglect of the F is rare, see on Δ 138: *ἴεσθην* δ' ἄμφω Brandreth. ἱστορί, App. I, § 26. ἐπὶ, at the hands of, a use which has no exact parallel in H., but is closely connected with the use of the prep. to express attendant circumstances, H. G. §§ 197-98. In later Greek the use is common enough (Lat. *penes*), e.g. τὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται, Pind. P. viii. 76, etc. πεῖραρ, an issue, termination of the matter; see note on H 102, and compare also Ψ 350 ἐκαστον πεῖραρ' εἴπει, Pindar P. i. 81 πολλῶν πεῖρατα συνταπύσαις ἐν βραχεῖ. The acc. πεῖραρ recurs only in N 359 (see App. Crit.), ε 289 ('πεῖραν Z. Ludw.); all other forms are in -r and would more naturally come

from a nom. πεῖρας (= Att. πέρας, for *πέρ-φας*!) which is found in Pindar O. ii. 31, and should perhaps be accepted here on the authority of P. The other variant πεῖραν is also worth consideration; though the subst. does not occur in H., it is implied in the verb πεῖραειν, and the sense to take a trial suits perfectly; see the Attic use of πεῖραν λαμβάνειν in L. & S., and πεῖραν . . . θανάτου περὶ καὶ ζωῆς Pindar N. ix. 28, 29.

502. ἐπήπυνον, shouted assent, cf. ἐπευφήμησαν, A 22. The Massaliotic variant ἐπίπυνον must be taken as aor. of ἐπι-πνέφ-ω (cf. ἀμ-πνυ-ε), in the sense incited, inflamed the quarrel; cf. Aisch. Sept. 343 μινδόμενος δ' ἐπὶ πνέει . . . Ἀρης, Eur. Phoen. 789, 795 and other instances in L. & S. ἀρωγοί, partisans, as σ 232. If Mass. read ἀρωγῶι, we must explain incited a litigant on either side, i.e. either one or other. The ἀρωγοί are evidently much the same as the 'compurgators' of our old law, the friends and neighbours whom a litigant brought to court nominally to swear to his character, but in fact rather to make an imposing display and overawe if possible the opposite party. Compare Ψ 574 ἐς μέσον ἀμφοτέρωσι δικάσσετε μηδ' ἐπ' ἀρωγῇ.

503. οἱ δὲ calls attention to a fresh point, 'there.' So 495, 559. The proclamation of silence by the heralds opens the scene before the Ἀρειοπαγος in the Eumenides also; κήρυσε, κήρυξ, καὶ στρατὸν κατεργάθου, 566.

504. ἱερώι κύκλῳ, a semicircular seat of stone, sacred to the administration of justice. So the Phaiakian ἀγορῇ is βυτοῖσιν λείεσι κατωρυχέσσ' ἀραρυῖα (Σ

σκήπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
τοῖσιν ἔπειτ' ἦισσον, ἀμοιβηδὶς δὲ δίκασον.

κεῖτο δ' ἄρ' ἐν μέσσοισι δῶν χρυσοῖο τάλαντα,
τῶι δόμεν δς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

τὴν δ' ἐτέρην πόλιν ἀμφὶ δῶν στρατοὶ εἶατο λαῶν
τεύχεσι λαμπόμενοι. δίχα δὲ σφισιν ἦνδανε βουλή, 510
ἥ ἐ διαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,
κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔεργεν·

506. **ΤΟΙΣΙΝ** : τοῖσι δ' Q Vr. d. || ἀμοιβηδὶν (Ar. ? see Ludwig) Harl. a, Vr. b A, Par. a² : ἀμοιβηδὶν J : ἀμοιβηδὶς B. 507. **ΔΩΟ** HPQR. 508. **Εἴποι** AHJQ (Υποι) T Bar. Mor. Vr. b, fr. Mosc. : εἴπει(ι) Ω. 509. **ΔΩΟ** CHPR. J λαοῦν Pap. i¹. 510. **λαμπόμενοι** Harl. a (supr. οι) || σφισ S. 512. **ἐεργεν** A (supr. αι) (L supr.) PRTU Mor. Bar. Vr. b A : ἐεργει Ω.

267), and polished stones are used for seats in θ 6. Cf. E 499 for the application of *ἱερός* to a place quasi-sacred by its use. And in A 807 the place of assembly and of justice is associated with the altars of the gods. Agallia (see on 483) took this to be a picture of the Areiopagos itself.

505. The plur. **σκήπτρα** seems to be used loosely, to imply that they all had the staff in turn. The herald's staff is handed to the speaker to give him 'possession of the house,' so that of course only one can be in use at the time; Ψ 567, A 234. (Cf. note on γάμοι, 491.) **ἡεροφώνων**, acc. to Döderlein from *ἀείρω*, *lifting up the voice*, cf. *μετήρ-ος*, *ἡρέθεσθαι*, *ἀερσι-ποδες*, and *ἐπάρας τὴν φωνήν*, Dem. 323. 1; though the formation is at least unusual. If derived from *ἀήρ* it would mean 'misty-voiced,' from which no good sense can be got. Schol. T's *ἔωθεν συγκαλούντων* (cf. A 497) is equally unsatisfactory, even though it is true that assemblies were generally called at daybreak. Ahrens conj. *ἱεροφώνων*, *strong-voiced*, which is found in Phot. *Lex.* and Alkman fr. 26 (*παρθενικαὶ μελιγάρυες ἱερόφωνοι*) and adopted by Schulze Q. E. 211.

506. **ἦισσον**, *sprang up to speak*. The verb is used only of rapid rushes, such as would hardly seem to accord with the dignity of *γέροντες*. But it must be remembered that the scene is more like a political debate, with all its excitement, than a judicial decision in our sense (H. Sidgwick in *C. R.* viii. 3). **τοῖσιν**,

with the slaves, comitative dat. as *φασγάνων*, *ἐγχεί, ἱπποὺς ἀίσσειν*. It would be simpler to refer *ἦισσον* with Död. to the litigants, 'they rushed before the judges'; but we must then take *δίκασον* as = *δικάζοντο*, *pleaded*, λ 545 (a sense for which there is no support in Homeric or later Greek; the act. always means *to give judgment*, see also Ψ 579), or admit an abrupt change; 'before them rushed the litigants, and they (the judges) gave judgment in turn.

507-08, App. I, §§ 28-30 : 509 ff., §§ 16-19.

510. **σφισιν**, the besiegers. **δίχα** does not of course say that one of the armies takes one side, the other the other; but it rather suggests that the poet takes the division of the besiegers (for purely pictorial reasons) into two groups as implying, in connexion with the debate, a division of opinion. **δίχα . . βουλή** recurs in γ 150, cf. T 32 *δίχα θυμὸν ἔχοντες*, φ 386 etc.

511. **ἀνδιχα πάντα δάσασθαι**, to make a division of the movable property of the city, half being left to the citizens, half taken as ransom by the besiegers. This sense is clear from X 117-20, where Hector thinks of proposing the same terms to Achilles. (So Schol. A *πρὸς τὸ ἀρχαῖον ἔθος* *ὅτι οἱ πολιορκούμενοι ἐξίστασαν τοὺς πολεμικοὺς ἐπιμερίζοντες τὰ κτήματα*. The *ἀρχαῖον ἔθος* is presumably only a deduction from these two passages.)

512. **ἐεργει** of most mss. is evidently due to the reflected influence of X 121, which is itself interpolated from this

οἱ δ' οὐ πω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 τείχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφισταότες, μετὰ δ' ἄνδρες οὓς ἔχε γῆρας. 515
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν ὥς τε θεῷ περ,
 ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἴκανον ὄθι σφίσιν εἴκε λοχῆσαι, 520
 ἐν ποταμῷ ὄθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
 ἐνθ' ἄρα τοί γ' ἵκοντ' εἰλυμένοι αἴθοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δῶ σκοποὶ εἶατο λαῶν,
 δέγμενοι ὅππότε μῆλα ἰδοίατο καὶ ἔλικας βούς.
 οἱ δὲ τάχα προγένοντο, δῶ δ' ἄμ' ἔποντο νομῆες 525

513. ὑπὸ ἐωρήσσοντο Pap. ι (ὑπο) Vr. d: ὑποεωρήσσοντο H fr. Mosc. 515.
 ῥύατ' J. || ἀφισταότες T (p. corr. ?). || ἀνέρας D. 517. ἴσαν DU: ἴστο H:
 ἐσθλὴν Lips. 518. εὐός περ D. 520. εἴκε: εἶχε P: ἴκε ap. Eust. 522.
 ἵκον J. || ἵκονε' εἰλυμένοι C. 523. δύο HPS Vr. A. 525. δύο PR.

place—a curious example of the subtle origins of corruption.

513. οἱ δέ, the besieged. οὐ πω πείθοντο, i.e. were by no means thinking of accepting terms. ὑπεθωρήσσοντο, were secretly arming for ambush. This use of ὑπο- in composition does not seem to recur in H.; and for λόχῳ we should have expected λόχονδ'. La R. writes λόχῳ δ' ὑπὸ θωρήσσοντο, were arming for the fight under (protected by) an ambush. The objection to this evidently is that they have not reached the ambush at this stage (see 520).

515. Observe ἐφισταότες masc. κατὰ σύνεσιν, though construed with fem. and neuter; H. G. § 166. 2.

516. οἱ δέ, the sortie-party on the way to the ambush. For the mention of Ares and Athene, the only distinctively Hellenic touch in the shield, see App. I, § 16. The sing. ἦρχε with two subjects emphasizes the unity of command; cf. H 386 ἡνῶγει Πριάμῳ τε καὶ ἄλλοι Τρῶες ἀγανοί, A 255 ἡ κεῖν γηθήσαι Πριάμῳ Πριάμοῦ τε παῖδες, and note on II 849.

519. ἀμφίς, apart from their followers, 'standing out' (Monro). ὑπ' ὀλίζονες, the people were of smaller size at their feet; the vulg. ὑπολίζονες, 'somewhat smaller,' would be poetically inadmissible, and this force of ὑπο- in composition is not found in H. That it is a reading

of great antiquity here is proved, however, by the occurrence of ὑφήσσω in the imitated Scut. Herc. 258.

520. εἴκε, it seemed likely, there was opportunity, from *Felkw*, pres. of *FéFouka*. Compare H 217, P 354, X 321, and the Attic *παρῖκει*, it is practicable. Relationship with *Felkein*, yield, is improbable.

522. ἵκοντ', ἵκον Bentley (*FeFλυμένοι*).

523. Two scouts have been thrown out to warn the ambush of the expected approach of the besiegers' cattle to be watered. τοῖς, the ambushed warriors from the city. λαῶν, from their own hosts, or perhaps with ἀπάνευθε, away from the main body. (Van L. suggests another explanation; the besieged citizens lay an ambush, and send forward herds of their own as a bait to lure the besiegers. Then τοῖς, προνόησαν (526), οἱ μὲν (527) all refer to the besiegers. This theory, however, breaks down when we come to 530-32, which evidently do not describe a sudden attack from a prepared ambush—for whatever εἰράων may mean, no chariots would be employed—but a reinforcement from a distance.)

525. οἱ δέ, the cattle; again a masc. construed with a neut. and fem. (βούς in plur., of a herd, is always fem. in H.). In this case, however, the neuter would be more regular (H. G. § 166. 2). Bekker reads αἱ.

τερπομένω σύριγξι· δόλον δ' οὐ τι προνόησαν.
οἱ μὲν τὰ προιδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
ἀργεννῶν ὄτων, κτείνουν δ' ἐπὶ μηλοβοτῆρας.
οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
εἰράων προπάρουθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
βάντες ἀερισπόδων μετεκίαθον, αἶψα δ' ἔκοντο.
στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.
ἐν δ' Ἔρις, ἐν δὲ Κυδοιμός ὀμίλεον, ἐν δ' ὅλῃ Κῆρ 535
ἄλλον ζῶν ἔχουσα νεοῦτατον, ἄλλον ἄουτον,

526. **τερπομένην** Aph. Vr. A: **τερπόμενοι** Ω. 528. **τάμνον** δ' J. || ἀτέλιν
Et. Mag. 746. 43: || πῶϋ μέρ' οἶων Zen.: **πῶεα μάλων** Ap. Lex. 150. 14. 529.
ἀργεννῶν Mcc. 530. **παρὰ**: περὶ PU Bar. 531. **ἰράων** DG Lips.: **ἰράων**
CH¹PS fr. Mosc. Ven. B.

526. See K 13 for the only other Homeric mention of **σύριγες** in this sense. Aph. read **τερπομένης**, and therefore probably also **νομή**, which is restored by Ahrens.

527. **οἱ μέν**, the ambush; **τά**, sc. **μήλα**, or perhaps vaguely 'the state of things.'

528. **τάμνοντ' ἀμφί**, cut off, intercepted; as λ 402 **βοῦς περιταμνόμενον ἡδ' οἶων πῶεα καλὰ**, *Hymn. Merc.* 74 **πεντήκοντ' ἀγέλης ἀπετάμνετο βοῦς ἐριμύκους**. **ἀμφί** implies interception by an attack on both sides (of the path to the watering-place?) as **περὶ** in λ implies surrounding. For **πῶεα καλὰ** Zen. had **πῶν μέγ' οἶων**, and therefore clearly omitted 529. Fick follows him in order to avoid the 'Ionism' **ἀργεννῶν** for **-άων**.

530. **οἱ δὲ**, the besieging armies, engaged in debating the question of l. 511. The transition is very sudden, but seems to be imperatively required.

531. **ἰράων**, a word occurring here only, with the cognate **εἰρέας** (most edd. **εἰρας**), in Hes. *Theog.* 804 **εἰρέας ἀθανάτων**. It is said to be equivalent to **ἀγορά**. Et. Mag. has **τὸ εἶρα, δ σημαίνει τὴν ἐκκλησίαν καὶ τὴν μαρτίαν**, and An. **οἱ εἰρας λέγει τὰς ἀγοράς, σχηματίζων ἀπὸ τοῦ εἶρειν, δ ἔστι λέγειν**. But this does not suit **προπάρουθε**, which demands a more restricted sense, such as 'speaking-places,' orators' tribunals, which is not a Homeric idea. Though the common explanation is unsatisfactory, we have no materials for improving upon it. (Many mss. have **ἰράων** or **ἰράων**, forms

recognized by the old glossaries. Connexion with **εἶλη**, **ἱλή**, **crowd** (see Curt. Et. no. 660), has been suggested, but is far from clear.)

533. **μάχην** is to be taken equally with **στησάμενοι** as object and **ἐμάχοντο** as cognate accusative. For **στήσασθαι μάχην**=to set battle in array, cf. **φυλόπιδα στήσεν** λ 314, **θήσονται μάχην** Ω 402, and **στήσασθαι πολέμους** in Herod.

535. These personified spirits of strife cannot but recall the Valkyries of Teutonic mythology. 535-38 occur almost verbatim in *Scut. Her.* 156-59, and have sometimes been considered as copied from there. But they cannot be said to be alien from Epic thought; see Δ 440, A 3. In what form the poet conceived the personification we cannot guess, though 538 implies human shape. Probably the **Κῆρ** at least was a winged demon such as we see in the well-known Lykian sarcophagus in the British Museum carrying off a soul in her arms. For the function of the **Κῆρες**—themselves ghosts of the departed—in thus taking souls to the Underworld see note on B 302 and ξ 207 **ἀλλ' ἦτοι τὸν κῆρες ἔβαν θανάτοιο φέρουσαι εἰς Αἴδαο δόμους**. **ὀμίλεον**, joined in the fray, as 539. In the same line in Hesiod the verb is **ἐθύνειν**.

536. **ἄουτον** here only; **ἀνούτατος** Δ 540, **ἀνοτηγί** X 371, and **νεοῦτατος** here and N 539 show that the more correct form would be **ἀνοῦτον**. The verbs **οὔρω**, **-ἄω** never have initial **F**, which is regularly lost before **οὔ**.

ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἄμφ' ὤμοισι δαφεινὸν αἵματι φωτῶν.
 ὠμίλευν δ' ὥς τε ζωοὶ βροτοὶ ἡδὲ μάχοντο,
 νεκροὺς τ' ἀλλήλων ἔρουν κατατεθνηῶτας. 540
 ἐν δ' ἐτίθει νεῖον μαλακὴν, πείειραν ἄρουραν,
 εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 οἱ δ' ὁπότε στρέψαντες ἰκοῖατο τέλος ἀρούρης,
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἶνον 545
 δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 ἰέμενοι νεοῖο βαθείης τέλος ἰκέσθαι.
 ἡ δὲ μελαίνειτ' ὀπισθεν, ἀρηρομένη δὲ ἐώκει
 χρυσεῖη περ ἐοῦσα· τὸ δὲ περὶ θαῦμα τέτυκτο.
 ἐν δ' ἐτίθει τέμενος βασιλῆιον· ἔνθα δ' ἔριθοι 550

537. **τεσσηνῶτα** Ar.: **τεσσεῶτα** ACGU Pap. i κ. || **μόθον**: **χεῶνδς** Heracl. Pont. *All.* 48. || **ποδοῖαν** Q. 538. **εἶμα δ'**: **εἰμά τ'** Mass. || **δαφεινὸν** JQ. 539. **ὠμίλεον** Harl. a, fr. Mosc. 540. **κατατεσσηῶτας** A (*supr.* m) CGU Pap. i. 543. **ἐλάτρεον** S: **ἐλάστρεον** Lips. fr. Mosc.: **ἐλάστευον** P: **ἐλάστεον** Vr. d. 544. **τρέψαντες** Harl. a. 546. **τοὶ**: **οἱ** GJPRSTU Pap. i, Harl. a, Vr. b d. || **τρέψασκον** H Harl. a (-en), Pap. i. || **ὄγμους** U. 548. **ἀρηρομένη** A, **τινὰ τῶν ἀντιγράφων** Eust. 549. **θαῦμα τέτυκτο** Ar. Ω: **θαυμ' ἐτέτυκτο** JS² Pap. i. 550. **βασιλῆιον** AC²G Pap. i, Ven. B, fr. Mosc., Sch. T, γρ. Sch. X: **βασιλῆιον** (Βασίλῆιον) Ω, γρ. A.

537. **ἔλκε** for **ἐλκονσα**, the usual Epic lapse from the participial construction.

539. **ὠμίλεον**, the soldiers. The contracted form is late but cannot well be removed.

541. For the scenes of country life see App. I, § 20. The first, ploughing, represents perhaps, as Ridgeway has suggested (*J. H. S.* vi. 336), the ploughing of the 'common field.' This was always begun by all the members of the community on the same day (commemorated in our 'Plough Monday'); hence the πολλοὶ ἀροτῆρες. The field is a fallow, νεῖος, because no doubt primitive cultivation in Greece, as elsewhere, was on the 'two-field' system, half the land only being tilled at a time, the other half lying fallow in alternate years. τρίπολον probably means that it was ploughed thrice before being sown, the last ploughing probably taking place in early spring. But our information is very scanty. Hesiod *Opp.* 462-64 are very obscure lines and out of place, but they clearly speak of spring ploughing, ἤρι πολεῖν. They say nothing of more than one ploughing.

544. **τέλσον**, *headlands*, the strip at the end of the furrows where the plough was turned; see notes on K 351, N 707. Cf. Hesych. **τέλσας**: **στροφάς, τέλη, πέρατα**.

545. The neglected **F** of **οἶνον** is rare; H 467, I 224 are the only cases in *Iliad* (twelve in *Od.*). Fick would cut out 544-46 altogether, as 'curious, not to say ridiculous' lines. Bentley conj. **μέλανος οἶνοις. τοὶ δὲ** may mean either 'while others were turning,' or, 'and then (after drinking) they turned.'

548. This undoubtedly indicates some means of shading the bright colour of the gold, whether by alloy or by some sort of glaze. It is clear that the poet was thinking of some actual work which he had seen. **ἀρηρομένη**: the variant **ἀρηρεμένη**, though it has the authority of A and is as old as Ap. Rhod. (**ἀρηρεμένης** i. 787, iv. 677), is a mere blunder, as the stem **apo-** could not lose its **o**. Ap. Rhod. himself has **ἀρήροτο**, iii. 1343.

550. For **βασιλῆιον** most editors adopt the vulg. **βαθυλήιον**, in favour of which is the imitated passage *Scut. Herc.* 288 **αὐτὰρ ἐν βαθὺ λῆιον**, and A 560 **κείρει τ' εἰσελθὼν βαθὺ λῆιον**. Both readings

ἥμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
 δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο.
 τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὀπισθε
 παῖδες δραγμαίνοντες, ἐν ἀγκαλίδεσσι φέροντες, 555
 ἄσπερχές παρέχον. βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστίκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
 βούν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
 δεῖπνον ἐρίβοισιν λεύκ' ἄλφιστα πολλὰ πάλυνον. 560

551. ἐν τισιν ἐγράφετο καρπὸν ἑλευσινῆς δημίτερος ἀγλαοδώρου Sch. T (on 483) Eust. 552. ὄγμον U. || πίπτον DHJ Pap. ι. 553. ἐλλεδανοῖσι GPR. || ἐν ἑλλ. . . (554) ἀμαλλοδετῆρες om. HQU¹ (and D¹?). 554. δ' ἄρ': δα GPR: γὰρ D. 555. δραγματεύοντες JS Mor. 557. ἐστίκει Ar. Ω: ἐστίκει D (αἰ-) HJPU Pap. ι. || ὄγμον GQ: ὄγμους U. 558. τάροντο R (γρ. πένοντο). 559. δ' om. Pap. ι. 560. πόλλ' ἄλφιστα λεύκ' ἐπάλυνον fr. Mosc. || πόλλ' ἐπάλυνον H Pap. ι. || πάλυνον D.

are therefore equally possible and appropriate. βασιλῆϊον obtains fresh significance if we suppose that the preceding scene gives the ploughing of the common field by the community, for we have here the contrast, the reaping of the royal demesne by hired labourers (ἐριθοί). The royal lands, including those given for great public services (Z 194, I 578), are apparently the only form of private property in land known to the *Iliad*, and the only ones therefore which could be cultivated in this way. So βασιλεύς in 556 is to be taken in its full sense, not merely as = owner; the σκῆπτρον is, as usual, the badge of office, not a mere walking-stick (Ridgeway l.c.; but his statement that σκῆπτρον 'is always a symbol of office' is incorrect; see ν 437, ρ 199, σ 103). ἐριθοί (also 560) do not recur in H. except in the metaphorical συνέριθος, § 32. The word is generally taken to mean *hired labourers*: in later Greek, no doubt from its resemblance to ἐριον, it is used of wool-workers. It will be noticed that the Shield contains no mention of slaves.

551. The added line mentioned by Schol. T is due to Agallis, who quoted or invented it in support of her view of the bearing of the shield on old Attic history (see on 483).

552. μετ' ὄγμον, into the midst of the furrow, between the ridges (H. G. § 195). ἐπήτριμα, see note on 211.

The δράγματα (A 69) are the armfuls, lit. *graspings*, taken by the left arm to be cut with the sickle; δραγμαίνοντες = *picking up* these armfuls.

560. πάλυνον is explained by Hentze (after Clemens) 'were making porridge' by sprinkling meal in water or other liquid, as Hekamede thickens the *κυκεών* in A 640. It is generally used of sprinkling of meal on the roast flesh, as ξ 77, 429; and it is by no means clear that this is not the sense here. The question depends on whether δαῖτα is really to be taken as 'banquet,' and therefore a meal too luxurious for the ἐριθοί, in contrast to δεῖπνον. Were such the case, it would of course follow that the ox could only be meant for the king—and, we must suppose, a circle of retainers who are not mentioned. But it is quite possible to hold that δαῖτα means 'a feast' and expresses the abundance of good cheer, while δεῖπνον indicates the meal in relation to the day's work (see notes on Θ 53, A 86). There is no contradiction in saying that a *feast*, an unusually abundant meal, is being prepared for the workmen's *lunch*. The preparing the ox and the sprinkling of the meat must be regarded as consecutive, not coincident, scenes. This explanation avoids the difficult pregnant use of παλύνειν. δεῖπνον, accus. in apposition, 'as a meal'; so w 215 δεῖπνον δ' αἶψα συνῶν ἱερεύσατε ὅς τις ἀριστος.

ὦν δ' ἐτίθει σταφυλῆσι μέγα βρίθουσαν ἀλῶν
 καλὴν χρυσεῖην· μέλανε δ' ἀνὰ βότρυες ἦσαν,
 ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέσιον.
 ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
 κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565
 τῇ νίσσοντο φορῆς, ὅτε τρυγώωιεν ἀλῶν.
 παρθενικαὶ δὲ καὶ ἡῖθεοι ἀταλὰ φρονέοντες
 πλεκτοῖς ἐν ταλάροισι φέρου μελιηδέα καρπόν.
 τοῖσιν δ' ἐν μέσσοισι πᾶις φόρμιγγι λιγείῃ
 ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν αἶειδε 570

561. ἐν δ' : ἐνε' G. || μεταβρίουσαν H. || βρούουσαν Pap. ι. 562. ἀνὰ :
 δρα Bar. Mor. 563. ἐστήκει CJPRU Pap. ι, fr. Mosc. Vr. d : ἐστήκει DH. ||
 ἀργυρέσιον Zen. CS Bar. Harl. a, fr. Mosc. 565. ἐς αὐτήν Zen. Pap. κ :
 ἀπαυτῇ D : ἐπ' αὐτῇ(i) fr. Mosc. ("adscripto φ") Par. f : ἐπ' αὐτῷ Par. h.
 566. νίσσοντο (H *supr.*) Q : νίσοντο C Pap. ι, fr. Mosc. : νίσσοντο G :
 νείσ(σ)οντο Ω. 567. παρθενικαὶ τε U. 568. πλεκτοῖς ἐν : πλεκτοῖσιν Δγ.
 Pap. a² e. 569. δ' om. J. 570. λίνον Δγ. Ω : λίνος Zen. : λίνον U (γρ.
 λίνον U¹⁰).

563. ἐστήκει κάμασι, *was set up with poles* (for the vines to climb upon); the idea of uprightness conveyed by the numerous poles is spoken of as a property of the ἀλῶν itself, conferred by the poles. For ἀργυρέσιον Zen. had ἀργυρέοισιν ; κάμαξ varies in gender in later Greek.

564. κυανέην expresses the material, as is clear from κασσιτέρου following, though kyanos (see A 24) is not mentioned in 474-75.

565. αὐτήν, sc. ἀλῶν, opposing it to the ditch and hedge. "ἐς αὐτήν" παρὰ Ζηνοδότῳ, καὶ ἔχει λόγον ἢ γραφὴν, Did.

566. For the orthography of νίσσοντο see note on N 186.

567. Cf. λ 39 παρθενικαὶ ἀταλὰ. ἀταλὰ φρονέοντες, *in childish glee* ; from the vintage festival gravity was banished. ἀταλός is a word which is regularly used of children, cf. ἀταλάφρονα Z 400 ; the der. is doubtful. The same idea is given by ἀτάλλειν N 27.

570. For λίνον Zen. read λίνος, *the thread* (i.e. the string of the lyre) *sang sweetly in unison with* (ὑπὸ) *his treble voice*. So also some translated the vulgar λίνον· ὁ δὲ Ἀριστάρχος βούλεται μὴ τὴν χορδὴν λέγεσθαι, ἀλλὰ γένος τι θνυνο τὸν λίνον, ὥσπερ εἶλεγε "παῖνα ἦιδεν" ἢ τι τοιοῦτον, An. The last interpretation is now generally accepted, the boy

sang to (ὑπὸ) *the harp the sweet Linos-song with delicate voice*. The Linos-song was one of the ancient dirges which have been traced to Semitic sources (the wailing for Thammuz, etc.), and apparently were originally laments for the departing summer—so that they would be appropriate at the vintage-feast. The name is probably from the refrain αἶνον, so familiar in the great chorus of the *Agamemnon*, which was taken to mean *woe for Linos*. Movers has ingeniously suggested that it is the Phoenician αἰ λενν, 'woe to us'. The loci classici on Linos are Herod. ii. 79 (Λίνος, ὥσπερ ἐν τε Φοινίκῃ δαιδύμῳ ἐστί καὶ ἐν Κύπρῳ καὶ ἄλλῃ, etc.), and Hesiod, fr. 211 (from Schol. T) Λίνον . . . ὃν δὴ οἱ βοῖοι εἰσιν δαιδοὶ καὶ κιθαρισταὶ πάντες μὲν θρηνεύουσιν ἐν εἰλαπίναις τε χοροῖς τε. Compare also the fragment of a Linos-dirge in Bergk *P. L.*³ p. 1297 (corrected, from Schol. B). Though this explanation is the most satisfactory, the other is not indefensible ; for the metaphor of the string 'singing' may be paralleled by φ 411 (of the bowstring) ἢ δ' ὑπὸ καλὸν αἶεσε, χειρὶ δὲν εἰκέλη αὐδῇ. The use of a flax thread for the string of a lyre, improbable though it seems, is accounted for thus by Schol. A ; οἱ πρῶτοι τοῖς θεοῖς μετὰ ὠιδῆς ὑποκιθαρίζοντες οὐκ ἐξ ἐντέρων κατεσκευάζοντο τὰς κιθάρας, οὐχ ὅσιν οὐδὲ θεοῖς ἀρεστὸν εἶναι ὑπολαμ-

λεπταλέη φωνή· τοὶ δὲ ῥήσσοντες ἀμαρτῇ
 μολπῇ τ' ἰνγμῶι τε ποσὶ σκαίροντες ἔποντο.
 ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊρῶν·
 αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,
 μукηθμῶι δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575
 πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
 χρύσειοι δὲ νομῆες ἄμ' ἐστιχόωντο βόεσσι
 τέσσαρες, ἐννέα δὲ σφι κύνες πόδας ἀργοὶ ἔποντο.
 σμερδαλέω δὲ λέοντε δὺ' ἐν πρώτῃσι βόεσσι
 ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκὼς 580

571. λεπταίνι Vr. A. || τὸν δὲ R (τοὶ δε Rm). || δ' ἄρ[κ]ῃσσοντες Pap. ι. ||
 ῥήσσοντες Harl. a. || ἀμαρτῇ(ι) AD: ἀμαρτῇ(ι) Ω. 572. ποδὶ Q. 575.
 νομῶν δε Vr. A. 576. παρὰ: παραι CS Harl. a: περὶ GQ Par. h: διὰ Zen. ||
 ῥοδανόν: ῥαδάλον Zen. (οἱ δὲ ῥοανόν, Sch. T, is apparently not a variant but
 an etymology. Ar. and Aph. probably read ῥαδινόν, see Ludwig.) || δονακῆα
 Dion. ap. Did. 578. ποδασκυνες Pap. ι'. 579. σμερδαλέω S: κυανέω?
 (ms. κυάνεον) Zen. || δὲ: τε PR. || δὺ' ἐν: δύο PR: δ' ἐν Q: δύο ἐν τῇ
 ἐτέρῃ τῶν Ἀριστάρχου Did. || πρώτοιαι ADJ Bar. fr. Mosc. Vr. b. 580. ἔχεται
 Harl. a. || μεμυκὼς Q Pap. κ.

βάνοντες διὰ τὸ ἐκ νευρῶν πεποιθῆσθαι ἄλλ'
 ἐκ λίνου πεποιημένον. But it is likely
 enough that this is a mere conjecture.
 (The masc. λίνος has no authority except
 in the old glossaries.) Heyne reads
 λίνον δ' ὅτο, 'sang to the string.' But
Hymn. Merc. 501 clearly shews how the
 line was taken in early times, ἡ (κίθαρις)
 δ' ὑπέρνευθε σμερδαλέον κονάβησε· θεὸς δ'
 ὑπὸ καλὸν δαΐσειν.

571. ῥήσσοντες is to be connected
 not with ῥήγνυμι but with ἀ-ράσσω, in
 the sense of *beating time* (ἀμαρτῇ);
 compare ἐπιρρήσσεσκον Ω 454. And so
 clearly Ap. Rhod. understood it, i. 539
 πέδον ῥήσσωσι πόδεσσιν. This, however,
 makes a rather disagreeable tautology
 with ποσὶ σκαίροντες. It has been pro-
 posed to translate *breaking into song* in
 chorus. The phrase φωνῇ ῥηγνύναι is
 common in later Greek, and it is quite
 possible that the word may have been
 occasionally used without an object in
 the same way (Stephenson in *C. R.* iii.
 72). *Hymn. Ap.* 516 οἱ δὲ ῥήσσοντες
 ἔποντο Κρήτες πρὸς Πυθῶ καὶ Ἰηπαιῶν
 δαΐδων may be taken either way. But
 there are obvious phonetic objections
 to connecting ῥήσσω with ῥηγ-. As
 usual mss. vary between ἀμαρτῇ, ἀμαρτή
 (see on E 656), ἀμαρτῇ, but on the
 whole authority is in favour of ἀμ-.
 The verb, however, is almost always

ἀμαρτῇ — perhaps to avoid confusion
 with the aor. of ἀμαρτάνειν.

572. ἰνγμῶι, only here in H.; the verb
 occurs in P 66, o 162 in both cases of
 shouting to scare a wild animal. In
 later Greek it seems to be confined to
 cries of pain; here we may take it either
 as 'shouting' in a neutral sense, or as
 a participation in the Linos-dirge, prob-
 ably of a purely conventional nature,
 as the scene is on the whole evidently
 joyous.

573. ὀρθοκραϊρῶν, see note on 3.

575. κόπρου in a local sense, *the byre*,
 see note on Δ 807. So also ἐς κόπρην
 κ 411.

576. ῥοδανόν, so mss.; what Aph.
 and Ar. read is uncertain, but may have
 been ῥαδινόν. We must suppose that
 ῥοδανόν, which does not recur in Greek,
 is identical in sense with ῥαδινόν, and
 means *pliant, waving*; so that the
 question is not very important. One
 ingenious scholiast reads παρὰ Ῥοδανόν—
 ἔστι δὲ ποταμός (δονακῆα being taken as
 adj. instead of subst.). Zen. derived
 his ῥαδάλον from κραδάλον = εὐκράδαντον,
 εὐκίνητον.

580. ἐρύγμηλον comes from a subst.
 ἐρύγμιος, *roaring* (used by Aristotle and
 Theophr. = *ructatio*) with suffix -ηλος
 like ἐκ-ηλος. But σιγηλός, ὑψηλός etc.
 are oxytone. The word occurs here only.

ἔλκετο· τὸν δὲ κύνας μετεκίαθον ἡδ' αἰζηοί.
 τὼ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοείην
 ἔγκατα καὶ μέλαν αἶμα λαφύσσετον, οἱ δὲ νομῆς
 αὐτῶς ἐνδίσσαν ταχέας κύνας ὀτρύνοντες·
 οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λέοντων, 585
 ἰστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.
 ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυῆις,
 ἐν καλῇ βήσσηι, μέγαν οἶων ἀργεννάων,
 σταθμούς τε κλισίας τε κατρεφέας ἰδὲ σηκούς.
 ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυῆις 590

581. εἴλκετο U and ap. Did. || τὸν δὲ : τοὺς δὲ Zen. || μετακίαθον Bar.
 582. οὕτως Zen. || ἐν δ' ἵεσαν PR and Ptol. Ask. || ὀτρύναντες DU Pap. κ, Mor.
 585. οἱ δὲ τοι HP (π) Lips. fr. Mosc.

581. Zen.'s reading τοὺς for τὸν is perhaps preferable; still better would be τῶ. The interposition of the sing. ταῦρον . . . ὁ δὲ makes corruption easy.

583. For λαφύσσετον as an imperf. see on K 364.

584. ἐνδίσσαν, tarred on the dogs, from δίημι, which is elsewhere found only in mid. διεσθαι to chase (M 276, II 246, etc.) or drive (O 681), and pass. to flee, M 304, Ψ 475. Agar's ἐνδίσσαν (from ἐν-ἱημι) is no doubt possible (cf. Z 131) but needless. The lengthening would be excused by metrical necessity, cf. ἐννεσίημι (J. P. xxv. 48).

585. θακέειν μὲν, 'as for biting,' they avoided the lions. For this vague notion of reference in the infin. see H. G. § 231. There is no trace here in the mss. of the probably original ἀπετρωπῶντο (see on O 666).

587-89. 'Hi tres versus emblematici aliunde illato perquam similes sunt; sunt nimis nudi et ieiuni post superiores tantopere ornatos,' Heyne; a remark with which it is hard not to sympathize. The position of μέγαν is very unusual: δῶν μέγαν, Heyne. σταβοί seems to be a general name like the modern 'sheep-station,' including both the κλισίαι, huts for the shepherds, and οἰκοί, folds for the sheep. Note the unusual position of ἰδέ (see on I' 318).

590. The description of the dance stands apart from the rest of the Shield notably in one respect—that while the previous descriptions shew no local, and hardly even a Hellenic, colouring, the

dance is emphatically Cretan. Even apart from the explicit words of 591-92, the scholia tell us that the κυβιστηγῆς (604) and the armed dance were peculiarly Cretan institutions. It has been confidently concluded that the whole episode 590-605 is an interpolation by a Cretan poet. To me it seems that, though this cannot be refuted, the evidence is quite insufficient to enable us to assert it. There is no doubt that Crete was to the Greeks pre-eminently the home of the dance, especially of the war-dance. For this, in addition to II 617, we may quote the dances of the Korybantes, the statement of the scholiast on Pindar P. ii. 69 that the hyporcheme was of Cretan origin, Soph. Ai. 700 Νύσια Κνώσι' ὀρχήματα and still more explicitly Lucian περὶ ὀρχ. 8. It is reasonable therefore to suppose that a poet describing a primitive dance would by preference lend it Cretan characters. It must further be remembered that Crete was to early Greece far more characteristically national and important than in historical times. We are just learning (1901) to regard Knosos as the very focus of early culture in the 'Mykenaeen' period; and the prominence of Crete tends to lead us as much to an early period as to any thought of late interpolation. We must indeed recognize that 591-92 are unique in the Shield for their local and mythological allusion. If this is taken as a ground for suspicion, as no doubt it may reasonably be, it can apply to these two lines only, not to what follows.

τῶι ἵκελον οἶόν ποτ' ἐνὶ Κνωσῶι εὐρείῃ
 Δαίδαλος ἥσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
 ἔνθα μὲν ἦῖθεοι καὶ παρθένοι ἀλφεσίβοιαι
 ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῶι χεῖρας ἔχοντες.
 τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
 εἶατ' ἐννῆτους, ἦκα στίλβοντας ἐλαίῳ·
 καὶ ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
 εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
 οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν

595

591. Κνωσῶ(ι) ACQ: κνωσῶ(ι) Ω.

592. ἀριάδνῃ ? Zen. (see below).

594. ὠρχεῦντ' Q. || ἐπὶ: ἐνὶ H. || ἔχουσαι Athen. iv. 181.

595. λεπτὰς :

ἐν ἄλλῳ καλὰς A.

596. εἶατ': εἶχον J Eust.

597-98 δθ. Ar.: om. Aph.

(? see Ludwich).

597. στεφάνους S.

591. A few critics, ancient and modern, have been scandalized that a god should imitate a mortal's work—though this is evidently not involved in the words. Some went so far as to put a full stop at the end of 590, and read *οἶον* for *οἶον*, 'the only thing ever made like it was the dancing-floor of Daïdalos.' For the nature of this dancing-floor or labyrinth see App. I, §§ 21-22.

592. About the birth of the Daïdalos-legend we know nothing. It comes to us almost entirely through Athenian sources; even in λ 321-25 Ariadne is found in connexion with Theseus; but we hear of her also at Delos and Naxos in a way which seems to shew that she was a local goddess in the islands, presumably a nature-goddess. In Cyprus she was connected with Aphrodite. But nothing of all this appears here. The name Ἀριάδνῃ seems to be Cretan for Ἀριάδνῃ (ἀδρόν· ἀγρόν, Κρήτες Hesych.). She was also known there as Ἀριόδνῃ, which Wilamowitz has ingeniously restored in place of the Ἀριόδνῃ attributed to Zen. by Bekker's conjectural emendation of the ἀριόδνῃ of A, ἀριόδνῃ of T.

593. With this dance of youths and maidens compare the interesting description of the dance called ὄρμος in Lucian *περὶ ὄρχ.* §§ 12-13: ὁ δὲ ὄρμος ὀρχησθεῖς ἐστὶ κοινὴ ἐφήβων τε καὶ παρθένων, παρ' ἑνα χορεύοντων καὶ ὡς ἀληθῶς ὄρμου ἐοικότων· καὶ ἡγεῖται μὲν ὁ ἐφηβὸς τὰ νεανικὰ ὀρχούμενος καὶ δοκῶν ὑπερτον ἐν πολέμῳ χρῆσται, ἡ παρθένος δὲ ἐκταὶ κοσμίως τὸ θῆλυ χορεύειν διδάσκουσα, κτλ. ἀλφεσίβοιαι, 'earning oxen' as ἔδνα or bride-

price for their parents. ἀλφάνειν is always used in H. of a human chattel 'realising' a price; Φ 79, ο 453, υ 383. For the form cf. *H. G.* § 124 c.

595. Both *δοῦναι* and *χιτῶνες* seem to be words of foreign origin; the former perhaps = Heb. *etun* (Prov. vii. 16, transl. 'fine linen'), the latter = Heb. *k'thoneth*. *kuttoneth*, 'tunic,' though it is very doubtful if either of these is really Semitic. (See O. Schrader *Handelsg.* p. 192, Studniczka p. 15.) *δρόνη* recurs in Γ 141, η 107, and rarely in later Greek. Both words appear to have denoted *linen* garments.

596. It seems clear that oil was actually used for giving clothes a gloss; see η 107 *καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον*, and the commentators there. It is said that a similar process is still used in some parts of Germany (Studniczka p. 49). ἦκα adapts *στίλβοντες* to the idea of 'gloss' as opposed to literal 'sparkling.' ἐλαίῳ has often been taken to mean 'shining as though with oil' (so Ar. *ὅτι ἐλλείπει τὸ ὡς*), but such an interpretation, even if possible, is not necessary.

597-98. *ἀθετοῦνται οἱ δύο, ὅτι οὐδέποτε μάχαιραν εἶπε τὸ ἔλφος. ἄλλως τε καὶ οὐ πρόπον χορεύοντας μαχαίρας ἔχειν. οὗτοι δὲ οὐδὲ παρὰ Ἀριστοφάνει ἦσαν, An.* Neither of these arguments carries weight. When the poet says *κνίves* (daggers) there is no reason why he should mean *swords*; and where dances are an acting of war-scenes (see the quot. from Lucian above) the carrying of arms is essential to them.

ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600
 ἐξόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.
 πολλὸς δ' ἱμερόεντα χορὸν περιίσταθ' ὁμίλος 603
 τερπόμενοι· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς 604-5
 μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσσοις.

601. αἶ κε εὐλῆια(ν) PR Pap. i κ, Vr. d, Harl. a (κ' εἶς). 603. πολλῶν Cant.
 604-05. Wolf, after Athenaios (see below), reads
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς 604
 φορμίζων, δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς 605
 μολπῆς ἐξάρχοντες ἐδίνεον κατὰ μέσσοις. 606
 τερπόμενος Mor. Athen. l.c. || κυβιστῆρες T. || κατ' αὐτοὺς Diodoros δ
 Ἀριστοφάνειος ap. Athen. l.c. 606. ἐξάρχοντε H.

600. Remains of early Greek pottery shew that the potter's wheel was known in *prae-Mycenaean* times, and was a very ancient invention to the oldest Epic poets. The attribution of it to Anacharsis is the baseless figment of a later age, as Strabo himself clearly saw, vii. p. 303. ἄρμενον ἐν παλάμῃσιν go together, as ε 234.

601. παρήσεται with direct acc. is unique, though the cognate acc. is sometimes found, e.g. δ 119 and compare θ 23 ἀέθλους, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος. See also note on M 47 στίχας ἀνδρῶν περριγῶν. The appropriateness of the comparison to lines of dancers wheeling round along the concentric circles of the labyrinth is very striking. It appears that from time to time the dancers leave the maze and dance in long lines opposite one another (ἐπὶ στίχας, used elsewhere only of soldiers).

604-05. τερπόμενοι, construction *ad sensum*, H. G. § 169. After τερπόμενοι edd. since Wolf have all inserted a line from δ 17 μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς | φορμίζων, and have therefore been obliged to change ἐξάρχοντες to ἐξάρχοντες. This is done on the authority of Athenaios (v. 181 c), ὁ δ' Ἀριστάρχος . . τοῦ Κρητικοῦ χοροῦ τὸν ὠιδὸν ἐξείλεν, ἐπιτεμὼν τὰ ποιήματα τὸν τρόπον τοῦτον, "πολλὸς . . τερπόμενος . . μέσσοις" (as text), ὥστ' ἀνίσταντο γίνεσθαι παντάσῃ τὸ "ἐξάρχοντες," μηκέτι δυναμένης τῆς ἐπὶ τὸν ὠιδὸν ἀναφορᾶς σώζεσθαι. Ludwich has shewn that this evidence is absolutely worthless. It is on a par with the statement of Alexander of Kotyaia (T 77) that Ar. 'interpolated' a line which we happen to know was read by Aph.

The one argument which might seem to justify Athenaios—that Ar. denied to μέλπεσθαι and μολπῇ the sense of *music* (see on N 637)—he has himself excluded by the further assertion that Ar. not only expunged the line here, but interpolated it in δ. All this is in glaring contradiction not only to all that we know of Ar.'s method, but to the abundant evidence of the slight effect which his *atheteses* had upon the text. It is of course quite possible that the line may have been found in some of the old erratic copies which we have learnt to know through the earliest papyri, and which were evidently dear to archæologists such as Athenaios and Plutarch (who makes a precisely similar statement on I 458 ff.); as these were doubtless banished through the influence of the Alexandrian school, in a sense Ar. may be said to have 'removed' the line; but there is no ground for supposing that it ever stood in a recognized text. Did. knows nothing of it, nor does Lucian *περὶ ὀρχ.* 13; τοὺς ὀρχηστὰς τοὺς δύο, οὓς ἐκεῖ ὁ ποιητὴς κυβιστητῆρας καλεῖ, ἡγούμενους τοῦ χοροῦ shews he read ἐξάρχοντες. Further, the participle ἐξάρχοντος in the gen. absol. without a noun agreeing with it is very doubtful in H.; A 458 is the only other case, and there Zen. read οὐδ' for αἰ. The text as it stands is quite intelligible; the κυβιστητῆρες are two 'leaders,' perhaps professional posturers and tumblers, who go through a dramatic performance to which the youths and maidens dance a sort of accompaniment. Compare Bent's description of modern Greek dances (*The Cyclades* p. 246) '... the *syrtos*, a wavy line of five or six

ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο
ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.

αὐτὰρ ἐπεὶ δὴ τεύξε σάκος μέγα τε στιβαρόν τε,
τευξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αἰγῆς,
τεύξε δέ οἱ κόρυθα βριαρὴν, κροτάφοις ἀραρυῖαν,
καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἦκε,
τεύξε δέ οἱ κνημίδας ἑανοῦ κασσιτέριοι.

610

αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγυῖεις,
μητρὸς Ἀχιλλῆος θῆκε προπάρειθεν αἰείρας.
ἢ δ' ἱρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος
τεύχεα μαρμαίροντα παρ' Ἥφαιστοιο φέρουσα.

615

607. δὲ, τίς J. 610. εἴρακα P. || αἰγῆς: αὐτῆς H. 611. κόρυθα: κυνέην G. || βριαρὴν om. PR: βαρὺν Lips. 614. ἐπεὶ δὴ Pap. ι. 616. ε' ἱρηξ Pap. ι (supr. δ). || οὐλύμπου Pap. ι: οὐλύμπιο T. || νιφόεντος (or κνηφόεντος!) Pap. ι'. 617. τεύχεα καλὰ φέρουσα παρ' Ἥφαιστοιο ἀνακτος HJ (Ἥφαιστοι) T Pap. ι, fr. Mosc. Vr. b A, Par. h, γρ. A Harl. a.

women, hand in hand, and led by a pocket-handkerchief by one man, whose acrobatic executions were wonderful to behold. Then there was the rapid dance performed by rows of men with their arms round each others' shoulders, four steps backwards, four forwards, with pointed toe, first slowly, with the pace increased till I was almost dazzled by its rapidity.' These dances may be seen every Easter Tuesday at Megara, and seem to be among the most ancient survivals in modern Greece.—The reading of H, ἐξέρχοντε, is likely to be right.

608. ἄντυγα πὰρ πυμάτην, running along the extreme edge. Okeanos surrounds the pictured as he surrounds the real world.

610 must be a later addition, if Reichel

is right (App. B, iii. 2); the summary way in which so important a piece of the panoply is dismissed certainly gives ground for suspicion. We must then read τευξ' ἄρα for τεύξε δέ in 611.

613. κασσιτέριοι, see note on A 24. The difficulty involved in the use of so soft a metal as tin, and emphasized by the adj. ἑανοῦ *pliant*, has been removed by Reichel's remark (see App. B, ii. 1) that the κνημίδες are really gaiters designed to save the shin from injury against the edge of the shield, not from missiles.

614. For the use, very rare in H., of ὅπλα=arms see note on Θ 55. It has been observed that, to our notions at least, it seems strange of Thetis to depart without a word of thanks.

T

INTRODUCTION

IN this book we still find ourselves, but for the last time, among some of the difficulties which have attended our analysis of the three which precede it. There are, however, two parts of it about which we need feel but little hesitation—the beginning and the end. The first thirty-nine lines clearly belong to and wind up the Making of the Arms; the division of books would have been better placed here than at the end of Σ. The end of the book, probably from 356 τοὶ δ' ἀπ᾿ἀνέυθε νεῶν, breathes the true spirit of the Μῆνις, and there is no reason to doubt that from the first it introduced Achilles' career of vengeance. It is in all ways worthy of its place. No doubts need be raised except as to the episode of the speaking horse, to which we will recur.

It is in the intermediate portion that doubts arise. Was there a Reconciliation in the original story? And if so, is it, or any of it, preserved here? That it is not preserved untouched we can say with confidence; the allusions to the gifts in I must at least be as late as that book. The lament of Briseis and the allusions to Neoptolemos are condemned by internal evidence.

It is indeed possible, while leaving these out, to make a selection of short passages which will give a reconciliation-scene such as may have stood in the primitive story. But such a scheme is so artificial and uncertain that it is not worth the pains. The speeches of Achilles and Agamemnon (54–153), though they shew signs of expansion, are not in themselves unworthy of such a place; and the scene of the oath is at least equal, if not superior in execution, to that in Γ. But it is quite conceivable that the whole idea of the Reconciliation is an afterthought. It is at least more needed after the introduction of the Embassy than it was before; and it is not only consistent with the character of Achilles, but materially adds to the movement of the story, if we suppose that on hearing of the death of Patroklos he set out to avenge it without more ado.

And of much that precedes and follows this kernel of the Reconciliation, it is impossible to speak with admiration. The author of this part seems to have dwelt with especial delight on the prosaic details of his scenes, particularly where they have to do with eating and drinking—a characteristic of this book at least as marked as is the love of dress in K. This note is struck at once in 44; the point which, as we are carefully told, distinguishes

this assembly from all others is that the *ταμίας, σίτοιο δοτῆρες* were present. The debate, with a certain dramatic propriety, soon adapts itself to this novel element in the audience, and the greater part of it, 154-337, is devoted exclusively to the question whether the army shall or shall not eat before fighting. When Achilles returns to his hut, his first outburst of passionate grief is devoted to the thought that his dear friend is no longer there to serve the usual sumptuous repast (315 ff.); the question of his appetite disturbs Olympos, and Zeus and Athene in person are bestirred to make sure that he does not starve while his friends have gone to dinner. This at least can only belong to the decadence of the "great manner."

There are moreover, scattered through the book, several episodes which shew signs of later addition to the main work. One of these is the curious and interesting story of the birth of Herakles in 95-136, which cannot be said to add to the symmetry of the speech of Agamemnon, and shews internal evidence of having been adapted from a Herakleia where the tale was told in the person of the poet, not of an actor in the story. Another, the lament of Briseis, though the idea has a pathos of its own, is largely made up of Epic tags; and linguistic offences, which are freely scattered through the book, are here heaped up in reckless profusion. It is not impossible that the allusions to the Embassy in 140-41, 175-77, and 192-95, which are somewhat loosely inserted, may be due to a recension after the addition of I to the corpus of the *Iliad*. The lines which speak of Neoptolemos are self-condemned by the awkwardness of their introduction (326), as well as by the prominence given to a personage who, though he played a leading part in the later Cycle, is completely unknown to the older Epos.

It remains to consider the closing episode of the book, that of the speaking horse (404-24). This is so unlike anything else in Homer that it has naturally been doubted. Yet there is nothing but this uniqueness against it. The speaking animal becomes familiar from Hesiod onwards (*Opp.* 203 ff.), and we have no right to say that such a world-wide element of popular fancy belongs exclusively to any particular period. It is characteristic of Greek reserve that the treatment of it here should be so free from exaggeration, and that it should not have been repeated or imitated, easily though it lends itself to the art of the inferior poet. The prophecy coming at this moment has a particularly solemn effect. It would seem that two lines (407, 418) have been added with the idea of softening the miracle. As a matter of fact they have rather the opposite result; the wonder is less startling if taken as a simple matter of course in a steed of divine origin than if special machinery has to be introduced in order to explain it.

ΙΛΙΑΔΟΣ Τ

Μήνιδος ἀπόρρησις.

Ἦὼς μὲν κροκόπεπλος ἀπ' Ὀκεανοῖο ῥοάων
 ὄρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
 ἡ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
 εὔρε δὲ Πατρόκλῳ περικείμενον ὃν φίλον υἱὸν
 κλαίοντα λυγέως· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι
 μύρονθ'. ἡ δ' ἐν τοῖσι παρίστατο δῖα θεάων,
 ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
 “τέκνον ἐμόν, τοῦτον μὲν ἐάσομεν ἀχνύμενοί περ
 κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·
 τῦνη δ' Ἠφαίστοιο πάρα κλυτὰ τεύχεα δέξο
 καλὰ μάλ', οἳ οὐ πά τις ἄνῃρ ὤμοισι φόρησεν.”

5

10

ὥς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε
 πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
 Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη

1. ἀπ': ἐπ' Harl. a. 2. ὄρνυθ' Q. || φέρα DGJP (?): φέρη(i) L Harl. a, Lips. 9. οὐδὲν ἰότητι: γρ. οὐδὲ ὑπὸ χαρί T. 12. κατὰ: καλὰ Bar. Mor.: κλυτὰ Harl. a¹ (altered to κλατὰ: γρ. κατα). 13. ἀναβέβραχε U: ἀνέβραχε PR. || δαίδαλα: φαῖσμα Bar. Mor. 14. ἔλεν φόβος Zen.

1. Cf. Θ 1, Ω 695; 2=Λ 2. The bringing of the arms to Achilles was a favourite subject of Greek art, from the chest of Kypselos onwards, especially in the later stages. The Nereids are always associated with it, and it became a favourite excuse for representing a number of female figures in graceful movement.

4. περικείμενον, cf. ἀμφὶ χυμένη with dat. 284, θ 527. Heyne conj. χύμενον περὶ δν, on account of the F, Bentley Πατροκλῆϊ φίλον περικείμενον υἱόν, Brandt. ἀγλαόν for δν φίλον.

8. Compare the similar words in

Achilles' mouth, Σ 112. τοῦτον, as distinct from τόνδε, 'implies some degree of impatience' (Monro).

9. πρῶτα, once for all; let us take this as a starting-point, and not go behind it. Cf. A 235.

10. δέξο, compare λέξο (I 617, with note) and see H. G. § 40, where it is regarded as an old form of the sigmatic aor. before the -α- had found its way into all persons from the 1st sing. and 3rd plur., and had thus become a thematic vowel; so that λέξο, δέξο represent not λέχ-σο, δέχ-σο but λεχ-σ-σο, δεχ-σ-σο.

ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεύς 15
 ὥς εἶδ', ὥς μιν μᾶλλον ἔδν χόλος, ἐν δέ οἱ ὅσσε
 δεινὸν ὑπὸ βλεφάρων ὥς εἰ σέλας ἐξεφάνθεν·
 τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
 αὐτὰρ ἐπεὶ φρεσὶν ἦισι τετάρπετο δαίδαλα λεύσσω, 20
 αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα·
 “μῆτερ ἐμή, τὰ μὲν ὅπλα θεὸς πόρεν οἷ' ἐπιεικὲς
 ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι·
 νῦν δ' ἦτοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς
 δείδω μή μοι τόφρα Μενoitίου ἄλκιμον υἱὸν 25
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς
 εὐλὰς ἐγγείνωνται, ἀεικίσσῳσι δὲ νεκρόν—
 ἐκ δ' αἰὼν πέφатаι—κατὰ δὲ χροά πάντα σαπήνη.”
 τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 “τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῆισι μελόντων.
 τῶι μὲν ἐγὼ πειρήσω ἀλαλκόμεν ἄγρια φύλα, 30
 μυῖας, αἷ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν·
 ἦν περ γὰρ κεῖται γε τελεσφόρον εἰς ἐνιαυτόν,

16. εἶδ' : ἴδεν U. 17. βλεφάρους (A *supr.*) Bar. Harl. a : βλεφάρων G. ||
 ἐξεφάνθεν Ar. Ω : ἐξεφάνθη ἄλλοι (Did.) DH (*supr.* ε) JS Ven. B, fr. Mosc.,
 Harl. a (*supr.* αν) b, Par. c d e g : ἐξεφάνος CQU. 18. ἐν χεῖρεσσιν ἔχων :
 γρ. ὀφθαλμοῖσιν ὀρών T. 19. ἦισιν ἐτάρπετο GL¹ Par. c g j : ἦισι τ' ἐτέρπετο
 Cant. : ἦισιν τετάρπετο Par. e. 24. ἄλκιμον : τινὲς ἀγλαόν T. 26.
 ἐτίγνῳται Zen. P : ἐτίγνῳται L (e *corr.*) : ἐτίγνῳται Lips. : ἐτρίγνῳται QR.
 27. καπήνη Ar. Ω : καπήνη(i) CGHJLU. 29. τοι : μοι C fr. Mosc. 30.
 παρήσσομαι G. || ἀλαλκόμεν Aph. DT Bar. Par. c g : ἀλαλκείν Ω. 31. κατ-
 ἔδονται Q. 32. ἦν : εἴ Harl. a. || κῆται A.

16. ὥς . . ὥς, like T 424, see on A 512, Z 291. ἐν, *therewith* (or perhaps literally 'in him'; cf. the phrase *πόδες καὶ χεῖρες ὑπερθεν* for the localisation of parts of the body).

17. Cf. the similar phrase in 365. L. Lange regards σέλας in both cases as 'accus. of the inner object,' 'shone as it were *with a flame*.' For ἐξεφάνθεν there is a variant ἐξεφάνθη, which is equally possible, as all three numbers of the verb are joined with ὅσσε.

21. οἶα, the subject of ἔμεν, must be supplied as object to τελέσσαι.

22. ἄνδρα, Naber's ἀνδρὶ is tempting; cf. Σ 362 μέλλει βροτὸς ἀνδρὶ τελέσσαι.

24. ἄλκιμον υἱόν is virtually governed by ἀεικίσσῳσι, the principal verb in the speaker's thoughts when he begins; though the constr. is slightly disturbed by the interposition of εὐλὰς ἐγγείνωνται.

In strict grammar the acc. is governed by καδδῶσαι, but logically the word is entirely subordinate.

27. *The life is slain out of him* : for this use of αἰὼν see E 685, e 160, ψυχὴ τε καὶ αἰὼν II 453, αἰῶνος στερεῖ Aisch. P. V. 862, etc. *Hymn. Merc.* 42 αἰῶν' ἐξετόρησεν ὁρσκόωιο χελώνης is a more doubtful instance. The word αἰὼν had another meaning in Hippokrates, 'spinal cord'; and some of the scholia actually explain here 'his spinal cord is visible' !! πέφатаι is of course = πέφν-ται from φεν- to slay. After this parenthetical explanation the constr. reverts to the subj. κατακαπήνη, sc. ο νεκρός, χροά being acc. of the part affected.

32. ἦν should probably make room for the poorly attested εἴ; but in a late book the question is doubtful. κῆται, a subj. form recurring in (X 163 i,)

αἰεὶ τῷ γ' ἔσται χρῶς ἔμπεδος ἥ καὶ ἀρείων.
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοῦς,
 μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν 35
 αἴψα μάλ' ἐς πόλεμον θωρήσσειο, δύσειο δ' ἀλκὴν."
 ὧς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνήκε,
 Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
 στάξε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.
 αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δίος Ἀχιλλεὺς 40
 σμερδαλέα ἰάχων, ὥρσεν δ' ἥρωας Ἀχαιοῦς.
 καὶ ῥ' οἳ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἳ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν
 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
 καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεὺς 45
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.
 τῷ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,

33. τῷ γ' GHPRSU Harl. a, fr. Mosc. : τῷ δ' Ω. 34. κύ γ' : γὰρ D. ||
 ἄς J. || ἀγορῶν Vr. A. 36. ἐς D. 39. After this add ἡ μὲν ἄρ' ὥς ἔραος'
 ἀπέβη ὅστις ἀργυρόνεα HUsm Harl. a, fr. Mosc. (and Sch. T, see Ludwig).
 40. παρὰ : περὶ Q. || θαλάσσης : ἐν ἄλλῳ ποδάρκης A. 41. σμερδαλέα S. ||
 ἥρωας : ἐρίρας Aph. Rhianos. 42. ῥ' : ο' H. || μένεσκον : γένοντο C :
 νέεσκον U. 43. καὶ : καὶ οἳ GPRS. 45. ἐς T. 47. δύο P. || ἄρεος ADHT.

Ω 554, β 102, (ε 395) †, τ 147. The regular form from indic. *κείται* would be *κεί-ε-ται*, which seems to have passed through *kefe-tai* into *κέεται* (the *-i-* becoming semi-vocalic and falling out as often). This form can be generally restored (see on Ω 554). The contracted *κείται* naturally arises from the influence of the indic., while *κῆται* is a further corruption due to the general tendency to assimilate the vowel of the non-thematic subj. to that of the thematic. See *H. G.* § 81. *τελεσφόρον*, bringing completion of the cycle of the seasons and growth of the crops—elsewhere a purely Odyssean word.

38. *ἐρυθρόν* perhaps as supplying the place of blood. Heyne has suggested that there is a reminiscence of the practice of making mummies in Egypt; with *κατὰ ῥινῶν* cf. Herod. ii. 86 *διὰ τῶν μνῆστῳων ἐξάγουσι τὸν ἐγκέφαλον*. . . *τὰ δὲ ἐγγέοντες φάρμακα*. Eust. takes it to be from *ῥινός*, *through the hides*—a scholiastic masterpiece.

39. The line here added by a few mss. may possibly have survived from a time when the rhapsody of the *ὄπλοισι* ended here, instead of at the end of Σ.

42. *νεῶν ἐν ἀγῶνι*, cf. note on O 428.

43. *οἳ τε κυβερνῆται*, sc. *ἔσαν*, the subst. verb being omitted as so often in a relative clause. *οἰήϊα*, *steering-oars*, only here in *Il.*, see *M. & R. Od.* p. 544. If it were not for the predominant interest in questions of feeding shewn throughout the book, one would suppose 43–44 to be a later gloss. As it is, the author seems to have thought it right that the all-important commissariat department should not lack its bard. He therefore explains that the non-combatants are employed as helmsmen when at sea and as superintendents of supply on shore. They are usually too much engaged in official duties, it seems, to waste time in attending assemblies.

46 = Σ 248; cf. Σ 125.

47. It was only the day before that these two had been wounded. Only Diomedes' limp can be accounted for by a wound in the foot, see A 377, 437. Next day both of them take part in the funeral games in Ψ. But the rapid healing of wounds is a privilege of the heroic age.

- Τυδείδης τε μενεπτόλεμος καὶ διὸς Ὀδυσσεύς,
 ἔγχει ἔρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 καδὲ μετὰ πρώτῃ ἀγορῇ ἵζοντο κiónτες. 50
 αὐτὰρ ὁ δεύτατος ἦλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
 οὐτα Κόων Ἀντηνορίδης χαλκῆρεϊ δουρί.
 αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55
 “Ἀτρεΐδῃ, ἦ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶτ' περ ἀχρυνμένω κῆρ
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;
 τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἀρτεμὶς ἰῶι,
 ἡματι τῷ ὅτ' ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας· 60
 τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδὰξ ἔλον ἄσπετον οὐδας
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομνηνίσαντος.
 Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι ὀτῶ.
 ἀλλὰ τὰ μὲν προτετύχθαι εἴσομεν ἀχρυνέμενός περ, 65
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ·
 νῦν δ' ἦτοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρὴ
 ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θάσσοι

49. ἔλκεα : ἔλκεα DL (γρ. ἔλκεα) Q Bar. Mor. 50. καδόμεν τὸν πρώτῃν
 ἀγορῇ Q. || κiónτες L Vr. b A. 51. δεύτερος P. 53. Κόων : Κύνων
 Pherekydes (ap. Sch. T). 54. ἀχαιῶν H. 56. τόδ' : τό r' Bar. Mor.
 ἄρειον : ἄμεινον Mass. : ὄνειαρ Chia. 58. θυμοβόρου ἔριδος Harl. a *supr.*
 62. ἐμοῦ Q. || ἔπο μνηνίσαντος Nikias : ἐπιμνηνίσαντος Chamaileo : ὑπομνηνί-
 σαντος R. 67. ἦτοι : ἦδη Ap. Lex. 168. 20. || παύω μὲν ἐγὼ CQ. || παύσω J.
 68. ἀσκαλέως JPR.

50. For ἵζοντο we ought perhaps to read the aor. ἔζοντο (N 285, note).

51. δεύτατος also a 286, ψ 342. It appears to be a superlative to *δέυτερος* from the strong form of root *du-*, *two* (G. Meyer *Gr.* p. 497); the sense will then be derived from the secondary sense of *δέυτερος*, *later* (e.g. K 368, X 207), on the analogy of *στάτος* by *στερος*. Brugmann connects both with *δέομαι*, *fall behind*, in the sense *follow*, cf. *sec-undus*; but the root of that verb is probably *deus* (see on Σ 100). In *Gr.* ii. p. 656 he admits the possibility of connexion with *δύω*.

53. For the wounding of Agamemnon see A 248.

56. ἦ ἄρ τι is interrogative as in N 446, v 166 (and so ἦ ῥά τι Δ 93, etc.),

giving an ironical colour to the question: 'was this (sc. what we did) after all the better course?' Others take it affirmatively, 'this (sc. reconciliation) was the better course for us to have taken,' but this is much weaker and does not suit the use of the particles. ὅτε may be either temporal, or δ τε = *δτι*: in the latter case the rel. explains τόδε.

60. For Lyrnessos as the home of Briseis vide B 690.

62. ἀπομνηνίσαντος, see on B 772. Nikias wrote *ἀπο μνη.*, 'apart from me in my anger,' but the aor. does not suit this. The text, *because I had given way to wrath*, is quite satisfactory.

65-66 = Σ 112-13, where see note.

68. ἀσκαλέως only here; but *ἀσκέλες* αἰεὶ a 68 (in both cases of wrath), *μηκέτι*

ὄτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιοῦς,
 ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἄντιον ἐλθών,
 αἶ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαυεῖν· ἀλλὰ τιν' οἶω
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὃς κε φύγησι
 δῆτ' ἐκ πολέμοιο ὑπ' ἑγχεος ἡμετέροιο."

70

ὥς ἔφαθ', οἱ δ' ἐχάρησαν εὐκνήμιδες Ἀχαιοὶ
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος.
 τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·

75

70. ἄντιον Ar. ACDQT Mor. Harl. a, fr. Mosc.: ἀντίος Ω. || ἐλαεῖν S.
 72. αὐτῶν DS. || αἶ κε JPR Harl. b, Par. c d g and ap. Eust.: ὅς γε King's.
 73. δῆτ' οἱ: φεύγων A (γρ. δῆτ' οἱ) CQ. 75. ἀπαιπόντος Ar. Ω: ἀποαιπόντος
 HU Par. e h. 76. τοῖσι δ' ἀνιστάμενος μετέφ' κρείων ἀγαμέμνων Zen. Mass.
 Chia. 77 om. Zen. || μῆνιν ἀνασθενάχων καὶ ὑφ' ἑλκεος ἄλγεια πάσχων
 Mass. Chia. || εὐσθέσει Par. e h. || μέσσοισι παραστάς S.

... πολὺν χρόνον ἀσκελὲς οὕτω κλαῖε δ 543.
 Here the sense must be *unrelentingly* or
 the like. But in κ 463 ἀσκελὲς καὶ
 ἄθυμοι it must = *worn out* or *discouraged*.
 The two are usually combined by refer-
 ence to σκέλλω, *dried up* = (a) *rigid* like
 dried wood (cf. σκληρός), (b) *withered*.
 The δ- is explained as 'intensive'; it
 may perhaps be *set of* ἀμα etc., in the
 sense *withered up* (shrunk together); see
 on ἄβρομοι, N 41.

70. ἔτι, *once more*, as in old days. The
 sense of καὶ is however not very obvious;
 ἐτι καὶ together regularly mean *as well*,
moreover, etc., a sense which does not
 suit this place. To attack the foe is
 Achilles' only object, not an addition to
 anything else. *ἰαυεῖν*, I 325.

72-73 = H 118-19. *τιμα*, *many a one*,
 see Σ 466.

75. The omission of the F of ἀν(ο)Fαι-
 πόντος is strange after the emphatic
 trace of it in 35. Heyne therefore conj.
 ἀποειπόντος ἀγαυοῦ IL Bentley preferred
 to reject the line, which is quite super-
 fluous. Cf., however, a 91 *μνηστήρσιν*
ἀπειμένειν, and *παρέπει* A 555.

76-77. *Ζηῦδοτος* τοῦτον μὲν (77) οὐκ
 ἔγραφε, τὸν δὲ πρὸ αὐτοῦ μόνον οὕτως
 "τοῖσι δ' ἀνιστάμενος μετέφ' κρείων Ἀγα-
 μέμνων" Δν. οὕτως (as text) καὶ παρὰ
 Ἀριστοφάνει, ἐν δὲ τῇ Μασσαλιωτικῇ καὶ
 Χίαι "τοῖσι δ' ἀνιστάμενος μετέφ' κρείων
 Ἀγαμέμνων, μῆνιν ἀνασθενάχων καὶ ὑφ'
 ἑλκεος ἄλγεια πάσχων" Did. The question
 is complicated by the interpretation of
 79-80, which has been the subject of
 a lively and voluminous controversy
 (especially between Boeckh and G. Her-

mann), owing most of its importance
 to the light that the use of ὑβάλλειν
 might throw on the sense of ἐξ ὑποβολῆς
 in a well-known passage of Diog. Laertios
 (see Prolegomena, vol. i. p. xvii.). We
 must first distinguish two main lines of
 interpretation. (1) 77 is omitted, 79-80
 mean 'it is well to listen to the speaker,
 and it is not fair to interrupt him; for
 that (sc. to be interrupted) is a difficulty
 even for a skilled orator.' This is free
 from difficulty, ἑταστός being as we say
 'him who is *on his legs*.' Such an ex-
 planation is not possible when we have
 the preceding line to say that Ag. was
not on his legs. (2) 77 is retained;
 Agamemnon is unable to stand up, and
 will not speak through the mouth of a
 third party deputed to repeat his words
 to the assembly; he means therefore
 'though one ought to speak standing,
 yet I will do my best to speak sitting
 down rather than put words in another's
 mouth: for that is hard to the most
 skilled.' This second explanation is so
 obscure, farfetched, and indeed perverse,
 that it is hard to believe, though the
 scholia assert, that it was supported
 by Ar.; except the existence of l. 77
 there is nothing in its favour. Even so
 there still remains the obvious difficulty
 that Agam.'s wound was in the arm,
 and thus could be no reason why he
 should not stand up. Yet that this is
 the idea is shewn by the emphasis laid
 on the wound in 52-53. With regard
 to ὑβάλλειν it is clear that it simply
 means 'to throw in' a word, and thus
 may equally well be 'to interrupt'

“ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
 ἐσταότος μὲν καλὸν ἀκούμεν, οὐδὲ ἔοικεν
 ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ ἔοντι. 80
 ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἶποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.
 Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 σύνθεσθ' Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
 πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον, 85
 καὶ τέ με νεικέεσκον· ἐγὼ δ' οὐκ αἰτίός εἰμι,
 ἀλλὰ Ζεὺς καὶ μοῖρα καὶ ἡεροφοῖτις ἐρινύς,

79. ἐσταότος J: ἐσταότως (R *supr.*), τινές Sch. T. || μὲν: γὰρ Ap. *Lex.* 156. 23. ||
 ἀκούσαι Ar. AU Bar. Par. c g. 80. ἐπισταμένῳ περ ἔοντι Ar.: ἐπιστάμενόν
 περ ἔοντα Ω. 81. δ' om. P. 83. ἐγὼ ΔQ. 85. μῦθον ἀχαιοὶ τοῦτον H.
 86. νεικέουσιν Aph. Chia. 87. ἡ ἐροφοῖτις and εἰροφῶτις ap. Herod. (Sch. T).

or 'to prompt, dictate' (so ὑποβάλλειν often in Attic, see *Lex.*). The former best suits ὑποβλήδην A 292. (But this adverb was taken otherwise by Ap. Rhod. i. 699, iii. 400, where there is no question of interrupting, and the only possible sense is 'replying.') The difficulty with (1) is how to account for the existence of 77. Alexander of Kotyaia (in Schol. A) asserted that it had been interpolated by Ar. in order to support his view of the passage. This statement is demonstrably false, as we know from Did. that Aph. had the line (compare note on Σ 604). It is clearly of respectable antiquity and older than Zen., and apparently arises from an early and mistaken attempt to explain 79-80. As a last resource it is just possible to retain 77 consistently with explanation (1), by taking ἐν μέσσοισιν as parenthetical, and joining αὐτόσιν ἐκ ἔδρης with ἀναστὰς, standing up where he was sitting, and not in the midst. We must then suppose, though with no warrant elsewhere, that it was usual for the speakers to leave their seats and come forward to some sort of *rostrum* in the midst. Agamemnon, we may imagine, was too nervous to do this—see Lendrum in *C. R.* iv. 47.

80. The vulg. ἐπιστάμενόν περ ἔοντα can be explained by taking χαλεπὸν γὰρ as a parenthesis, 'nor is it right that a man should interrupt (for that is hard upon the speaker), even though he be wise'; or better by the attraction of the acc. cum *infin.* constr., due to the

neighbouring ὑββάλλειν, as in Π 620, where see note. Either alternative is very harsh. Note the rare combination of the two participles; ἐπιστάμενος is treated as though it were a mere adjective. Agamemnon is mortified and hampered by the loud applause called forth by Achilles' speech; it both humiliates him and renders it hard for him to make himself heard.

82. βλάβεται, also 166 and ν 34, one of the rare instances of a short stem with α instead of a strong form in the thematic present, *H. G.* § 30. λιγύς, loud-voiced.

83. ἐνδείκνυμαι, I will open my mind; cf. ἐνδείκνυσθαι τὴν γνώμην Herod. viii. 141.

84. κύνεσσε, mark my words, A 76.

85. τοῦτον, that of thine, refers to Achilles' opening words. The disjointed character of all the exordium of Agamemnon's speech seems designedly to portray the embarrassment of his position, and indeed vividly expresses the peevish nervousness of a man who feels that he is in the wrong and is under the disadvantage of following a speaker who by his frank admissions has won the sympathy of the audience. He makes various attempts to start, but does not fairly see his way till l. 86.

87. ἡ ἐροφοῖτις, see I 571. The variant εἰροφῶτις was explained blood-drinking, εἶρ being=blood in the Salaminian dialect (in Cyprus): ἐροφοῖτις, παρὰ τὴν ἔραν, ἢ ἐν τῇ γῇ φοιῶσα. Erinyes is said to bring ἀτῆ also in ο 233.

οἳ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἥματι τῷ ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευταί·
 πρέσβα Διὸς θυγάτηρ Ἄτη, ἥ πάντας ἀάται,
 οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδει
 πῖλναται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἑτερόν γε πέδησε.
 καὶ γὰρ δὴ νύ ποτε Ζῆν' ἄσατο, τὸν περ ἄριστον

90

95

88. εἰν: ἐν U. || ἄτην: ἄρην J. 90. γρ. κατ' ἐνια θεοὺς διὰ πάντα
 τελευταί, ἐν δέ τισι θεοὺς διὰ πάντα τέτυκται Did. || θεόςδῃα Hellenikos *ap.*
 Schol. T: θεός δ' ἴα Lesbokles *ibid.* 92. τῇ Aph. Ar. Ω: τῆς ἄλλα (Did.)
 (J *supr.*) PQRS Harl. α (γρ. τῇ) King's Par. c e g j, Plato *Symp.* 195 D. || οὐδέος
 Plato *ibid.* 94 δθ. Ar. 95. Ζῆν' ἐν τισι τῶν εἰκαιοτέρων (Did.), Ω: Ζεύς Ar.

88. ἄτην cannot here be resolved into
 ἀφάτην, as is usually possible. See notes
 on A 412, Γ 100. The variant ἄρην,
curse, if a conj., is ingenious but not
 convincing.

89. αὐτός, 'on my own authority,' as
 A 356.

90. διὰ . . τελευταί, 'brings to their
 issue,' διατελεῖ. θεός, *divine power*, is not
 to be taken as identical with Ἄτη. There
 is an old variant θεοὺς with which
 τελευταί must be taken as intrans., or
 τέτυκται read (so Did.). A stranger reading
 is that of Hellenikos, θεόςδῃα = θεός-
 δῃα! θεός δ' ἴα, *one goddess (Ate)*, is
 a more ingenious arrangement of the
 letters.

91. The similarity of this personifica-
 tion of Ate to the allegory of the *Aicral*
 in I 502-12 is very striking; and it
 seems necessary to class them together
 among the very latest parts of the
 poems. In this connexion it is interest-
 ing to note that Plato (*Symp.* 195 D)
 quotes 92-93 as "Ομηρος in a tone which
 clearly shews that in his day there was
 no consciousness of any difference of
 authorship. In Hes. *Theog.* 230 Eris
 among other offspring brings forth *Δυσ-*
νομίην Ἄτην τε, *συνήθεας ἀλλήλοισιν*. Cf.
 also Solon fr. 13. 75 ἄτη δ' ἐξ αὐτῶν ἀνα-
 φαίνεται, *ἣν ὁπώραν Ζεὺς πέμψημι τισομένην*,
 ἄλλοτε ἄλλος ἔχει. ἀάται (also 129), the
 only form of the verb which cannot be
 referred to ἀ(φ)άτω: see note on Θ 237.
 It is also the only form of the mid.
 used transitively, except probably ἄσατο
 in 95. Perhaps therefore we ought to
 read ἄσασεν with Brandreth.

92. οὐλομένη, *a curse upon her!*
 See A 2. The idea of the ἀπαλοὶ πόδες
 is worked out in a fragment of Rhianos;

ἢ δ' Ἄτη, ἀπαλοῖσι μεταρωχῶσα πόδεσσιν
 ἀκρης ἐν κεφαλῇσιν, ἀνώϊστος καὶ ἀφαντος
 . . Ζηνὶ θεῶν κρείοντι Δίκη τ' ἐπὶ ἥρα
 φέρουσα. 'Walking over the heads of
 men' expresses the mysterious and
 silent infliction from above. See also
 Plato *Symp.* 195 D.

93. The hiatus ἄρα | ἥ γε is *illicitus*
 in this place. Bentley conj. ἄλλα γάρ,
 and other remedies have been proposed.
 It is more reasonable to regard the
 'license' as a false archaism dating
 from the time when the feeling for the
 primitive rhythm had died out. Cf.
 notes on 194, 288.

94 ἀθετεῖται ὡς περισσὸς καὶ κακοσύν-
 θετος . . οὐχ ὑγιῶς δὲ οὐδὲ τὸ ἕτερον
 τέτακται· ἔδει γὰρ ἄλλον Ar. It is
 doubtful whether these objections are
 valid in a passage shewing so many
 linguistic peculiarities, and some explicit
 mention of the bane wrought by Ate
 seems required. ἕτερον may be ex-
 plained 'either party' to a quarrel, cf.
 E 258. For βλάπτουσα see I 507.

95-136. This long episode, which the
 last few lines (from 88 or 90) are de-
 signed to introduce, has all the appear-
 ance of having been worked into the
 story from an independent *Herakleia*.
 It is needless to point out how unsuitable
 such a digression is at this point;
 though indeed many speakers with a
 bad case take refuge in telling stories.—
 It will be seen that the doings and even
 the very words of the gods are narrated
 by an actor in the story; elsewhere they
 are told only by the poet himself, who
 knows them of course by direct inspira-
 tion. This no doubt was the case in the
 original *Herakleia*.

95. Both the Ζῆν' of our mss. and

- ἀνδρῶν ἡδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 "Ἡρη θήλυς εἴουσα δολοφροσύνης ἀπάτησεν,
 ἥματι τῷ δτ' ἔμελλε βίην Ἑρακληΐην
 Ἀλκμήνῃ τέξεσθαι ἐνστεφάνωι ἐνὶ Θήβῃ.
 ἦτοι δ' γ' εὐχόμενος μετέφη πάντεσσι θεοῖσι· 100
 "κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαι τε θέαιναι,
 ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι ἀνάγει.
 σήμερον ἄνδρα φώωσδε μογοστόκος εἰλείθνια
 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 τῶν ἀνδρῶν γενεῆς, οἳ θ' αἵματος ἐξ ἐμεῦ εἰσί." 105
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια "Ἡρῃ·
 "ψευστήσεις, οὐδ' αὖτε τέλος μύθωι ἐπιθήσεις.
 εἰ δ' ἄγε νῦν μοι ὁμοσσον, Ὀλύμπιε, καρτερόν ὄρκον,
 ἦ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 ὃς κεν ἐπ' ἥματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110
 τῶν ἀνδρῶν οἳ σῆς ἐξ αἵματος εἰσι γενέθλης."

96. φας': φαμεν Chia. || ἀλλά νυ Aph. 97. δολοφροσύνη(i) Q Vr. b A : δολοφροσύνην Cant. 100. δ γ': δδ' R. 102. σπῆεσσι καλεῖται GJST Vr. b A, fr. Mosc. (καλεῖται A^m). 105. οἳ θ': οἳ θ' G: οἳ Aph. || ἐμεῦ: ἐμοῦ ενιοι Did. 107. ψευστήσις Ar.: others ψεύστις εἴς. || μύθου D. 108. εἰ: ἐν ἄλλωι αἰ A. || Νῦν: δὴ Vr. d.

Zeus of Ar. are defensible. The trans. use of the mid. is supported by the two cases of δᾶται in the context, without which we should be bound to read either *δασε* (Brandreth) or *Zeus*. Did. thinks the latter ποιητικώτερον, but the epithet may with at least equal justice be applied to the acc., as more directly expressing the subjection of Zeus to this external power.

96. For φας of a thing universally admitted see 416, B 783, Ω 615, ζ 42. The variant φαμεν is more natural to our ideas, but hardly so idiomatic.

97. ὁλυς ἐοῦσα, though a mere female. θήλυς, fem. as K 216, etc.

99. ἐκτεφανος, only here of a city in H.; in β 120 it is used of Μυκῆνη as a heroic, not a town. But it is applied to Thebes in Hes. *Theog.* 978, *Scut.* 80, and to ἀγυαί, Pind. *P.* ii. 58. It means 'well crowned with walls'; cf. κρήδεμνα II 100, etc.

101-2=Θ 5-6: 103, see on A 270. Note the F of *ἔειπω* neglected (αὐδῶ Bentley, *ἔειπω* van L., ὡς for δφρ' Heyne).

104. The contracted ἐκφανεῖ is a late form (though we can read ἐκφανέει, ὃς πᾶσι, Menrad, p. 144, or ἐκφανέει πάντεσσι περικτιόνεσσιν ἀνάσσειν, Agar).

105. The accumulation of genitives is rather harsh, *one of the race of those men who are of me by blood*; but the only serious difficulty is the constr. of αἵματος, which seems to be combined with ἐμεῦ by a mixture of two constructions, of αἵματος ἐμοῦ εἶσιν, the gen. as in T 241 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι, δ 611 αἵματος εἰς ἀγαθοῖο: and of ἐξ ἐμεῦ εἶσιν, as Φ 189 ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν. Alkmene was granddaughter through Elektryon, and Sthenelos was son, of Perseus son of Zeus. Thus Herakles and Eurystheus were both of the lineage of Zeus, while Herakles was his own son as well.

107. ψευστήσις, thou shalt prove a liar; so mss. with Ar. Others appear to have read ψεύστης εἴς, which is adopted by Brandreth, Nauck (ψεύστης ἐσς), and others. αὐτε, hereafter, when the time comes, as A 340, E 232 etc. τέλος, authority. This is perhaps the primary sense of the word, cf. note on K 56.

110. ἐν' ἡματι, cf. K 48. πέσῃ μετὰ ποσσὶ γυναικός, a naïve expression = *be born*.

111. It has been supposed that Hera's guile lies in substituting *χῆς* γενέθλης

ὥς ἔφατο· Ζεὺς δ' οὐ τι δολοφροσύνην ἐνόησεν,
 ἀλλ' ὅμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
 "Ἦρῃ δ' ἀΐξασα λίπεν ῥίον Οὐλύμπιοι,
 καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαιικόν, ἐνθ' ἄρα ἦιδε 115
 ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο.
 ἦ δ' ἐκείνῳ φίλον υἱόν, ὃ δ' ἐβδομος ἐστήκει μείς·
 ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμηνον ἔοντα,
 Ἄλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' εἰλειθυίας.
 αὐτὴ δ' ἀγγελέουσα Δία Κρονίῳνα προσηύδα· 120
 "Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
 ἦδη ἀνὴρ γέγον' ἐσθλός, δς Ἀργείοισιν ἀνάξει,
 Εὐρυσθεὺς Σθενέλοιο παῖς Περσηϊάδαο,

112. δολοφροσύνης J. 115. ἀχαιικόν GPQRS. || ἦν δ' J. 117.
 ἐστῆκει APQT Vr. b, fr. Mosc.: εἰσῆκει Ω. || μείς: μῆς Chia. 118. πρὸ σμ.
 HP (cf. II 188). 119. ἐπέπαυσε J. 121. ζεύς J. || τοι: σοι H. || ἐν: ἐν DP.

for σεῦ, answering to the ἐμεῦ of 105. The oath is thus made to include all Zeus' descendants as well as his immediate offspring. But γαίης (105) seems to shew that Zeus meant his words to be taken in the wider sense; ἐξ ἐμεῦ εἶσιν does not necessarily imply actual fatherhood. It is simpler and sufficient to suppose that the ἀτῆ lies in Zeus' rashness in swearing an unconditional oath, limited to a single day, forgetting that Hera's functions gave her some control in these matters. The rhythm seems to shew that we must construe ἐξεῖσιν αἵματος σῆς γενέθλης, are sprung of the blood of thy stock. Cf., however, v 130 Φαίηκες, τοὶ πέρ τε ἐμῆς ἐξεῖσι γενέθλης, which is in favour of taking αἵματος by itself, as in 105. In the same way we have ἐξεῖμι in Z 100, Ω 377, 387, 397, note.

113. ἔπειτα, therein rather than thereafter; the use is analogous to that of ἐν to express concomitant circumstances. So we have the common use in apodosis, in such a case, e.g. K 243.

114. λίπεν ῥίον Οὐλύμπιοι: εἶδει δὲ λίπ' οὐρανὸν ἀστερόεντα Sch. A (Ar.?). This apparently means that Agamemnon knows too much for a mortal of the ways of the gods—a difficulty inherent in the whole passage. See on 95–136.

115. Ἄργος Ἀχαιικόν, the Argolic plain in Peloponnese, as I 141, opposed to Ἄργος Πελασγικόν B 681. Eurystheus' towns were Mykene and Tiryns rather

than the later town of Argos: see on Δ 52.

116. ἄλοχον, anticipated subject, as though ὡς ἐκείνῳ were to follow instead of ἦ δ' ἐκείνῳ. This Sthenelos is of course not to be confused with the son of Kapaneus. The mythographers give us free choice between several names for his wife.

117. ἐστῆκει, had begun, lit. 'was on foot'; cf. ξ 162 τοῦ μὲν φθίνοντος μηνός τοῦ δ' ἱσταμένου, τ 519 ἑαρος νέον ἱσταμένου. μείς for *μήν through *μέν, a form found also in Herod., Hesiod, and Pindar; in the latter it may be Boiotian. μής, the reading of the Xla, looks like the older form (v. G. Meyer Gr. § 37).

118. πρὸ φόωσδε as II 188. Here Ar. took πρὸ as = 'before his time,' πρὸ τῶν μηνῶν, which is clearly indefensible. ἡλιτόμηνον, lit. failing in (the due number of) months. Cf. Scut. Herc. 91 ἀλιτήμενον Εὐρυσθέα, which Bentley corrected into Εὐρυσθῆ' ἡλιτόμηνον. Fick suggests that the origin of the error there was the old ΑΛΙΤΕΜΕΝΟΝ wrongly transliterated ἀλιτήμενον, instead of Aiol. ἀλιτέμηνον, which he reads here.

119. For a similar case of Hera's interference with the εἰλεῖσθαι compare the legend in Hymn. Ap. 99.

120. ἀγγελέουσα, this use of the fut. part. without a verb of motion is not Homeric (see H. G. § 244). It is of course easy to emend ἀγγέλλουσα.

σὸν γένος· οὐ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν.”
 ὥς φάτο, τὸν δ' ἄχος ὀξὺ κατὰ φρένα τίγχε βαθεῖαν. 125
 αὐτίκα δ' εἰλ' Ἀθην κεφαλῆς λιπαροπλοκάμιοι
 χῳόμενος φρεσὶν ἡισι, καὶ ὤμοσε καρτερόν ὄρκον
 μή ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτὶς ἐλεύσεσθαι Ἀθην, ἥ πάντας ἀάται.
 ὥς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος 130
 χειρὶ περιστρέψας, τάχα δ' ἔκετο ἔργ' ἀνθρώπων.
 τὴν αἰεὶ στενάχεσθ', ὅθ' ἐὼν φίλον νῖδον ὀρώιτο
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρύσθηος ἀέθλων.
 ὥς καὶ ἐγών, ὅτε δ' αὐτε μέγας κορυθαίολος Ἐκτωρ
 Ἀργείους ὀλέκεσκεν ἐπὶ πρυμνήσι νέεσσιν, 135
 οὐ δυνάμην λελαθέσθ' ἄτης, ἥ μὲν πρῶτον ἀάσθην.
 ἀλλ' ἐπεὶ ἀασάμην καὶ μεν φρένας ἐξέλετο Ζεὺς,
 ἀν' ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα·

124. ἀργείοισιν : ἀνθρώποις U, κατ' ἐνίας τῶν ἐκδόσεων Did., *Et. Mag.* 21. 53.
 126-326 lacuna in A, supplied by A. 126. κεφαλῇ L. 129. αὖθις C. 131.
 περιστρέψας Harl. a. || ταχέως Lips. || ἔκετ' PQR Lips. 132. ὄρατο R. 133.
 ὑπ' : πρὸς AS. 135. ὀλέκεσκεν ACT Par. a f : ὀλέκεσκεν S : ὀλέκεσκεν fr. Mosc. :
 ὀλέκασκεν King's : ὀλέκεσκεν J Harl. b, Par. d j : ὀλέκεσκεν Par. c g : ὀλόχεσκεν H.
 136. λελαθέσθαι ACHJR : λασέσθ' P. || ἦι : A L : ἦν D fr. Mosc., Par. a f h :
 τὴν J Harl. b, Vr. A : τῇ Vr. b, Par. d. 137-41 *δό. Ar.* ? (see below). 137.
 μεν : μοι U : με DHPR Bar. || See App. Crit. on I 119.

124. The *F* cannot be restored to ἀνάσσειν without some violence; ἐν Ἀργείοισι *Φανασσέμεν* Bentley; Ἀργείοισι *Φανασσέμεν* οὐ Φοι ἀεικὲς Brandreth.

126. It would be needless to say that κεφαλῇ means *by the hair of the head*, but for the amusing commentary of Schol. B, 'some explain that he took *Ate* from his own head, because ἀνδρῶν καὶ θεῶν κράτα βαλεῖ (sic).' *Λιπαροπλοκάμιοι*, here only, evidently refers to an abundant use of unguents.

130. ὥς εἰπὼν elsewhere always follows the actual words of a speaker, not a summary of them by another as here.

131. ἔργ' ἀνθρώπων, a strange phrase in this connexion, apparently = *the world of men*. In Homeric language it could only mean 'tilled fields'; cf. note on II 392, ἀνδρῶν πῖονα ἔργα M 283, and P 549.

133. See note on Θ 363. The canonical number of twelve labours is traced by Wilamowitz (Introduction to *Her.*) to a (purely conjectural) poem by a Dorian of Argolis living not later than the 8th cent. B.C.

134. δ' αὐτε = *δὴ αὐτε* (see note on A 340), *now again*, in this second instance.

135. ὀλέκεσκεν, one of several forms between which the mss. give us our choice. ἀπολέσκετο λ 586 is in favour of ὤλεσκε, but verbs in -σκω rarely take the augment. There is no objection to the text, as the pres. ὀλέκειν is well established (A 10 etc.).

136-40 are obelized in U (A is defective here, see above). If we suppose with Nicole (*Scol. Gen.* p. xlv.) that the obeli really refer to 137-41, there is much to be said in favour of the rejection—the reference of χθιῶς (141), the double mention of the gifts (140, 143), the copying of 137-38, with the repetition ἀάσθην—ἀασάμην, the contradiction of 139 and 142, all suggest that T was at one time independent of I and that these lines have been added to harmonize them.

137-38. See on I 119-20. For μεν D and others have με, but there is no clear case of the acc. after ἐξέλεσθαι. O 460, P 678 prove nothing. We usually have the gen. (I 377, Σ 311), or dat. (Z 234, and U here).

ἀλλ' ὄρσεν πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν, ὅσά τοι ἔλθων 140
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς.
 εἰ δ' ἐθέλεις, ἐπίμεινον ἐπιεγόμενός περ Ἄρῃος·
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
 οἴσουσ', ὅφρα ἴδῃαι ὃ τοι μενοεικέα δώσω."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, 146
 δῶρα μὲν αἶ κ' ἐθέλησθα παρασχέμεν, ὥς ἐπιεικές,
 ἦ τ' ἐχέμεν, πάρα σοί. νῦν δὲ μνησώμεθα χάρμης
 αἶψα μάλ'. οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150
 ὥς κέ τις αὐτ' Ἀχιλλῆα μετὰ πρῶτοισιν ἴδῃται

140. ὅδε: τάδε H¹ Syr. || παρασχέμεν P Syr.: παρεσχέμεν R: παρασχέιν Ω.
 143. παρὰ: ἀπὸ T Syr. Vr. A. 144. ὃ τοι: ὅτι Q. 145. τὸν δ' ἠμείβετ'
 ἐπιστὰ ποδάρκης δῖος ἀχιλλεύς Syr. 147. παράσχεν J (γρ. παρασχέμεν).
 148. ἦ τ': εἰ τ' CG Harl. a. 151 om. R^t. || κέ: δέ H e corr.

140. ἐγὼν ὅδε . . παρασχέμεν, *I am here to offer*, as we also say; the offering of gifts is the object of my presence; so *εἰσὶ καὶ αἶδε εἰπέμεν* I 688. The use may be compared with the infin. after τοῖος, etc., *H. G.* § 231; ὅδε being used predicatively as in χ 367 ἐγὼ μὲν δδ' εἰμὶ, φ 207 ἐνδον δδ' αὐτὸς ἐγώ, etc.

141. *χωρὸς* (as 195), really 'the day before yesterday,' though late at night. Such an inconsistency is too slight a matter to bear the theories that have been raised upon it (e.g. that the heroic Greeks began to reckon the day from sunset; or that, as Bergk argues, before the interpolation of the Shield, which required a night for its manufacture, Achilles killed Hector on the very day of Patroklos' death). The word is probably no more than a piece of carelessness on the interpolator's part.

147. It is hard to say how this line is best punctuated and construed, though all the alternatives come to the same in the end. We may take the infinitives as dependent either (a) on ἐθέλησθα or (b) on πάρα σοι (αἶ κ' ἐθέλ. being parenthetical), or (c) regard them as imperatives, πάρα σοί being either (1) taken as a principal clause or (2) written παρά σοι and taken with ἐχέμεν. The only impossible combination will be found to

be b 2. With c 1 a semicolon must be put after ἐχέμεν. With a 2, which is preferred by Monro, we must assume an ellipse of the apodosis, *whether thou wilt offer the gifts or keep them by thee* (it is well). Compare H 375 and note on Z 150. Nikanor adopts c 1. For ἦ τε = ἦ see *H. G.* § 340.

149. κλοτοπεύειν, a word not recurring in all Greek, and of unknown origin and meaning. The context points to some such sense as *chatter*: τινὲς καλολογεῖν Schol. T.

150. ἄρεκτον, only here and Simon. fr. 69 (111). We should have expected ἄρεκτον, cf. ἔρρεξε (I 536, K 49), but the initial F has left no other traces, and ἔρεξε, ἔρεξε are the usual forms (some fifty times).

151. As punctuated, ὥς and ὥδε are correlative: 'as each man shall see A. fighting so let him fight himself' (so Nikanor). This is easier than to take ὥς κε as final (with a full stop after φάλαγγας), as we must then join it with μνησώμεθα χάρμης, which is too far off, and 153 becomes a very awkward addition. The most satisfactory form of the speech would be gained by either omitting 149-50, or placing them after 153 with Peppmüller. Heyne omits the tautological 153.

ἔγχεϊ χαλκείῳ Τρώων δλέκοντα φάλαγγας,
ὡδὲ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ μὴ δ' οὕτως, ἀγαθὸς περ ἑὼν, θεοείκελ' Ἀχιλλεῦ, 155
νῆστιας δτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν
Τρῳσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
φύλοπις, εὖτ' ἂν πρῶτον ὁμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν·
ἀλλὰ πάσασθαι ἀνωχθὶ θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
ἄκμηνος σίτοιο δυνήσεται ἅντα μάχεσθαι·
εἴ περ γὰρ θυμῷ γε μενοινάαι πολεμίζειν,
ἀλλὰ τε λάθρῃ γυῖα βαρύνεται, ἥδὲ κιχάνει 165
δίψά τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.
δς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἔδωδῆς
ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζει,
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσὶν, οὐδέ τι γυῖα
πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἀνωχθὶ
ὀπλεσθαι, τὰ δὲ δῶρα ἀναξ ἀνδρῶν Ἀγαμέμνων
οἰσέτω ἐς μέσσην ἀγορήν, ἵνα πάντες Ἀχαιοὶ
ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆμισιν ἱανθῆς.
ὁμνυέτω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς, 175
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδὲ μιγῆναι,

153. ὡδε: ὡς δὲ D²HJTU: ὡς δὲ D¹. || μάχεσθαι Q. 155. μὴ δ': μὴ J:
μὴ δὴ Eust. 157. μαχινόμενος Cant.: μαχισαμένους D. 159. πνεύσαι Bar. ||
ἀμφοτέρησι Cant. 163. ἔκμηνος P. 164. πτολεμῖαν CJ. 169. οἶ:
τοῖ T. 170. ἐρωήσῃ R. 171. κέδαον Harl. a. 173. οἰάτω U. || ἐν
μέσῃ ἀγορῇ H. 174. φρεσὶν ἦσαν GPRT Vr. A. 175. τοῖ: ἡγουν σοι U². ||
ὄρκον: ἔργον D.

155=A 131, with the same thought:
‘do not thou, because thou art very
mighty, expect all men to do what thou
canst.’ δ', i.e. δῆ, as 134.

163. ἔκμηνος, only four times in H.,
all in the next 200 lines; ἀγευστος παρὰ
τὴν ἀκμην. οὕτω δὲ τὴν ἀσπίδα Αἰολεῖς
λέγουσι Schol. A. There is no indepen-
dent evidence for such an Aeolic word.
The derivation is not known. ἀκμηνός
(ψ 191) is a different word. ἅντα, in
face of the foe.

170. ἐρωήσῃ, doubtless intransitive,
but see N 57.

172. ὀπλεσσαι, a form recurring in Ψ
159, without any variant in either case.
It must be an erroneous transcription of
ΟΠΛΕΣΘΑΙ=ὀπλεῖσθαι, cf. ὤπλεον ζ 73
(so P. Knight); ἐκ τοῦ ὀπλεσθαι συγ-
κροπται Schol. T. The common form
is ὀπλίξεν.

174. Note the well-attested variant
ἦσαν for ἱάναι, thine own (App. A, vol.
i. 564). ἱάναι is a late form (for
ἱανθήης).

176-77=I 275-76. The couplet (or
rather 176, for 177 is omitted by many
mss.) is evidently borrowed here, τῆς

[ἡ θέμις ἐστίν, ἀναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν]
 καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἴλαος ἔστω.
 αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃσι ἀρεσάσθω
 πιεῖρῃ, ἵνα μή τι δίκης ἐπιδευὲς ἔχῃσθα· 180
 Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιοτέρος καὶ ἐπ' ἄλλῳ
 ἔσσειαι· οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα
 ἄνδρ' ἀπαρέσσαισθαι, ὅτε τις πρότερος χαλεπήνῃ."
 τὸν δ' αὖτε προσέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 "χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας· 185
 ἐν μοίρῃ γὰρ πάντα δίκαιο καὶ κατέλεξας.
 ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμὸς,
 οὐδ' ἐπιορκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεύς
 μιννέτω αὖθι τέως περ ἐπειγόμενός περ Ἄρῃος,

177 om. ADHPRU Syr. Harl. a, fr. Mosc. || ἢ τ': ἂν C Cant.^m || ἢ τε: ἂν CST Cant.^m 178. ἔσσειαι PR. 179. κλισίῃ Lips. 183. ἀπαρέσσαισθαι PQ Vr. b A. 187. κέλεται Q. 189. τέως περ: τέως δίχα τοῦ περ Ar. (but see Ludwig) J Ven. B: τέως δὲ Harl. b, Par. a f: τέως γε GPR Harl. a: τέως s' L: τέως καὶ Vr. b A.

having no reference, as Briseis has not been named or even remotely alluded to; whereas in I she is the subject of the preceding line.

180. ἐπιδευέας, the neuter used as a sort of abstract subet.=ἐνδεῖαν, 'that thou mayst have no lack of justice' (cf. note on I 225). In Attic it would of course be regarded as an adverb and taken with ἐχῃσθα=ἐπιδευέας ἦς, but that construction is practically unknown to H. The very late ω 245, εὐ τοι κομὴ ἔχει, is the only instance of it.

182-83. The sense of these lines is by no means clear, on account of πικ. They would naturally be taken thus, 'it is no disgrace for a king to appease a man who has been the first to quarrel'; and this is clearly the construction of the similar line Ω 369 (= π 72, φ 133), τις there being the same person as ἄνδρα. But here this does not suit the context; for it is Agamemnon who πρότερος χαλέπτει, as he has distinctly admitted. We must therefore understand 'it is no disgrace for a king to make atonement to a man, when any (king) has been the first to quarrel,' etc.; i.e. a king need not feel ashamed to admit when he has done wrong. Ameis-Hentze join βασιλῆα ἄνδρα, as object to ἀπαρέσσαισθαι, 'it is no disgrace to make atonement to a man

of royal rank (sc. Achilles) when one has been the first to quarrel'; cf. βασιλῆι γὰρ ἄνδρι ἔοικε I 170. This gives the best sense, but the separation of βασιλῆα ἄνδρα by the end of the line is excessively harsh, as it intensifies the natural ambiguity of the accusatives, and almost forces us to take them apart. But the whole couplet is evidently a not very skilful development of a conventional line. It would be made clearer by Bentley's δν τε for ὅτε πικ, but there is no authority for a trans. use of χαλεπαίνειν.

186. ἐν μοίρῃ, also χ 54, for the regular κατὰ μοῖραν.

188. πρὸς δαίμονος, before the face of god, as II 85, and compare A 239, Z 456. From this sense of πρὸς comes that of swearing by a god.

189. τέως as an iambus is a sign of lateness; it recurs only in Ω 658, σ 190. The regular scansion is — or — — (= τῆς): it is monosyllabic by synizesis four times in Od.; compare note on ξως, A 193. For περ it will be seen that there is a variant γε with strong support. The scholia simply say that Ar. omitted περ, which is of course metrically impossible; the fact that P has γε makes it very probable that this was Ar.'s reading, περ and καὶ being alterations to avoid the hiatus in the principal caesura.

μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα 190
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.
 σοὶ δ' αὐτῶι τόδ' ἐγὼν ἐπιτέλλομαι ἡδὲ κελεύω·
 κρινάμενος κούρητας ἀριστῆας Παναχαιῶν
 δῶρα ἐμῆς παρὰ νηὸς ἐνείκεμεν, ὅσσ' Ἀχιλλῆϊ
 χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναικάς. 195
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κάπρον ἐτοίμασάτω, ταμέειν Δίί τ' Ἑλίοι τε."
 τὸν δ' ἀπαμειβομενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἄλλοτὲ περ καὶ μᾶλλον ὀφέλλεστε ταῦτα πένεσθαι, 200
 ὅπποτέ τις μετὰ παυσωλῇ πολέμοιο γέννηται
 καὶ μένος οὐτόσον ἦσιν ἐνὶ στήθεσσι ἐμοῖσι.
 νῦν δ' οἱ μὲν κέαται δεδαῖγμένοι, οὓς ἐδάμασσε
 Ἑκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κύδος ἔδωκεν,
 ὑμεῖς δ' ἐς βρωτῶν ὀτρύνετον. ἦ τ' ἂν ἔγωγε 205
 νῦν μὲν ἀνώγοιμι πτολεμίζειν υἱας Ἀχαιῶν
 νηστίας ἀκμήνους, ἅμα δ' ἥελίοι καταδύντι
 τεύξασθαι μέγα δόρπον, ἐπὴν τισαίμεθα λῶβην.

190. ὄφρα κε: εἰσέκε Mor.: οφρα τα Syr. 192. τό γ' J. 194. δῶρ' QR:
 δῶρα δ' JTu² Syr.² Par. f j, γρ. Eust. || ἐμῆς: ὅας Strabo x. 467. | ἐνα-
 κέμεν HJPR² Syr.: ἐνακόμενος Q: ἐνακεῖν Strabo *ibid.* 195. χθιζοί Strabo
ibid. || ὑπέστησαν J. || τε: δὲ DT. 200. ταῦτα: πάντα Bar. || γυνέσσαι H.
 202. εἰσιν P Harl. a: ἐστίν L: ὕσων Q. 205. δ' ἐς: κατ' ἐνια δὲ Schol. Athous.
 206. πολεμίζειν PRT Syr. fr. Mosc. 208. τεύξασθαι (A *supr.*) R Cant. Bar. Mor.
 Harl. a, Ven. B: τεύξεσθαι Ω. | μέγα: οἱ δὲ μετὰ, ἀντὶ τοῦ μετὰ τὸ νικήσαι Sch. T.

193. κούρητας = κούρους, another peculiarity of this book, cf. 248 (in I 529 it is a proper name). Düntzer compares γυνῆς beside γυνός.

194. δῶρα ἐμῆς looks like a false archaism on the model of χεῖρα ἐήν I 420, which is capable of explanation (App. D, c 2). There are various emendations, some of them ancient; δῶρα τ' (Heyne) is possible, and evidently better than δῶρα δ' of Syr.², etc.; Strabo (x. 467) has δῶρα τοῦ, Peppmüller δῶρ' ἐμῆς, Nauck ἡμετέρης, Agar δῶρ' ἐμ' ἐμῆς. ἐνακέμεν, the only form of this aor. in H. which is not from the -a stem (ἐνείκει Σ 334, σ 286). ἐνεγέμεν has good support here, but neither ἡνεγκον nor ἡνεγκα is found in H. (except as a variant on χ 493), though Pindar uses both stems indifferently (Schröder *P.L.G.*³ p. 40; and see the mass of authorities in Veitch, pp. 591 ff.).

197. κάπρον, the animal on which the competitors at the Olympian games swore to Ζεὺς Ὀρκίος to observe the conditions (Paus. v. 24. 9, quoting this passage). ἥλιος is a party to the oath in Γ 277; as seeing all things he was qualified to watch the observance of a promise.

201. μετὰ παυσωλή, commonly printed as one word: but cf. B 386 οὐ γὰρ παυσωλή γε μετέσσεται.

202. ἦσαν only here (and θ 580!) for Homeric ἐῖσι, cf. ὅσι for ἔωσι Z 274.

205. The dual ὀτρύνετον must mean Odysseus and Agamemnon. It may, however, have supplanted from supposed metrical reasons an older ὀτρύνετε, as La R. suggests.

208. It seems necessary to read τεύ-
 πασθαι for the vulg. τεύξεσθαι: mss. carry little weight here. The fut. is defended by Hentze as representing a

πρὶν δ' οὐ πως ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰεῖη
 οὐ πόσις οὐδὲ βρῶσις, ἑταῖρου τεθνηῶτος, 210
 ὅς μοι ἐνὶ κλισίῃ δεδαῖγμένος ὀξεί χαλκῶι
 κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι
 μύρονται· τό μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμνηεν,
 ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν."
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 215
 "ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σείο νοήματί γε προβαλοῖμην
 πολλόν, ἐπεὶ πρότερος γενόμεν καὶ πλείονα οἶδα.
 τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220
 αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,

209. πρὶν γ' Q. || ἰεῖη: ἰεῖν AGJ: ἰεῖν T: ἱεῖ Q: ἱεῖν U: ἱαινα C: ἱαιν H.
 210. τεθνηῶτος CDG Syr.: τεθνηῶτος U. 211. ὅς: ὅς J. || κλισίῃ Syr. ||
 ὀξεί: αἰσθη D. 212. προσέφη S. 214. φόνος: πόνος PR Harl. a. ||
 στόνος: πόνος P (γρ. στόνος). 216. Πηλῆος: Πηλῆος DGHQ Syr.: Πηλῆος Ω. ||
 φέρτατ': φίλτατ' Vr. d: κῶτος Plut. *supr.* p. 35 p. 217. εἰς: ἱς U (*supr.* α). ||
 φέρτατος R Bar. || περ: γε U. 218. γε PRT Syr. Harl. a (p. ras.), Vr. A:
 κα(ν) Q. 221. τε: δε Syr.: κε Q.

'jussive' or permissive *τεύξεσθε* (like *μαχίσσονται* H 30, *συλῆσθε* Z 71, and cf. *εἰσάσθην* . . . *συλῆσιν* O 545). We must then suppose that *ἀνώρου* is forgotten, and that there is a change of thought from *commanding* to simple *saying*. So far this is intelligible. But when we come to the end of the line we find *τιταίμεθα*, where the opt. is only explicable as 'attracted' to *ἀνώρου*, which must therefore still be uppermost in the speaker's thought; otherwise the vaguer mood would be quite unsuitable to Achilles' confidence. It follows that we must read either *τεύξασθαι* . . . *τιταίμεθα* or *τεύξεσθαι* . . . *τισώμεθα* (with Heyne).

209. *ἰεῖν*, a form of the opt. not elsewhere found in H. (for Z 21), but sufficiently attested by an inscr. from Delphi (Collitz 2501. 18) *αὶ δὲ μὴ περιεῖεν κτλ.* It is probably analogical, after forms like *τιθεῖν* (: *λεῖν* : : *τιθέναι* : *λέναι*), H. G. § 83. There was a variant *λεῖη*, apparently based on the supposed intrans. use of *λεῖν*. But this is found only in the case of rivers, etc., where we must supply *ὄδωρ*, e.g. η 130, λ 239.

212. *ἀνὰ πρόσφυρον τετραμμένος*, with his feet turned to the door as a symbol

of departure. This indicates an ancient funeral custom; Persius iii. 105 *in portam rigidos calces extendit*, Pliny N. H. vii. 46 *ritu naturae mos est pedibus efferri*. But the origin of the custom was not so much a *ritus naturae* as a belief that the position made it more difficult for the ghost to come back (so the Pehuenches of Chili explain it, Rohde *Psyche* p. 22 note); see Schol. B *διὰ τὸ ἐξερχομένους τοῦ ἀνθρωπίνου βίου μηκέτι ἀναστρέφειν εἰς τοὺς οἴκους*.

216. All mss. have *Πηλῆος* or *Πηλῆως*, but see A 489, II 21.

218. *προβαλοῖμην*, *excel*, here only, but cf. *περβάλλειν* Ψ 276, ο 17; *ὑπερβάλλειν* and *ὑπερβάλλεσθαι* are common in this sense in Herod. and Attic. We may perhaps also compare (*ἱπποῖς*) *πρόσθε βαλεῖν* Ψ 572.

220. *ἐπιτλήτω* with dat., *acquiesce in*, only here; cf. Ψ 591.

221. Battle is a labour in which men must be kept up to the mark; for there is plenty of hard work and little reward—as with a farmer who should reap abundant haulm, and find but little grain to harvest. The toil of slaughter is compared to the cutting of the straw with the sickle, but there the likeness

ἥς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
 ἄμητος δ' ὀλίγιτος, ἐπὶν κλίνῃσι τάλαντα
 Ζεὺς, ὃς τ' ἀνθρώπων ταμῆς πολέμοιο τέτυκται.
 γαστέρι δ' οὐ πῶς ἔστι νέκυν πενθῆσαι Ἀχαιοῦς· 225
 λῖν γὰρ πολλοὶ καὶ ἐπήτριμοι ἥματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
 ἀλλὰ χρή τὸν μὲν καταθάπτειν ὃς κε θάνῃσι,
 νηλεὰ θυμὸν ἔχοντας, ἐπ' ἥματι δακρύσαντας·
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λήπωνται, 230
 μεμνῆσθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μᾶλλον
 ἀνδράσι δυσμενέεσσι μαχόμεθα νωλεμὲς αἰεὶ,
 ἐσσάμενοι χροὶ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
 λαῶν ὄτρυντὺν ποτιδέμενος ἰσχανάσθω·
 ἦδε γὰρ ὄτρυντὺς· κακὸν ἔσσεται, ὃς κε λήπῃται 235

223. ὀλίγιτος H. 228. καταθάπτειν S. 229. ἡματι LP¹. 231. ἐδητύος:
 ἔδωθας Vr. A. 232. νωλεμὲς: νηλεὲς D. 233. ἄλλην: ἄλλος Q. 234.
 ποτιδέμενος U.

ends; 'pro frugibus sunt funera' (Valeton in *Mnem.* 23. 389 ff.: Lendrum in *C. R.* iv. 46). Soldiers require strengthening with food for such thankless work. Possibly there may be a thought also of the spoil which is not to be had after a battle as after a siege; but this is not essential. There is another comparison of battle to reaping in A 67 ff. αἰψά τε, the τε is clearly gnomic or generalising; *H. G.* § 332, and see a 392 αἰψά τέ οἱ δὴ ἀφνειὸν πέλεται.

223. ἄμητος, gathering in, harvesting; and so Hesiod *Opp.* 384 and Herod. ὀλίγιτος, 'an ironical understatement . . . it is a harvest that is all cutting down, no storing up' (Monro). κλίνῃσι τάλαντα, i.e. has decided the battle, cf. Θ 69.

224 = Δ 84. Possibly the word ταμῆς has a special significance here: Zeus is a steward, but not of food, no ταμῆς σίτῳ δοτῆρ, 44 (Lendrum *ut sup.*).

225. Odysseus having shewn the military advantage of a good meal, goes on to deduce the absurdity of fasting as a way of mourning the dead in war-time, as Achilles had urged (203-05, 209-10). γαστέρι is evidently used to make the idea ridiculous.

226-29. Cicero *Tusc.* iii. 27. 65 translates these lines, *Namque nimis multos atque omni luce cadentes Cernimus, ut nemo possit maerore vacare. Quo magis*

est aequum tumultis mandare peremptos Firmo animo, et luctum lacrimis finire diurnis. πόνοιο is hardly given by *maerore*, it evidently means 'toilsome fasting.' Monro takes it to mean *loil of battle*, a parenthetical dwelling on πολλοὶ καὶ ἐπήτριμοι: but this breaks the connexion of thought.

228. καταθάπτειν includes burning, see μ 11-13.

229. ἐπ' ἡματι, within a day's space, as K 48, q.v.; ἐπ' ἡμέρῃ Herod. v. 53.

230. The remainder of the speech seems quite out of place here, as it contains a recommendation to eat when the battle is over, and a summons to immediate action. It would only be in place in Achilles' mouth after 214. There is, however, little or no evidence of such transposition of lines in H. μεμνῆσθαι would then represent an imper. of the 3rd person, as Z 92. As it stands it is taken with χρᾶ, though that word is at unusual distance. περὶ . . . λήπωνται, are left over, cf. πόλεμον περὶ τόνδε φονγόντε M 322.

235. The colon after ὄτρυντὺς is clearly right (so Cauer), *this is the summons*, which I am now giving. It is in fact found in T; editors all omit it, explaining 'this summons will be a bad thing,' etc., in which case ἦδε must mean 'this other summons of which I speak,' which will take the form of a summons to

νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἀθρόοι ὀρμηθέντες
 Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα."
 ἢ καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο
 Φυλεῖδην τε Μέγητα Θόαντά τε Μηριόνην τε
 καὶ Κρείοντιάδην Λυκομήδεα καὶ Μελάνιππον. 240
 βὰν δ' ἵμεν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο.
 αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην τετέλεστο δὲ ἔργον·
 ἐπτά μὲν ἐκ κλισίης τρίποδας φέρου, οὓς οἱ ὑπέστη,
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
 ἐκ δ' ἄγον αἶψα γυναῖκας ἀμύμονα ἔργ' εἰδυίας 245
 ἔπτ', ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρηιον.
 χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
 ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρου κούρητες Ἀχαιῶν.
 καὶ τὰ μὲν ἐν μέσσηι ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
 ἵστατο· Ταλθύβιος δὲ θεῶι ἐναλίγκιος αὐδὴν 250
 κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἦ οἱ παρ' ξίφεος μέγα κουλεὸν αἰὲν ἄορτο,
 κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχὼν

236. *νηυσὶ παρ' CPQRU Bar. Mor. Harl. a.* 237. *ἀγείρομεν JP¹.* 239.
μῆτιν τε Zen. Par. a f. || μηριόνην τε: διήκυρόν τε (sic) Q: καὶ μελάνιππον C.
 240 *om. C.* 242. *ἔπειθ' ἅμα: ἔπατά γε Plut. Mor. p. 782 c. || μῦθος H*
(supr. c). 243. *ἐς κλισίην Vr. d. || οὓς: ος Syr.* 245. *ἐκ δ' ἄγον ἐπτά*
γυναῖκας Zen. (An. on I 181). || ἀμύμονας DGH¹PR. 246. *ἐκ ἀπὸρ ἐβδωμάτην*
Zen. 248. *ἀχαιοὶ Vr. d, Strabo x. p. 467.* 249. *ἄν: ἐν Q Bar.* 250.
ἐναλίτιος Q. || ἄνην T (γρ. αὐδὴν man. rec.). 251. *χερσὶ GPR: χερσὶν Q:*
χαρὶ Ω (and Lips.). 253. *ἄορτο DGPQ: ἄωρτο Ω (see on Γ 272).*

punishment (see B 391-93). This does violence to the use of *δε*, and gives a much weaker sense. On *δρυμνός* Schol. B says *ἔστιν ἡ λέξις Ἀντιμάχειος· χαίρει δὲ καὶ Ἐρατοσθένους ταῖς τοιαύταις ἐκφοραῖς* (derivatives), *ὡς τὸ "πολλὴ ἀντιμαχητός."* For *δε* representing an unexpressed antecedent in another case, so that it virtually = *εἰ τις*, see note on *Ξ* 81.

238. *ὀπάσσατο*, as K 238, 'took as colleagues.'

242. 'No sooner said than done.' For *δε* Passow suggests *τε*, which is better as bringing out the close connexion of the clauses. Cf. *Hymn. Merc.* 46 *ὡς ἄμ' ἔπος τε καὶ ἔργον ἐμῆδετο κύδμος Ἑρμῆς*, Ap. Rhod. iv. 108 *ἐνθ' ἔπος ἦδὲ καὶ ἔργον ὁμοῦ πλεον ἐσσυμένεσσιν*, Herod. iii. 185 *ταῦτα εἶπε, καὶ ἅμα ἔπος τε καὶ ἔργον ἐπόλεε*.

244 = I 123; 245, see I 128.

247 = Ω 232. *στήσας* = *weighing*, as X 350. This shows that the Homeric talent was a known and recognized weight of gold. But it is most probable that the talents were in the form of wedges or bars which required counting only, not weighing. Moreover, the stress laid on the weighing by Odysseus would seem to imply that ten talents formed a very large sum, whereas we know that it was but small. This may be an indication of a later period, when the talent had become large.

252-53 = Γ 271-72, q.v.

254. *ἀν-αράμενος*, cutting off as *ἀπαρχή*, the "first-fruits" of the victim: see note on Γ 273, where the sense is clearly given. The constr. of *ἀπαρχεσθαι* with acc. is bold; in *ξ* 422 *τρίχας* is presumably to be taken with *βάλλεν*. In *γ* 445, however, we have the similar

εὔχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255
 Ἀργεῖοι κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
 γῇ τε καὶ ἥελιος καὶ ἐρινύες, αἳ θ' ὑπὸ γαίαν 260
 ἀνθρώπους τίνυνται, ὅτις κ' ἐπιόρκον ὁμόσση,
 μὴ μὲν ἐγὼ κούρηι Βρισηΐδι χεῖρ' ἐπένεικα,
 οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
 ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμήϊσιν.

255. ἄρα : ἄμα Vr. d, Syr. || ἐπ' : ὑπ' HPRU. 257. εὐχόμενος Sch. T.
 259. αἶ : τινὲς οἱ T. || γαίην C. 260. τίνονται H : τίνυνται Q : τίνυν ο' R. ||
 δε τίς CGHJPRTU : δε Q. || κ' om. PR Harl. a. 261. μὴ μὲν : ἡ πᾶ μὲν
 ἀντὶ τοῦ ποῦ U². || ἐπένεικα DHP²B Harl. a¹ : ἐπεικα U : ἐπινείμαι Q : ἐπινεί-
 και L : ἐπινείκαι J : ἐπινείκαι Ω. 262. οὔτ' : εἴ τ' ἢ οὔτ' Eust. || κεχρημένος :
 κεκτημένος Q. || οὔτε : οὔτι H : εἴ τε ἢ οὔτε Eust. 263. ἐνὶ μετάρσιαι
 ἐμοῖαι E². G²l. 94. 45 ; 621. 45.

χέρνιβά τ' οὐλοχότας τε κατήρχετο, though
 κατάρχεσθαι is regularly construed with
 gen. in later Greek. The ritual word is
 so intimately connected with the act
 implied in it that it becomes in sense
 equivalent to ἀποτάμναι. The whole
 scene should be carefully compared with
 that in Γ, as well as with the ritual in
 Eur. *El.* 791 ff.

255. ἐπ' αὐτόφιν, if right, must be
 like ἐφ' ὑμῶν H 195, *to themselves*,
 withdrawn into themselves. But the
 reflexive use of αὐτός is very rare (see on
 P 407), and the phrase is a strange one.
 Bekker conj. αὐτόθι, so that ἐπὶ goes with
 εἶατο, *sat by*.

258. See the formula in Γ 276 ff., with
 notes. In order to bring the two pass-
 ages into closer harmony, 'some,' acc.
 to Schol. T, read *οἱ θ'* for αἶ ο', taking
 τε as connective and referring the rela-
 tive not to the Erinyes, but to Aides
 and Persephone. This would support
 Nitzsch's explanation of ὑπὸ γαίαν, as
 an attributive to the relative, *who dwell-
 ing beneath the earth*, so that the gods
 of the underworld punish living men.
 But the words naturally imply that the
 punishment is inflicted after death.

259. γαί for γαῖα is late Epic. We
 may easily read γαῖα καὶ ἥλιος with
 Brandreth, as *asyndeton* is not un-
 frequently found in such lists of names ;
 e.g. N 791, O 214, 302, T 311, etc.
 This, however, does not explain the
 corresponding γῇ τε καὶ ἥελιω Γ 104.
 Cf. O 24, P 595, Φ 63.

261. ἐπένεικα : for the indic. with μὴ
 in oaths see note on K 330. The infin.
 ἐπινείμαι has found its way into most
 mss., but the nom. ἐγὼ with it seems
 quite indefensible, and the text is abun-
 dantly supported.

262. οὔτε after μὴ shews a change of
 mind from the form of swearing to simple
 asseveration. The meaning of πρόφασιν
 is not clear. It recurs in H. only in
 302, where it is generally taken in the
 familiar sense, *by way of pretext* (but see
 note there). But this does not suit the
 context ; as this particular treatment of
 Briseis was the worst that could be ex-
 pected, it could not be alleged as an ex-
 cuse for anything else. πρόφασιν in fact
 means a *profession*, without necessarily
 implying that it is a false one ; and it
 is in fact often used of a real cause, as
 the Lexica will shew. We can therefore
 take εὐνῆς πρόφασιν together, *for the sake
 of my bed* (κόλῃς χάριν Sch. B), when
 κεχρημένος will mean *desiring her*.
 This is of course the regular sense of
 the word in H., but it must be admitted
 that in this context there is some sus-
 picion of the later phrase *χρῆσθαι γυναῖκι*
 —a constr. strange to H. except in the
 single Odyssean phrase *φρεσὶ γὰρ κέχρητ'*
ἀγαθήσιν. Monro joins εὐνῆς κεχρ.
 together, *desiring her bed*, and πρόφασιν
 as an adverb = *professedly* ('of a true
 ground'). But it is hard to see what
 sense the addition of the word gives ; at
 best it is ambiguous and reduces the
 oath to nothing.

εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτῃται ὁμόςσας." 265
ἦ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεῖ χαλκῶι·
τὸν μὲν Ταλθύβιος πολίης ἄλδς ἐς μέγα λαΐτμα
ῥίψ' ἐπιδιμήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεύς
ἀνστὰς Ἀργείοισι φιλοποτολέμοισι μετηΰδα·
"Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἀνδρεσσι διδοῖσθα. 270
οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσσι ἐμοῖσιν
Ἀτρεΐδης ὥρινε διαμπερές, οὐδέ κε κούρην
ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθι Ζεὺς
ἦθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ἵνα ξυνάγωμεν Ἀρηα." 275
ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
οἱ μὲν ἄρ' ἐσκίδναντο ἐν ἐπὶ νῆα ἕκαστος,
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θέλειο·
καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθεσαν δὲ γυναῖκας, - 280
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.

265. **ὅτις** : **ὅτι** (δ τι) CJL¹QTU¹ : **ὅς τις** AGHR : **ὅτι** Syr. 266. **στόμαχον** : **σφάραγον** Paus. v. 24. 11. 269. **ἀναστὰς** CQRT. || **φιλοπολέμοισι** Lips. 272. **ὥρινε** : **ὥτρυνε** CQU. 273. **ἄκοντος** PR Vr. A. || **οἱ δὲ ἀμήχανον** (θάνατον) Sch. T. 276. **ΛΟσαν** (Λύσαν) Suidas, Ap. Lex. 17. 20 al. || **λαίψην** D : **λαίψην** U Vr. d : **λαίψην** Q. 277. **ἄρα ἐκιδνάντο** P : **ἄρ' ἐκιδνάντο** G. || **ἐπὶ** : **κατὰ** U. 280. **κάθεσαν** PR : **κάεισαν** Ω.

265. **ὅτις** = **εἰ τις**, the constr. being the same as in 235, 260. **σφρ**, τοὺς θεούς. For the acc. see on I 375. This form elsewhere always refers to two persons (A 111, 115, θ 271, φ 192, 206). Whether it was originally a dual (see van L. *Ench.* p. 253), later extended to plur. (and in Attic to sing.), or a plural with a tendency to restriction to the dual on the analogy of *ἄνδρες*, etc. (and so *ἄμμε*, *ὄμμε* : G. Meyer *Gr.* §§ 420-22) is still disputed; but the balance of argument is perhaps in favour of the former. (Van L. prefers to take **σφ'** = **σφσ**, comparing *μοι ὁμοσσαν* A 76, *θεοὶς ἀλιτῆμενος* δ 807.)

267. The oath victim is not burnt nor eaten, but devoted to the nether gods; Γ 310. Pausanias (v. 24) tells us that he forgot to ask what was done with the boar on which the competitors swore at Olympia, but he supposes, on the strength of ancient custom, that it was not eaten. **λαΐτμα** is elsewhere purely Odyssean.

270. **δοῖσθα** (here only) is evidently an analogical formation from the thematic conjugation *δίδωμι* (cf. *δίδου*) for the more correct *δίδωσθα* (cf. *τίθησθα* i 404, etc.); so opt. *βάλωσθα* O 571 and subjunctives in *-ησθα* (H. G. § 5, G. Meyer *Gr.* § 450).

273. Observe the protasis added paratactically by **ἀλλά**, instead of **εἰ μή**.

276. **αἰψήρην** must be taken predicatively (= *αἰψήρως* Ar.), 'quick to disperse at his word.' The expression points to the fact that the quality 'readiness to disperse' is more or less inherent in the subject. Cf. *αἰψήρως δὲ κόρος κρυεροῖο γόοιο* δ 103, *αἰψήρᾳ δὲ γόονατ' ἐνώμα* K 358' (M. & R. on β 257). But in the last passage the ms. reading is *λαίψην*, though Ap. Lex. quotes *αἰψήρᾳ*. *λαίψην* occurs as a variant here and β 257, but *αἰψήρως* is metrically established in δ 103.

280. **κάθεσαν** is doubtless the right form; see note on *ἀνέσσαντες* N 657. The aor. is *ἐ-σεδ-σα=εἰσα*, and without

Βρισηὶς δ' ἄρ' ἔπειτ', ἱκέλη χρυσῇ Ἀφροδίτῃ,
 ὡς ἴδε Πάτροκλον δεδαίγμενον ὀξεί χαλκῷ,
 ἀμφ' αὐτῷ χυμένη λῖγ' ἐκώκυε, χερσὶ δ' ἄμυσσε
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
 εἶπε δ' ἄρα κλαίονσα γυνὴ εἰκυῖα θεῇσι·
 "Πάτροκλ' ἐμοὶ δειλῇ πλείστον κεχαρισμένε θυμῷ,
 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθην ἰούσα,
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἀν' ἀνιούσ'. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεῖ. 290
 ἄνδρα μὲν, ὦ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 εἶδον πρὸ πτόλιος δεδαίγμενον ὀξεί χαλκῷ,
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδέους, οἳ πάντες ὀλέθριον ἡμᾶρ ἐπέσπον.
 οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὤκυσ Ἀχιλλεὺς 295

282. ἔπασσ' ΔΗJPS. || ἱκέλη AGHJPS. 284. λίγα κώκυε PR. 285. ἰδὲ:
 καὶ (H?) Vr. d. 286. εσοῖα Q (supr. κ). 287. πλείστον: πάντων H.
 288. c' ἔλειπον AQR Vr. d A: c' ἔλειπον DHPS. 289. τεσσεσῶτα CDGU. ||
 λαῶν: ἀνδρῶν U. 292. πόλιος GQU: πόλιος J. 293. τοὺς: οὗς PR.
 294. κηδέους ε' T. || ἐπέσπον CHP Harl. a, Vr. b: ἔφασπον Q. 295-300 ἀδ.
 Ar. † (they are obelized in TU).

augment ἔσ(σ)α. We should therefore read καθέσσας in I 488, κάθεσον in Γ 68, H 49, καθέσασα ρ 572, if the text is to be reduced to scientific uniformity. See van L. *Ench.* § 220. 2. The assonance θέσαν κάθεσαν is probably intentional.

282. For the lament of Briseis see Introduction. Apart from the question of style and other difficulties, it contains many non-Epic expressions; ἱκέλη for *ἱκέλη*, σε ἔλειπον with *hiatus illicitus*, εἶδον (292) which cannot be resolved into *εἶδον*, ἐκάστη for *ἑκάστη*. πρόφασιν, 302, is also doubtful. Tearing the skin (285) is not elsewhere found as a sign of grief; heroic mourners do not go farther than tearing their hair. But this may possibly be meant for a 'barbarian' custom.

285. The position of ἰδέ is irregular; see on Γ 318.

287. The ordinary reading is Πάτροκλέ μοι, but as there is a slight pause after the voc., the enclitic would virtually stand at the head of the clause, and it is therefore better to divide as in the text. There remains however the 'Attic' shortening of ο before κλ, and

there is no obvious reason for the emphatic ἐμοί.

288. c' ἔλειπον, the hiatus is intolerable; see notes on Γ 46, Δ 542, and 194 above. It is easier to read σέ γ' or σ' ἄρ' than to see what the particles mean or why they should be lost.

290. ὥς 'introduces a reflexion founded on the fact just mentioned... *showing how evil waits on evil*, Monro. It is simpler to take it as exclamative, *How!* δέχεται seems to be used intransitively, *succeeds*; so Hes. *Th.* 800 ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἄθλος. The Lexx. give no other instance in Greek. Compare II 111 κακὸν κακῷ ἐσθέρικτο, and in another sense κακὸς κακὸν ἡγήλαζε ρ 217. Agar conj. μ'(ο) ἐκδέχεται, comparing the intrans. use of the compound in Herod. (iv. 39, 99) = *come next*.

294. It is more Epic to read οἱ than οἱ. The construction is changed, the participial (ἐπισπώντας) being turned into the direct. κηδέους dear, here only; with κήδεος Ψ 160 and the superl. κηδέστος. For ἐπισπών see note on Z 321.
 295. οὐδὲ μὲν οὐδέ, *no, thou didst not let me even weep* (much less despair). See Z 117.

ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
κουριδίην ἄλοχον θήσειν, ἄξειν δ' ἐνὶ ἡνυσὶν
ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.
τῷ σ' ἄμοτον κλαίω τεθνηότα, μέλιχον αἰεΐ." 300
ὥς ἔφατο κλαίους', ἐπὶ δὲ στενάχοντο γυναῖκες,
Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.
αὐτὸν δ' ἄμφι γέροντες Ἀχαιῶν ἡγέρεθοντο
λίσσόμενοι δειπνήσαι· ὁ δ' ἡρνεῖτο στεναχίζων·
"λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπειθεῖθ' ἐταίρων, 305
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος

296. πέρσεν δὲ: ἐκ δ' εἶλε Harl. a. 297. ἀλλὰ μ': ἀλλ' ἐμ' G. 298.
δ' DGHS: τ' Ω. || ἐπὶ: ἐπὶ Bar.: ἐν U. 299. δώσαν J. 300. ἄμοτον U
(εὐρητ. ἢ ἄμοτον U²). || τεθνηότα CGT: τεθνη(ι)ώτα PR: τεθνηώτα DU Vr. A:
τεθνηκότα Cant. 301. φάτο PQR. || δ' ἐπὶ στενάχοντο Q: δὲ στενάχοντο U.
303. αὐτὸν: αὐτίκα Q. 304. στεναχίζων JL Mor. 305. ἔμοιγε: μοι PR:
ἐμοὶ Lips.: ἐμοί H: ἐμοί Vr. d. 306 om. H². || μή με: μήτε PR.

296. Mynes was husband of Briseis according to the tradition (see B 690); though there is nothing in H. to prove that he was anything but her king.

298. The idea of a marriage between Achilles and a captive is alien not only to the rest of the *Iliad* but to all the manners of the heroic age. This no doubt led Ar. to athetize 295-300, as we may safely conclude that he did from the obeli appended in T and U (see Nicole *Scol. Gen.* i. p. xliiv). The lines may be due, as van L. suggests, to the prevalent misunderstanding of I 336 (where see note). But considering the character of the context we have no right to leave them out. *κουριδίην ἄλοχον* again is always used elsewhere of τὰς ἐκ παρθένιας γεγαυμένιας (Schol. V on ν 45). The non-Homeric character of this passage weakens the argument of Buttmann *Lexil.* s.v. to the contrary. Compare the Latin use of *virgo*; *quae tibi virginum, sponso necato, barbara serviet*, Hor. C. i. 29. 5, etc. *ἔπειν*, 'that he (Achilles) should take me.' This explanation is necessary, as otherwise *δαίσειν* also would have Patroklos as subject. But it would not be his business to give the wedding-feast. Most mss. have *ἄξειν* τ', which would not admit this explanation; but *ἄ* has good

authority. For the constr. *δαίσειν γάμον* see γ 309 *δαίνυ τάφον*.

302. This passage has often been admired as an instance of truth to nature—apretended lamentation for a stranger covering the expression of a real sorrow. Heyne, however, is not without justification in calling this 'acumen a poeta nostro alienum.' He is inclined therefore to take *πρόφασιν* in the sense attributed to it in 262, of a *real* cause; the grief for Patroklos is not a mere blind to cover what the women dare not express otherwise, but a grief really felt which arouses other and deeper sorrows of their own, exactly as in 338-39 and Ω 167 ff. The passage thus gains in dignity and beauty, and the explanation of *πρόφασιν* is supported by and supports the proposed explanation of 262. The word here implies *occasion*, i.e. *to begin with*. Compare the lamentations of the women for Patroklos in Σ 28 ff., which we are evidently meant to take as genuine. Note *αὐτῶν* for the older *αὐτῶν*.

305. *ἐπιπειθεῖ* (-ται), *if any of you will yield to my wishes*.

306. *πρὶν*, as though *πρὶν ἥλιον δύναι* were to follow in 308. The form of the sentence is forgotten and changed. Cf. II 62 οὐ πρὶν . . . ἀλλ' ὅπῃ δὲ δῆ. (Edd. place a full stop at the end of 307, which obscures the connexion.)

ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει,
δύντα δ' ἐς ἥλιον μενέω καὶ τλήσομαι ἔμπης."

ὥς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310
Νέστωρ Ἰδομενεύς τε γέρων θ' ἱππηλάτα Φοῖνιξ,
τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
μνησάμενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε·

"ἦ ρά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἑταίρων, 315
αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔβηκας
αἴψα καὶ ὀτραλέως, ὅποτε σπερχοίατ' Ἀχαιοὶ
Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
νῦν δὲ σύ μὲν κείσαι δεδαιγμένος, αὐτὰρ ἐμὸν κῆρ
ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320
σῇ ποθῇ. οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
ὅς που νῦν Φθίφει τέρεν κατὰ δάκρυον εἴβει
χρήτει τοιοῦδ' υἱός· ὁ δ' ἄλλοδαπῷ ἐνὶ δήμῳ
εἵνεκα ῥυγεδανῆς Ἑλένης Τρωσὶν πολεμίζω· 325

310. ἀτρεΐδαι DGHU. 311. νέστωρ τ' PR Harl. a. || ο' om. Q. 312.
οὐδὲ τι: οὐδ' δ γε PR. 314. ἀνενείκατο Zon. Lex. 216: ἀνενείκατο A¹.
Lex. 34. 28. 316. κλισίῃ(ι)σι JT, fr. Mosc. and ap. Eust.: ἐαλίῃσι Harl. d.
319. ἐμὸν: ἐμοί JT: ἐμοίγε Q. 321. κακώτερον: ἡ κατώτερον U². 323.
φοίνισι Lips. 325. τρωσὶ πτολεμίζω H.

313. For the phrase πολέμου στόμα see note on K 8.

314. ἀνενείκατο, cf. Herod. i. 86 ἀνενείκμενον τε καὶ ἀναστενάζαντα, 116 ἐπὶ χρόνον ἀφθογγος ἦν· μόλις δὲ δὴ κοτε ἀνερχθῆς εἶπε. The word seems to mean *draw breath*, ἀδινῶς being used as in ἀδινᾷ στενάχων. Ap. Rhod. seems to take it to mean *lifted up his voice* (ἀδινῆν δ' ἀνενείκατο φωνῆν iii. 635); while medical writers make it = *convalesce*, *pick up strength*.

320. ἔνδον ἐόντων, of the store that is in my hut, i.e. 'abundance though there be.' Compare the Odyssean χαρίζομένη παρεόντων and δόρπον δὲ ξείνῳ ταμίη δότῳ ἔνδον ἐόντων η 166. The gen. is partitive, the participle being used almost as a subst.

321. For τι Madvig (*Adv. Cr.* i. 186) proposes κε, but this is not necessary with the potential opt.; *H. G.* § 299 f.

322. τοῦ πατρός, read οὗ πατρός, *mine own father*: see App. A (vol. i. p. 563). εἴ κεν with opt., *H. G.* § 313. Düntzer reads εἰ καί, but the καί is clearly not in place after οὐδέ, and the change is in no way needed.

324. ὁ used of the 1st person is an extension of the adversative use of the article with connecting particles (*H. G.* § 257. 1), facilitated by A. having just spoken of himself virtually in the 3rd person. Cf. α 359 μελήσει πάσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ, and similarly λ 352. But the phrase is undeniably harsh.

325. Hentze remarks that this is the only passage in the *Iliad*, as ξ 68 is the only one in the *Odyssey*, where Helen is mentioned by a Greek (other than herself) with words of anger. ῥυγεδανῆς, *horrible*, a thing to shudder at; cf. (δ)κρυόσεως, Z 344. For the form cf. ἡπεδανός, οὐτιδανός.

ἡὲ τὸν δὲ Σκύρῳ μοι ἐνι τρέφεται φίλος υἱός,
 εἷ που ἔτι ζῶει γέ Νεοπτόλεμος θεοειδής.
 πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι ἐόλπει
 οἶον ἐμὲ φθίσεσθαι ἀπ' Ἀργεὸς ἵπποβότοιο
 αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίηνδε νέεσθαι,
 ὥς ἄν μοι τὸν παῖδα θοῇ σὺν νηὶ μελαίνῃ
 Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξειας ἕκαστα,
 κτήσιν ἐμὴν δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα.
 ἤδη γὰρ Πηληϊά γ' ὀτομαι ἢ κατὰ πάνπαν
 τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶοντ' ἀκάχησθαι
 γήρατ' τε στυγερῶι καὶ ἐμὴν ποτιδέγμενον αἰεὶ
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται."

330

335

ὥς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπε.

327 ἀθ. Ar. Aph.: τεκμήριον δὲ τῆς διασκευῆς τὸ καὶ ἐτέρως φέρεσθαι τὸν στίχον
 εἴ που ἔτι ζῶει γε Πυρῆς εὐδὸς ὅν κατέλειπον Did. || ζώ(ι)μ(ι) CT. 328.
 ἐόλπει JQT: ἐόλπει Ω. 330. τε: που Q. 331. cūm: ἐνι A (γρ. cūm):
 ἐν Q. 332. ἐξαγάγεις Bar. 333. ὑψερεφὲς C²PR: ὑψηρεφὲς C¹DG. 334.
 γ': δ' Q. || πάντα Q (γρ. πάνπαν). 335. τεθνάμει Vr. A. 336. ποτιδέ-
 γμενον DU Syr.: ποτιδέγμενος R. 337. πύθηται GH. 338. δ' ἐστενάχοντο R.
 339. μνησάμενος C. || ἔλειπον J.

326. τῶν must be referred to *πυθόμην* in 322 which is very distant, and is only rarely found with a personal accus.; E 702, Z 50, A 135. The position of *μοι* is against the Homeric rule (Monro).

327. This line was athetized by Ar. and Aph. on the ground that Achilles should not be in doubt as to the life of his son, since Skyros is near to Troy; and that the epithet *θεοειδής* is unsuitable. Did. adds another ground—that there was a variant giving the name *Πυρῆς* (the later *Pyrrhos*!), see above. But the suspicion attaches to the whole passage from 326-33 (or 337), for the *Iliad* knows nothing of any son of Achilles, except in the equally doubtful Ω 467. The loose construction of τῶν above is therefore probably a sign of interpolation, due to a desire to bring into the *Iliad* so prominent a hero of the later Cycle.

331. τῶν is again suspicious, and we should perhaps read *ὅν* (see on 322). But the use of the article is more defensible here, as it may be resumptive, *hūn, even my son*.

332. The legend of the bringing of Neoptolemos from Skyros, where he was reared by his grandfather Lykomedes, is

given in λ 506 ff. There, as in the later Cycle, he brings about the end of the siege of Troy; here he is evidently regarded as too young to travel alone, much less to fight. The discrepancy is inherent too in the conception of Achilles as quite a boy when he left home for Troy; see I 437-43, A 783 ff. But such anachronisms are a small matter to a poet seeking for pathos.

334-37. These lines might be joined on to 325, but they would still show the obvious inconsistency between *ὀτομαι τεθνάμεν* and 322. It is more probable that they are intended to reconcile the patent difficulty in the words *κτῆσιν ἐμὴν*, if Peleus be still alive.

335. *τυτθόν* is to be taken with *ζῶοντα*, 'barely alive.' For the 'Aeolic' accent of *ἀκάχησθαι* see note on E 24.

336. *ποτιδέγμενον*, collateral with *γήρατ'* as a cause of grief. *ἐμὴν*, *about me*, cf. *ἀγγελίην πατρός α* 408, *δ. στρατοῦ β* 30, *δ. ἐτάρων κ* 245; and Zen.'s reading *σῆς ἐνεκ' ἀγγελίης Γ* 206. So also *σῇ ποθῇ* 321, *longing for thee*.

337. *ὅτε* is the usual temporal adv. after verbs of expectation, and is co-ordinate with *ἀγγελίην*.

339. *ἔλειπε* is the ms. reading. The

ἥς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχουσιν,
 ἄμνητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 γαστέρι δ' οὐ πῶς ἔστι νέκυν πενθήσαι Ἀχαιοῦς. 225
 λῆν γὰρ πολλοὶ καὶ ἐπήτριμοι ἥματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
 ἀλλὰ χρή τὸν μὲν καταθάπτειν ὅς κε θάνῃσι,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἥματι δακρύσαντας. 230
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται,
 μεμνήσθαι πόσιος καὶ ἐδητύος, ὄφρ' ἔτι μᾶλλον
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμές αἰεὶ,
 ἐσσάμενοι χροὶ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
 λαὼν ὄτρυντὸν ποτιδέγμενος ἰσχαναάσθω.
 ἦδε γὰρ ὄτρυντὺς· κακὸν ἔσσεται, ὅς κε λίπηται 235

223. ὀλιγοστός H. 228. καταθάπτειν S. 229. ἡμῆσι LP¹. 231. ἐδητύος :
 ἔδωδάς Vr. A. 232. νωλεμές : νηλεές D. 233. ἄλλῃν : ἄλλος Q. 234.
 προτιδέγμενος U.

ends; 'pro frugibus sunt funera' (Valeton in *Mnem.* 23. 389 ff.: Lendrum in *C. R.* iv. 46). Soldiers require strengthening with food for such thankless work. Possibly there may be a thought also of the spoil which is not to be had after a battle as after a siege; but this is not essential. There is another comparison of battle to reaping in A 67 ff. αἰψά τε, the τε is clearly gnomic or generalising; *H. G.* § 332, and see a 392 αἰψά τε οἱ δὲ ὄφρ' ἀφνειὸν πέλει.

223. ἄμνητος, gathering in, harvesting; and so Hesiod *Opp.* 384 and Herod. ὀλίγιστος, 'an ironical understatement . . . it is a harvest that is all cutting down, no storing up' (Monro). κλίνῃσι τάλαντα, i.e. has decided the battle, cf. Θ 69.

224=Δ 84. Possibly the word ταμίης has a special significance here: Zeus is a steward, but not of food, no ταμίης σίτῳ δοτῆρ, 44 (Lendrum *ut sup.*).

225. Odysseus having shewn the military advantage of a good meal, goes on to deduce the absurdity of fasting as a way of mourning the dead in war-time, as Achilles had urged (203-05, 209-10). γαστέρι is evidently used to make the idea ridiculous.

226-29. Cicero *Tusc.* iii. 27. 65 translates these lines, *Namque nimis multos atque omni luce cadentes Cernimus, ut nemo possit maerore vacare. Quo magis*

est aequum tumulis mandare peremptos Firmo animo, et luctum lacrimis finire diurnis. πόνοιο is hardly given by *maerore*, it evidently means 'toilsome fasting.' Monro takes it to mean *toil of battle*, a parenthetical dwelling on πολλοὶ καὶ ἐπήτριμοι: but this breaks the connexion of thought.

228. καταθάπτειν includes burning, see μ 11-13.

229. ἐπ' ἡμῆσι, *within a day's space*, as K 48, q.v.; ἐπ' ἡμέρῃ Herod. v. 53.

230. The remainder of the speech seems quite out of place here, as it contains a recommendation to eat when the battle is over, and a summons to immediate action. It would only be in place in Achilles' mouth after 214. There is, however, little or no evidence of such transposition of lines in *H. μεμνᾶσθαι* would then represent an imper. of the 3rd person, as Z 92. As it stands it is taken with χρᾶ, though that word is at unusual distance. περὶ . . . λίπωνται, *are left over*, cf. πόλεμον περὶ τόνδε φηγόντε M 322.

235. The colon after ὄτρυντός is clearly right (so Cauer), *this is the summons*, which I am now giving. It is in fact found in T; editors all omit it, explaining 'this summons will be a bad thing,' etc., in which case ἦδε must mean 'this other summons of which I speak,' which will take the form of a summons to

νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἄθροοι ὀρμηθέντες
 Τρῳσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα."
 ἥ καὶ Νέστορος υἱας ὀπάσσατο κυδαλίμοιο
 Φυλεΐδην τε Μέγητα Θόαντά τε Μηριόνην τε
 καὶ Κρείοντιᾶδην Λυκομήδεα καὶ Μελάνιππον. 240
 βὰν δ' ἵμεν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαι.
 αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην τετέλεστο δὲ ἔργον·
 ἐπτά μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 αἰθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους·
 ἐκ δ' ἄγον αἶψα γυναῖκας ἀμύμονα ἔργ' εἰδυίας 245
 ἔπτ', ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρηιον.
 χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
 ἥρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν.
 καὶ τὰ μὲν ἐν μέσσει ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
 ἵστατο· Ταλθύβιος δὲ θεῶι ἐναλίγκιος αὐδὴν 250
 κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἥ οἱ παρ' ξίφεος μέγα κουλεὸν αἰὲν ἄορτο,
 κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχών

236. *μηυὶ παρ'* CPQRU Bar. Mor. Harl. a. 237. *ἀγείρομεν* JP¹. 239.
μέγην τε Zen. Par. a f. || *μηριόνην τε*: *διήφυρόν τε* (sic) Q: καὶ μελάνιππον C.
 240 om. C. 242. *ἔπειθ'* ἅμα: *ἔπειτά γε* Plut. Mor. p. 782 c. || *μυθεον* H
 (supr. c). 243. *ἐκ κλισίην* Vr. d. || *οὓς*: *ος* Syr. 245. *ἐκ δ' ἔργον* ἐπτά
γυναῖκας Zen. (An. on I 131). || *ἀμύμονας* DGH¹PR. 246. *ἐκ ἀτὰρ ἐξδομάτην*
Zen. 248. *ἀχαιοὶ* Vr. d, Strabo x. p. 467. 249. *ἄν*: *ἐν* Q Bar. 250.
ἐναλίγκιος Q. || *ἄντην* T (γρ. αὐδάν *man. rec.*). 251. *χερσὶ* GPR: *χεροῖν* Q:
χερὶ Ω (and *Lips.*). 253. *ἄορτο* DGPQ: *ἄωρτο* Ω (see on Γ 272).

punishment (see B 391-93). This does violence to the use of *δε*, and gives a much weaker sense. On *ὄτρυντός* Schol. B says *ἔστιν ἡ λέξις Ἀντιμάχειος· χαλρεὶ δὲ καὶ Ἐρατοσθένους ταῖς τοιαύταις ἐκφοραῖς* (derivatives), *ὡς τὸ "πολλὴ ἀντιμαχητός."* For *δε* representing an unexpressed antecedent in another case, so that it virtually = *ἐλ τις*, see note on Z⁸¹.

238. *ὀπάσσατο*, as K 238, 'took as colleagues.'

242. 'No sooner said than done.' For *δε* Passow suggests *τε*, which is better as bringing out the close connexion of the clauses. Cf. *Hymn. Merc.* 46 *ὡς ἄμ' ἔπος τε καὶ ἔργον ἐμῆδετο κύδιμος Ἑρμῆς*, Ap. Rhod. iv. 103 *ἐνθ' ἔπος ἤδε καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν*, Herod. iii. 135 *ταῦτα εἶπε, καὶ ἄμα ἔπος τε καὶ ἔργον ἐποίησε*.

244 = I 123; 245, see I 128.

247 = Ω 232. *στήσας* = *weighing*, as X 350. This shews that the Homeric talent was a known and recognized weight of gold. But it is most probable that the talents were in the form of wedges or bars which required counting only, not weighing. Moreover, the stress laid on the weighing by Odysseus would seem to imply that ten talents formed a very large sum, whereas we know that it was but small. This may be an indication of a later period, when the talent had become large.

252-53 = Γ 271-72, q. v.

254. *ἀν-αρχάμενος*, cutting off as *ἀπαρχή*, the "first-fruits" of the victim: see note on Γ 273, where the sense is clearly given. The constr. of *ἀπαρχεσθαι* with acc. is bold; in ξ 422 *τρίχας* is presumably to be taken with *βάλλειν*. In γ 445, however, we have the similar

εὔχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ 255
 Ἀργεῖοι κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἄριστος,
 γῇ τε καὶ ἥλιος καὶ ἐρινύες, αἳ θ' ὑπὸ γαίαν 260
 ἀνθρώπους τίνυνται, ὅτις κ' ἐπιόρκον ὁμόσση,
 μὴ μὲν ἐγὼ κούρηι Βρισηΐδι χεῖρ' ἐπένεικα,
 οὐτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
 ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμήισιν.

255. ἄρα : ἄμα Vr. d, Syr. || ἐπ' : ὑπ' HPRU. 257. εὐχόμενος Sch. T.
 259. αἶ : τινὲς οἱ T. || γαῖαι C. 260. τίνονται H : τίνυνται Q : τοίνυν ο' R. ||
 δε τίς CGHJPRTU : δε Q. || κ' om. PR Harl. a. 261. μὴ μὲν : ἢ πᾶ μὲν
 ἀντὶ τοῦ ποῦ U². || ἐπένεικα DHP²R Harl. a¹ : ἐπεναῖκα U : ἐπινείμαι Q : ἐπινεί-
 και L : ἐπινείκαι J : ἐπινείκαι Ω. 262. οὐτ' : εἴ τ' ἢ οὐτ' Eust. || κεχρημένος :
 κεκτημένος Q. || οὐτέ : οὔτι H : εἴ τε ἢ οὔτε Eust. 263. ἐνὶ μετάρσιαι
 ἐμοῖαι E¹. Gud. 94. 45 ; 621. 45.

χέρνιβά τ' οὐλοχύτας τε κατήρχετο, though
 κατάρχεσθαι is regularly construed with
 gen. in later Greek. The ritual word is
 so intimately connected with the act
 implied in it that it becomes in sense
 equivalent to ἀποτάμνειν. The whole
 scene should be carefully compared with
 that in Γ, as well as with the ritual in
 Eur. *El.* 791 ff.

255. ἐπ' αὐτόφιν, if right, must be
 like ἐφ' ὁμείων H 195, *to themselves*,
 withdrawn into themselves. But the
 reflexive use of αὐτός is very rare (see on
 P 407), and the phrase is a strange one.
 Bekker conj. αὐτόθι, so that ἐπὶ goes with
 ἐλατο, sat by.

258. See the formula in Γ 276 ff., with
 notes. In order to bring the two pass-
 ages into closer harmony, 'some,' acc.
 to Schol. T, read α' θ' for αἶ ο', taking
 τε as connective and referring the rela-
 tive not to the Erinyes, but to Aides
 and Persephone. This would support
 Nitzsch's explanation of ὑπὸ γαίαν, as
 an attributive to the relative, *who dwell-
 ing beneath the earth*, so that the gods
 of the underworld punish living men.
 But the words naturally imply that the
 punishment is inflicted after death.

259. γᾶ for γαῖα is late Epic. We
 may easily read γαῖα καὶ ἥλιος with
 Brandreth, as asyndeton is not un-
 frequently found in such lists of names ;
 e.g. N 791, O 214, 302, T 311, etc.
 This, however, does not explain the
 corresponding γῇ τε καὶ ἡλίωι Γ 104.
 Cf. O 24, P 595, Φ 63.

261. ἐπένεικα : for the indic. with μὴ
 in oaths see note on K 330. The infin.
 ἐπενείκει has found its way into most
 mss., but the nom. ἐγὼ with it seems
 quite indefensible, and the text is abun-
 dantly supported.

262. οὔτε after μὴ shews a change of
 mind from the form of swearing to simple
 asseveration. The meaning of πρόφασιν
 is not clear. It recurs in H. only in
 302, where it is generally taken in the
 familiar sense, *by way of pretext* (but see
 note there). But this does not suit the
 context ; as this particular treatment of
 Briseis was the worst that could be ex-
 pected, it could not be alleged as an ex-
 cuse for anything else. πρόφασιν in fact
 means a *profession*, without necessarily
 implying that it is a false one ; and it
 is in fact often used of a real cause, as
 the Lexica will shew. We can therefore
 take εὐνῆς πρόφασιν together, *for the sake
 of my bed* (κοίτης χάριν Sch. B), when
 κεχρημένος will mean *desiring her*.
 This is of course the regular sense of
 the word in H., but it must be admitted
 that in this context there is some sus-
 picion of the later phrase χρῆσθαι γυναικί
 —a constr. strange to H. except in the
 single Odyssean phrase φρεσὶ γὰρ κέχρητ'
 ἀγαθήσιν. Monro joins εὐνῆς κεχρ.
 together, *desiring her bed*, and πρόφασιν
 as an adverb = *professedly* ('of a true
 ground'). But it is hard to see what
 sense the addition of the word gives ; at
 best it is ambiguous and reduces the
 oath to nothing.

εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτῃται ὁμόσσας." 265
ἥ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεὶ χαλκῶι·
τὸν μὲν Ταλθύβιος πολιῆς ἄλδς ἐς μέγα λαΐτμα
ῤῖψ' ἐπιδιμήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς
ἄνστας Ἀργείοισι φιλοποτολέμοισι μετηΰδα·
"Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἄνδρεςσι διδοῖσθα. 270
οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσσι ἐμοῖσιν
Ἀτρεΐδης ὥρινε διαμπερές, οὐδέ κε κούρην
ἤγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθι Ζεὺς
ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
νῦν δ' ἔρχεσθ' ἐπὶ δειπνον, ἵνα ξυνάγωμεν Ἀρηα." 275
ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
οἱ μὲν ἄρ' ἐσκίδναντο ἐν ἐπὶ νῆα ἕκαστος,
δῶρα δὲ Μυρμιδόνες μεγάλητορες ἀμφεπέποντο,
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θέλιοι·
καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθεσαν δὲ γυναῖκας, - 280
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.

265. ὅτις: ὅτι (δ τι) CJL¹QTU¹: ὅς τις AGHR: ὅτι Syr. 266. στόμαχον: σφάραγον Paus. v. 24. 11. 269. ἀναστὰς CQRT. || φιλοπολέμοισι Lips. 272. ὥρινε: ὥτρυνε CQU. 273. ἄκοντος PR Vr. A. || οἱ δὲ ἀμήχανον (θάνατον) Sch. T. 276. ΛΟCΑΝ (ΛύCΑΝ) Suidas, Ap. Lex. 17. 20 al. || λαΐτμα D: λαΐτμήν U Vr. d: λαΐτμῶς Q. 277. ἔρα σκίδναντο P: ἔρ' ἐσκίδνοντο G. ἑπὶ: κατὰ U. 280. κάθεσαν PR: κάεισαν Ω.

265. ὅτις = *ei tis*, the constr. being the same as in 235, 260. *σφ.* τοὺς θεούς. For the acc. see on I 375. This form elsewhere always refers to two persons (A 111, 115, θ 271, φ 192, 206). Whether it was originally a dual (see van L. *Ench.* p. 253), later extended to plur. (and in Attic to sing.), or a plural with a tendency to restriction to the dual on the analogy of *ἄνδρες*, etc. (and so *ἄμμε*, *ὄμμε*: G. Meyer *Gr.* §§ 420-22) is still disputed; but the balance of argument is perhaps in favour of the former. (Van L. prefers to take *σφ'* = *σφι*, comparing *μοι δημοσίων* A 76, *θεοῖς ἀλιτῆμενος* δ 807.)

267. The oath victim is not burnt nor eaten, but devoted to the nether gods; I 310. Pausanias (v. 24) tells us that he forgot to ask what was done with the boar on which the competitors swore at Olympia, but he supposes, on the strength of ancient custom, that it was not eaten. *λαΐτμα* is elsewhere purely Odyssean.

270. *διδοῖσθα* (here only) is evidently an analogical formation from the thematic conjugation *δίδωμι* (cf. *δίδου*) for the more correct *δίδωσθα* (cf. *τίθωσθα* i 404, etc.); so opt. *βάλωσθα* O 571 and subjunctives in -*ησθα* (H. G. § 5, G. Meyer *Gr.* § 450).

273. Observe the protasis added paratactically by *ἀλλά*, instead of *εἰ μή*.

276. *αἰψήρην* must be taken predicatively (= *αἰψήρως* Ar.), 'quick to disperse at his word.' The expression points to the fact that the quality 'readiness to disperse' is more or less inherent in the subject. Cf. *αἰψήρως δὲ κόρος κρνεροῖο γόοιο* δ 103, *αἰψήρᾳ δὲ γόονατ' ἐνώμα* K 358' (M. & R. ou β 257). But in the last passage the ms. reading is *λαΐτμήρᾳ*, though Ap. Lex. quotes *αἰψήρᾳ*. *λαΐτμήρην* occurs as a variant here and β 257, but *αἰψήρως* is metrically established in δ 103.

280. *κάθεσαν* is doubtless the right form; see note on *ἀνέσαντες* N 657. The aor. is *ἐ-σεδ-σα=εἰσα*, and without

Βρισηὶς δ' ἄρ' ἔπειτ', ἱκέλη χρυσοῖ Ἀφροδίτῃ,
 ὡς ἴδε Πάτροκλον δεδαϊγμένον ὀξεί χαλκῶ,
 ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσε
 στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
 εἶπε δ' ἄρα κλαίονσα γυνὴ εἰκυῖα θεῆισι·
 “Πάτροκλ' ἐμοὶ δειλῇ πλείστον κεχαρισμένη θυμῶι,
 ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθην ἰούσα,
 νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
 ἄψ' ἀνιούσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ. 290
 ἄνδρα μὲν, ὦι ἔδοσαν με πατὴρ καὶ πότνια μήτηρ,
 εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξεί χαλκῶ,
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδεῖους, οἱ πάντες ὀλέθριον ἡμαρ ἐπέσπον.
 οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὥκυσ Ἀχιλλεύς 295

282. ἔπειτ' AHJPS. || ἱκέλη AGHJPS. 284. λίγα κώκυε PR. 285. ἰδὲ :
 καὶ (H!) Vr. d. 286. οξοῖτα Q (supr. m). 287. πλείστον : πάντων H.
 288. c' ἔλειπον AQR Vr. d A : c' ἔλειπον DHPS. 289. τεσσαῶτα CDGU. ||
 λαῶν : ἀνδρῶν U. 292. πόλιος GQU : πόλιος J. 293. τοὺς : οὓς PR.
 294. κηδεῖους ο' T. || ἐπέσπον CHP Harl. a, Vr. b : ἔφεπον Q. 295-300 dθ.
 Ar. ? (they are obelized in TU).

augment ξ(σ)α. We should therefore read καθέσας in I 488, κάθesson in Γ 68, H 49, καθέσασα ρ 572, if the text is to be reduced to scientific uniformity. See van L. *Ench.* § 220. 2. The assonance θέσαν κάθessan is probably intentional.

282. For the lament of Briseis see Introduction. Apart from the question of style and other difficulties, it contains many non-Epic expressions; ἱκέλη for *Φικέλη*, σε ἔλειπον with *hiatus illicitus*, εἶδον (292) which cannot be resolved into *ἐφιδον*, ἐκάστη for *Φεκάστη*. πρόφασιν, 302, is also doubtful. Tearing the skin (285) is not elsewhere found as a sign of grief; heroic mourners do not go farther than tearing their hair. But this may possibly be meant for a 'barbarian' custom.

285. The position of ἰδέ is irregular; see on Γ 318.

287. The ordinary reading is Πάτροκλέ μοι, but as there is a slight pause after the voc., the enclitic would virtually stand at the head of the clause, and it is therefore better to divide as in the text. There remains however the 'Attic' shortening of ο before κλ, and

there is no obvious reason for the emphatic ἐμοί.

288. c' ἔλειπον, the hiatus is intolerable; see notes on Γ 46, Δ 542, and 194 above. It is easier to read σέ γ' or σ' ἄρ' than to see what the particles mean or why they should be lost.

290. ὥς introduces a reflexion founded on the fact just mentioned... *showing how evil waits on evil*, Monro. It is simpler to take it as exclamative, *How!* δέχεται seems to be used intransitively, *succeeds*; so Hes. *Th.* 800 ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἄλλος. The Lexx. give no other instance in Greek. Compare II 111 κακὸν κακῶι ἐσθήρικτο, and in another sense κακὸς κακὸν ἡγήλαζει ρ 217. Agar conj. μ'(α) ἐκδέχεται, comparing the intrans. use of the compound in Herod. (iv. 39, 99) = *come next*.

294. It is more Epic to read οἱ than οί. The construction is changed, the participial (ἐπισπόντας) being turned into the direct. κηδεῖους *dear*, here only; with κήδεος Ψ 160 and the superl. κήδεστος. For ἐπισπείν see note on Z 321.

295. οὐδὲ μὲν οὐδέ, *nay, thou didst not let me even weep* (much less despair). See Σ 117.

ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
κουριδίην ἄλοχον θήσειν, ἄξειν δ' ἐνὶ ἡνυσὶν
ἔς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.
τῷ σ' ἄμοτον κλαίω τεθνηῖα, μέλιχον αἰεῖ.”

300

ὥς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες,
Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδ' ἐκάστη.
αὐτὸν δ' ἄμφι γέροντες Ἀχαιῶν ἡγερέθοντο
λίσσόμενοι δειπνήσαι· ὁ δ' ἡρνεῖτο στεναχίζων.
“λίσσομαι, εἴ τις ἔμοιγε φίλων ἐπιπειθεῖθ' ἑταίρων,
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος

305

296. πέρσεν δὲ: ἐκ δ' εἶλε Harl. a. 297. ἀλλὰ μ': ἀλλ' ἐμ' G. 298.
δ' DGHS: τ' Ω. || ἐνὶ: ἐπὶ Bar.: ἐν U. 299. δάσειν J. 300. ἄμοτον U
(supr. ἢ ἄμοτον U²). || τεθνηῖα CGT: τεθνη(ι)ῶτα PR: τεθνηῶτα DU Vr. A:
τεθνηκότα Cant. 301. φάτο PQR. || δ' ἐκτονάχοντο Q: δὲ κτονάχοντο U.
303. αὐτὸν: αὐτίκα Q. 304. κτονάχ(ι)ων JL Mor. 305. ἔμοιγε: μοι PR:
ἐμοί Lips.: ἐμοί H: ἐμοί Vr. d. 306 om. H². || μή με: μήτε PR.

296. Mynes was husband of Briseis according to the tradition (see B 690); though there is nothing in H. to prove that he was anything but her king.

298. The idea of a marriage between Achilles and a captive is alien not only to the rest of the *Iliad* but to all the manners of the heroic age. This no doubt led Ar. to athetize 295-300, as we may safely conclude that he did from the obeli appended in T and U (see Nicole *Scol. Gen.* i. p. xliv). The lines may be due, as van L. suggests, to the prevalent misunderstanding of I 336 (where see note). But considering the character of the context we have no right to leave them out. *κουριδίην ἄλοχος* again is always used elsewhere of τὰς ἐκ παρθένιας γεγαμημένας (Schol. V on ν 45). The non-Homeric character of this passage weakens the argument of Buttmann *Lexil.* s.v. to the contrary. Compare the Latin use of *virgo*; *quae tibi virginum, sponso necato, barbara serviet*, Hor. C. i. 29. 5, etc. *ἔξαιμ*, 'that he (Achilles) should take me.' This explanation is necessary, as otherwise *δαίσειν* also would have Patroklos as subject. But it would not be his business to give the wedding-feast. Most MSS. have *ἄξειν τ'*, which would not admit this explanation; but *δ* has good

authority. For the constr. *δαίσειν γάμον* see γ 309 *δαίνυντάφον*.

302. This passage has often been admired as an instance of truth to nature—apretended lamentation for a stranger covering the expression of a real sorrow. Heyne, however, is not without justification in calling this 'acumen a poeta nostro alienum.' He is inclined therefore to take *πρόφασιν* in the sense attributed to it in 262, of a *real* cause; the grief for Patroklos is not a mere blind to cover what the women dare not express otherwise, but a grief really felt which arouses other and deeper sorrows of their own, exactly as in 338-39 and Ω 167 ff. The passage thus gains in dignity and beauty, and the explanation of *πρόφασιν* is supported by and supports the proposed explanation of 262. The word here implies *occasion*, i.e. *to begin with*. Compare the lamentations of the women for Patroklos in Σ 28 ff., which we are evidently meant to take as genuine. Note *αὐτῶν* for the older *αὐτῶν*.

305. *ἂν δέσῃς* (-εται), *if any of you will yield to my wishes*.

306. *πρὶν*, as though *πρὶν ἥλιον δύναι* were to follow in 308. The form of the sentence is forgotten and changed. Cf. II 62 οὐ πρὶν . . . ἀλλ' ὅπῃ δ' ἂν δῇ. (Edd. place a full stop at the end of 307, which obscures the connexion.)

ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει,
δύντα δ' ἐς ἥλιον μενέω καὶ τλήσομαι ἔμπης."

ὥς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
δοῖω δ' Ἀτρεΐδα μενέτην καὶ διὸς Ὀδυσσεύς, 310
Νέστωρ Ἰδομενεύς τε γέρων θ' ἱππηλάτα Φοῖνιξ,
τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
μνησάμενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε·

"ἦ ρά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἐταίρων, 315
αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δειπνον ἔθηκας
αἴψα καὶ ὀτραλέως, ὅποτε σπερχοῖάτ' Ἀχαιοὶ
Τρῶσιν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρῃα.
νῦν δὲ σὺ μὲν κείσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ
ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320
σῇ ποθῇ. οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυον εἴβει
χῆτεϊ τοιοῦδ' υἱός· ὁ δ' ἄλλοδαπῷ ἐνὶ δῆμῳ
εἵνεκα ῥιγεδανῆς Ἑλένης Τρῶσιν πολεμίζω· 325

310. ἀτρεΐδαι DGHU. 311. νέστωρ τ' PR Harl. a. || ♂' om. Q. 312.
οὐδὲ τι: οὐδ' ὁ γε PR. 314. ἀνενείκατο Zon. Lex. 216: ἀνενείκατο Aj.
Lex. 34. 28. 316. κλισίη(ι)αι JT, fr. Mosc. and ap. Eust.: ἐαλίμια Harl. d.
319. ἔμωδον: ἐμῷ JT: ἔμῳι Q. 321. κακώτερον: ἡ κατώτερον U². 323.
φείνιοι Lips. 325. τρῳαὶ πολεμίζω H.

313. For the phrase πολέμου στόμα see note on K 8.

314. ἀνενείκατο, cf. Herod. i. 86 ἀνενείκαμένον τε καὶ ἀνασπένξαντα, 116 ἐπὶ χρόνον ἀφθογγος ἦν· μόλις δὲ δὴ κοτε ἀνενείχθεις εἶπε. The word seems to mean *draw breath*, ἀδινῶς being used as in ἀδινὰ στενάχων. Ap. Rhod. seems to take it to mean *lifted up his voice* (ἀδινῆν δ' ἀνενείκατο φωνῆν iii. 635); while medical writers make it = *convalesce, pick up strength*.

320. ἔνδον ἐόντων, of the store that is in my hand, i.e. 'abundance though there be.' Compare the Odyssean χαρίζομένη παρεόντων and δόρπον δὲ ξείνῳ ταμῇ δότω ἔνδον ἐόντων η 166. The gen. is partitive, the participle being used almost as a subst.

321. For ti Madvig (*Adv. Cr.* i. 186) proposes κε, but this is not necessary with the potential opt.; *H. G.* § 299 f.

322. τοῦ πατρός, read οὗ πατρός, *mine own father*: see App. A (vol. I. p. 563). εἴ κε with opt., *H. G.* § 313. Düntzer reads εἰ καί, but the καί is clearly not in place after οὐδέ, and the change is in no way needed.

324. ὁ used of the 1st person is an extension of the adversative use of the article with connecting particles (*H. G.* § 257. 1), facilitated by A. having just spoken of himself virtually in the 3rd person. Cf. a 359 μελήσει πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ, and similarly λ 352. But the phrase is undeniably harsh.

325. Hentze remarks that this is the only passage in the *Iliad*, as § 68 is the only one in the *Odyssey*, where Helen is mentioned by a Greek (other than herself) with words of anger. ῥιγεδανῆς, *horrible*, a thing to shudder at; cf. (δ)κρυόσεως, Z 344. For the form cf. ῥιγεδανός, οὔτιδανός.

ἤε τὸν δς Σκύρῳ μοι ἐνὶ τρέφεται φίλος υἱός,
 εἴ που ἔτι ζῶει γέ Νεοπτόλεμος θεοειδής.
 πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι ἐόλπει
 ὅλον ἐμὲ φθίσεσθαι ἀπ' Ἄργεος ἵπποβοτόιο
 αὐτοῦ ἐνὶ Τροίῃ, σέ δέ τε Φθίηνδε νέεσθαι, 330
 ὥς ἄν μοι τὸν παῖδα δοῇ σὺν νηϊ μελαίνῃ
 Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξειας ἕκαστα,
 κτήσιν ἐμὴν δμῶάς τε καὶ ὑψερεφές μέγα δῶμα.
 ἦδη γάρ Πηληϊά γ' ὀδομαι ἢ κατὰ πάμπαν
 τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶντ' ἀκάχησθαι 335
 γήρατ' τε στυγερώϊ καὶ ἐμὴν ποτιδέγμενον αἰεὶ
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται."
 ὥς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάρουσιν ἔλειπε.

327 ἀθ. Ar. Aph.: τεκμήριον δὲ τῆς διασκευῆς τὸ καὶ ἐτέρως φέρεσθαι τὸν στίχον
 εἴ που ἔτι ζῶει γε Πυρῆς ἐμὸς δὴν κατέλειπον Did. || ζῳ(ι)μ(ι) CT. 328.
 ἐόλπει JQT: ἐώλπει Ω. 330. τε: που Q. 331. σὺν: ἐν A (γρ. σὺν):
 ἐν Q. 332. ἐξαγάγοις Bar. 333. ὑψερεφές C²PR: ὑψηρεφές C¹DG. 334.
 γ': δ' Q. || πάντα Q (γρ. πάμπαν). 335. τεθνάμην Vr. A. 336. προτιδέ-
 μενον DU Syr.: ποτιδέμενος R. 337. πύθοιτο GH. 338. δ' ἐστονάχοντο R.
 339. μνησάμενος C. || ἔλειπον J.

326. τῶν must be referred to *πυθόμεν* in 322 which is very distant, and is only rarely found with a personal accus.; E 702, Z 50, A 135. The position of *μοι* is against the Homeric rule (Monro).

327. This line was athetized by Ar. and Aph. on the ground that Achilles should not be in doubt as to the life of his son, since Skyros is near to Troy; and that the epithet *θεοειδής* is unsuitable. Did. adds another ground—that there was a variant giving the name *Πυρῆς* (the later *Pyrrhos*?), see above. But the suspicion attaches to the whole passage from 326–33 (or 337), for the *Iliad* knows nothing of any son of Achilles, except in the equally doubtful Ω 467. The loose construction of τῶν above is therefore probably a sign of interpolation, due to a desire to bring into the *Iliad* so prominent a hero of the later Cycle.

331. τῶν is again suspicious, and we should perhaps read *ὄν* (see on 322). But the use of the article is more defensible here, as it may be resumptive, *him, even my son*.

332. The legend of the bringing of Neoptolemos from Skyros, where he was reared by his grandfather Lykomedes, is

given in λ 506 ff. There, as in the later Cycle, he brings about the end of the siege of Troy; here he is evidently regarded as too young to travel alone, much less to fight. The discrepancy is inherent too in the conception of Achilles as quite a boy when he left home for Troy; see I 437–48, A 783 ff. But such anachronisms are a small matter to a poet seeking for pathos.

334–37. These lines might be joined on to 325, but they would still show the obvious inconsistency between *ὀδομαι τεθνάμεν* and 322. It is more probable that they are intended to reconcile the patent difficulty in the words *κτῆσιν ἐμῇν*, if Peleus be still alive.

335. *τυτθόν* is to be taken with *ζῶντα*, 'barely alive.' For the 'Aeolic' accent of *ἀκάχησθαι* see note on E 24.

336. *ποτιδέμενον*, collateral with *γήρατ'* as a cause of grief. *ἐμῇν*, *about me*, cf. *ἀγγελίην πατρός α* 408, *δ. στρατοῦ β* 30, *δ. ἐτάρων κ* 245; and Zen.'s reading *σῆς ἐνεκ' ἀγγελίης* Γ 206. So also *σῇ ποθῇ* 321, *longing for thee*.

337. *ἔτε* is the usual temporal adv. after verbs of expectation, and is co-ordinate with *ἀγγελίην*.

339. *ἔλειπε* is the ms. reading. The

μυρομένους δ' ἄρα τοὺς γε ἰδὼν ἐλέησε Κρονίων, 340
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 “τέκνον ἐμόν, δὴ πάμπαν ἀποίχειαι ἀνδρὸς ἑοῖο.
 ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;
 κείνος ὃ γε προπάρειθε νεῶν ὀρθοκραιρῶν
 ἦσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
 οἴχονται μετὰ δείπνων, ὃ δ' ἄκμηνος καὶ ἄπαστος.
 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
 στάξον ἐνὶ στήθεσσι, ἵνα μὴ μιν λιμὸς ἵκηται.”
 ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 ἦ δ' ἄρπηι ἐῖκυῖα τανυπτέρυγι λιγυφώνωι 350
 οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
 αὐτίκα θωρήσσοντο κατὰ στρατόν· ἦ δ' Ἀχιλλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
 στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἵκηται,
 αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355
 ὤιχετο. τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.

342. παιδὸς U (*supr.* ἀνδρὸς U²). || εἶο Zen.: εἶο Par. e: εἶος (εἶος) Ω.
 343. τοι: τι Q. 344. ὃ γε: ὅδε Q. 345. ἦστο L. || ἦδὲ δὴ ἄλλον Q.
 348. μιν: μιν P. 350. τανυπτέρυγω H (*supr.* ι). 351. ἐκκατέπαλτο U.
 355. δῶ: ἐν ἄλλωι δ' αὖ A.

plur. *ἔλειπον* however is generally adopted by editors, as the more usual construction, when a plur. verb has preceded, though here it has practically no support. See λ 233-34 αὶ δὲ . . ἐπήϊσαν ἠδὲ ἐκάστη . . ἐξαγόρευεν.

342. εἶο, *thine own*, so Zen. only; App. A, vol. i. p. 562.

343. μέμβλετ', generally explained as μέμβλεται, but it is much better to take it as = μέμβλετο (Φ 516, χ 12), for μέ-μλετο, a reduplicated thematic aor. like κέ-κλετο, etc. In Hes. *Theog.* 61 read μέμβλετ' ἐνὶ for μέμβλεται ἐν. There is no good evidence for such a form as μέμβλεται at all, until we come to Ap. Rhod. and Kallim. who invented a present μέμβλομαι, through a misunderstanding of the text.

344. Cf. Σ 3; 347-48, cf. T 38-39.

350. ἄρπη: presumably from its name a bird of prey, but of course incapable of identification. Aristotle (*H. A.* ix. 2. 4) appears to have applied the name to some sea-bird. For other references see Thompson *Gloss.* s.v.

351. We must divide ἐκ-κατ-ἐπ-αλτο, as is clear from κατεδάμενος A 94, not, as some have proposed, ἐκ-κατ-ἐπαλτο from πάλλομαι (which does not mean *to leap* but *to shake*); see on O 645.

354. ἵκηται, so all mss.; edd. since Wolf have generally read ἵκατο from conjecture. In B 4, N 649, O 598, II 650, where the subj. is used in narrative of an event which is past for the narrator, it always occurs after a verb implying doubt or inquiry, and may thus be taken to vividly present the thought as it is in the mind of the character represented. In this case no such verb of doubting or seeking precedes; but the mood may with some violence still be explained as a direct presentation of Athene's thought, put, as we might almost say, between inverted commas; and the close neighbourhood of the direct statement in 348 may have contributed to this. But here, as in the cases mentioned, it is more probable that the opt. is original, and that later usage has produced an alteration of the text. See *H. G.* § 298 and notes on Ξ 165, O 23.

ὥς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται
 ψυχραί, ὑπαὶ ῥιπῆς αἰθρηγενέος Βορέας,
 ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανώσσαι
 νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι 360
 θώρηκές τε κραταιγύαλοι καὶ μέλινα δούρα.
 αἶγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθῶν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὥρνυτο ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο διὸς Ἀχιλλεύς.
 τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τῷ δὲ οἱ ὄσσε 365
 λαμπέσθην ὥς εἴ τε πυρὸς σέλας, ἐν δὲ οἱ ἦτορ
 δύν' ἄχος ἄλλητον· ὁ δ' ἄρα Τρῳσὶν μενεαίνων
 δύσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.

357. νιφάδες . . (359) ταρφειαὶ om. J. || ἐκπετέονται Vr. b A. 358. ὑπὸ
 Syr. Bar. Mor.: ὑπὸ ἢ ὑπαὶ Eust. 360. ἐκ νηῶν ἐφέροντο P: ἐκ νηῶν
 φορέοντο Lips. || LPR place this line after 361. 361. δούρα: δῶρα PR. ||
 After this Bar. Mor. Vr. A add ἐκ νηῶν ἐχέοντο, βοὴ δ' ἄρβαστος ὀρώρει. 362.
 ἴκε: ἴκε Q. || γέλασε δὲ χθῶν παμμήτωρ Schol. Theokr. i. 31. 363. ὑπαὶ Q. ||
 ὑπ' ἀστεροπῆς D. || ὥρνυτο A Q. 365-68 δθ. Ar. (see below). 368. οεοῖο
 PR. || οἱ om. D.

357. Διὸς here shews clear evidence of
 a primitive meaning 'sky.' So N 837.

358=O 171, q.v. 359. Cf. N 265.
 360. ἐκφορέοντο, were borne forth by
 the wearers; a rather curious phrase,
 but more Epic in its simplicity than the
 periphrases designed to conceal its bald-
 ness: 'prodibant, ut arma dicta sint
 pro armatis' Heyne.

361. κραταιγύαλοι, with solid plates,
 here only. The θώρηξ was composed of
 a solid breastplate and backplate; O
 530, and Pausan. x. 26. 5. But the
 line by its awkward position, which one
 family of mss. has corrected, clearly
 betrays itself as a late interpolation
 (App. B, iii. 3 c).

362. The ideas of laughing and shining
 pass so naturally into one another that
 we can hardly confine the word γέλασσε
 here absolutely to the latter sense, though
 it is no doubt the original one; the
 former must have been prominent also in
 the poet's mind. Cf. Lucr. ii. 325 totaque
 circum Aere renidescunt tellus, Hor. C. iv.
 11. 6 ridet argento domus. (Root γλασ,
 to shine, according to Ahrens Beitr. 140,
 cf. ἀ-γλα-ός, γλήνεα=γλάσνεα.)

365-68. ἀθετοῦνται στίχοι τέσσαρες·
 γελῶν γὰρ τὸ βρονχᾶσθαι τὸν Ἀχιλλέα,
 ἢ τε συνέκεια οὐδὲν ζητεῖ διαγραφέντων
 αὐτῶν. ὁ δὲ Σιδώνιος ἠθετηκέναι μὲν τὸ
 πρῶτον φησιν αὐτοὺς τὸν Ἀριστάρχων,

ὕστερον δὲ περιελεῖν τοὺς ὀβελούς, ποιη-
 τικὸν νομίσαντα τὸ τοιοῦτο. ὁ μὲντοι
 Ἀμμώνιος ἐν τῷ περὶ τῆς ἐπεκδοθείσης
 διορθώσεως (the second edition of Ar.'s
 recension) οὐδὲν τοιοῦτο λέγει Did. The
 scholion is important as shewing the
 uncertainty of the tradition as to some
 points of Ar.'s doctrine in the time of
 Didymos. For Ammonios see note on
 K 398. To reconcile his silence with
 the words of Dion. Sidonios, Lehrs
 suggests that Ar. may have 'removed
 the obeli' in his lectures after the pub-
 lication of his second edition. The
 question turns mainly on two points,
 first whether the lines are 'grotesque,'
 as Ar. thought, and secondly on the
 apparent reference to the ὀπλοποιία in
 368. As to the first modern critics may
 hesitate as Ar. did—a sympathetic reader
 may find in them barbaric grandeur like
 that of O 607-09, where others only see
 turgid exaggeration. A reference to
 the ὀπλοποιία will of course exclude them
 from a place in the original poem; it is
 just possible that the Μῆνις may have
 known of a divine panoply made by
 Hephaistos for Achilles before Σ existed,
 as we have no reason to doubt Cheiron's
 Pelian spear. My own feeling is that
 the passage may be retained as primitive,
 but that 368 has been altered after the
 addition of Σ.

κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 370 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας.
 δεῦτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἴλετο, τοῦ δ' ἀπάνευθε σέλας γένετ' ἥτε μήνης.
 375 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη
 καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφι
 σταθμῶι ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 380 καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν αἰέρας
 κρατὶ θέτο βριαρῆν· ἣ δ' ἀστήρ ὥς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
 χρύσεαι, ἃς Ἥφαιστος ἔει λόφον ἀμφὶ θαμειάς.
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,

375. φανῆη CGJPQSU Harl. a. 376. τὸ δὲ: τό τε Ar. T. 378. φέρουσιν
 Vr. d. 379. ἀπ': ὕπ' S. || σάκεος: κεφαλῆς Syr. 381. βριαρῆν H. i: 383.
 χρύσειαι CHQ. 384. δ' ἔο Ar. Ω: δ' ἔο0 Zen.: δὲ οἱ Ptol. Ask.: δ' ἔοι T
 Par. j: δὲ οἱ GST¹ (e corr.) U Par. e.

369-73=Γ 330-32, 334-35. 371 is later, as usual.

374. This line has been suspected from the days of Hermann and Heyne, as it does not go well with the following simile; in other cases where comparisons are accumulated they illustrate different aspects of the subject (see on B 455); but this is not the case here. The comparison to the moon, too, shews that the poet was thinking of a round shield (cf. Ψ 455) which we have no ground for thinking that Achilles bore. The line is of the familiar type where a rhapsode thought a verb necessary or apt to complete the sense of a phrase, and added it at the beginning of a line, which he then filled out as best he could.

375. The comparison depends on the distance at which a light on a high hill can be seen at sea. Perhaps it is also meant to suggest the additional thought that the sight of Achilles in his shining armour cheers his men as the sight of a shepherd's fire cheers mariners who have been driven out of their course and do not know where they are. ἐκ πόντοιο, an instance of the frequent idiom by which the source of a perception is re-

garded as being in the percipient, not in the thing perceived; thus 'the gleam appears to sailors (seeing it) from the sea' means only 'appears to sailors on the sea.' See on II 634. ὅτ' ἔμ, ὅτε κ' Brandreth. But there is some ground for doubting δν or κε in similes: see H. G. § 289. 2 a.

377. οἰοπόλῳ, *lonely*, see N 473, with note. The sense ἐν ᾧ δῖες πωλοῦνται given by the scholia happens to suit here but not elsewhere. σταυμῶι, *steading*, very likely implies a sheep-station, see Σ 589.

382. This line is evidently interpolated from X 315, where Achilles is in rapid motion, so that περιρρέοντο has a special force which is lost here. The addition involves a very awkward repetition of τρυφάλεια. It is not clear whether ἔθειραι had an initial F (II 795, X 315). 383 is in both places an interpolation (see App. Crit. on X 316) designed to bring in an allusion to the δαλοποῖα.

384. δ' ἔο, i.e. δὲ ἐφέ(ο) (Heyne) or rather δ' ἐφέ(ο), where ἐφέο is the emphatic reflexive form. (See on N 495, Σ 162.) This is substantially Zen.'s reading δ' ἐοῦ.

εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385
 τῶι δ' εὔτε πτερὰ γίνετ', αἶρε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσας ἔγχος
 βριθὺν μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πᾶλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηληϊάδα μελίην, τὴν πατρὶ φίλωι πόρε Χείρων 390
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 ἵππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
 ζεῖγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἡνία τείναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μᾶστιγα φαεινὴν 395
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιον ἀνόρουσεν
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς
 τύχῃσι παμφαίνων ὥς τ' ἠλέκτωρ Ὑπερίων.
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρός ἑοῖο·
 "Ξάνθέ τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης, 400

385. ἐντρέχει Bar. || γυῖα: δῶρα GHPS Harl. a (γρ. γυῖα). 386. εὔτε
 Ar. Ω: ὥτε αὐτὸ ἀπὸ τῶν πόλεων Harl. a, Par. g (?): ἄυτε GHQ Par. j: ἡυτε AS:
 ὥστε J: ἡτε Vr. A: ὥστε Aph. 'Vat. 10': πρότερον γράφων ὁ Ἀρίσταρχος τῶι
 δ' εὔτε μετέγραψεν ὑστερον τῶι δ' αὔτε Schol. A (Did. ? see Ludwich). || γίγνεται
 L Syr. 387. ἐσπάσας ἔγχος: ἔγχος ἔρυσσεν Ap. Lex. 147. 6. 388-91 ἀθ.
 Ar.: ἐνταῦθα μὲν αὐτοὺς Ζηνόδοτος καταλέλοιπεν ἐπὶ δὲ τοῦ Πατρόκλου (II 141-44)
 ἠθέτηκεν Aq 390. πόρε A^mPR Syr.: τάμει Ω (Ar. διχῶς, Did. on II 143).
 391. ἐν κορυφῇ Ar. A surr. 392. ἀμφιέποντες C. 393. ζεύγνυον Ar. Ω:
 ζεύγνυσαν Q Harl. b, Par. d j. 394. τείνον R: τείνεν CQ. 395. προτὶ Syr.:
 ἐπὶ Harl. a. 396. ἵπποισιν CQ Harl. a. 398. παμφαίνων: λαμπόμενος DST.
 399. σμερδαλέον S. 400. τέκνα: δῶρα R (τέκνα R^m).

385. ἐφαρμόσειε, the aor. seems to require the trad. sense, *whether he had filled them on all*. If we took it as intrans., *whether they filled*, we should expect ἐφαρμόζοι. See note on P 210.

386. εὔτε, see note on Γ 10. There is no choice but to accept this (or ἡδρε) in the sense as; A, if it is true that he adopted αὔτε & second thoughts, held that we could understand ὥς as in his interpretation, ὁ δὲ φῆ κώδειαν ἀνασχῶν Z 499. B the supposition is untenable in both cases. In Epic language τῶι δ' αὔτε γίνετο could only mean 'they became (literal) wings again to him,' which is to be believed. αὔτε itself shows that a particle of comparison is required, unless we are to imagine Achilles soaring; the following scenes. When the particle precedes we

see that it covers αὔτε δέ, *like wings to lift him*.

387. σύριγγος, a pipe, i.e. evidently a socket in which to set a spear (in this sense only here). Compare the δουροδύκη εἰσός of α 128, which stands against a pillar in the house of Odysseus.

388-91=II 141-44, where see note. There is no reason to doubt their authenticity here.

392. Ἀλκιμος, the familiar short form of Ἀλκιμέδων (II 197, etc.); so also Ω 474, 574.

393. ἔσαν, scilicet, aor. of ἵζω, see on 280. λέπαδνα, see App. M, § 6.

394. See on Γ 261.

398. ἠλέκτωρ Ὑπερίων, see notes on Z 513, Θ 480.

400. See on II 149-50; and cf. Θ 185.

ἄλλως δὴ φράζεσθε σωσέμεν ἡνιοχῆα
ἀψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἔωμεν πολέμοιο,
μηδ' ὥς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα."

τὸν δ' ἄρ' ὑπὸ ζυγόφῃ προσέφη πόδας αἰόλος ἵππος
Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι, πᾶσα δὲ χαίτη 405
ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὐδας ἵκανεν.
αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη.
"καὶ λῆην σ' ἔτι νῦν γε -σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
ἀλλὰ τοι ἐγγύθεν ἡμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς
αἵτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή. 410
οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἔλοντο·

401. ἡνιοχῆα A^cHTU: ἡνιοχῆας Ω. 402. θαναῶν: ἐν ἄλλω λαῶν A. ||
χ' ἔωμεν A^mH (supr. o) S: χ' ἔωμεν JPR Harl. a: χέωμεν D: χέωμεν Q,
γρ. Par. j: τινὲς χέωμεν Sch. U: κ' ἔωμεν Vr. A Lips.^m: κ' ἔωμεν El. Gud. 8. 23,
γρ. C: χ' ἔωμεν Ω. 403. αὐτοῦ A (γρ. αὐτόν) GPR Syr. || τεθνηῶτα A (supr. n)
CDGPTU Syr. 407 dθ. Ar. 408. ὄβριμ' CHLR. 409. ἄλλ' ἢ το PR. ||
οὐδὲ τι GPQR: ἄλλ' οὐ τοι H. 411 (first) τε om. PR Vr. A: γε U. 412.
ἴμοιοι Q.

401. ἄλλως, in other (i.e. better) wise than before. σωσέμεν, aor. as I 230. ἡνιοχῆα, the sing. is more forcible, though the plur. is of course possible.

402. The mss. variants point to ἔωμεν formed by Ionic metathesis of quantity from ἡ-ομεν, subj. of ἡ=sa- meaning satiate (see on N 315), so that the sense is 'when we have had our fill of fighting.' The form has doubtless been influenced by στέωμεν for στήομεν, and has thus exchanged the original α- for ε- (so also κτέωμεν beside κτάμεναι), retaining it however in the infin. ἀμεναι (ā-) Φ 70. It is natural to write ἀομεν (ā-) as a restoration of the original form, but here as with στέωμεν the ā is a difficulty; see note on A 348 (H. G. § 81). Φ 70 shews that the verb is intrans., and is not to be taken as=give them their fill. Whether we should write ἀμεναι there or κ' ἔωμεν here is not clear; the tradition is not consistent in its treatment of Ionic psilosis; cf. the doubts as to δδνός or ἀδνός, ἀδην and ἀδην, ἀθρόος and ἀθρόος, ἀμαξα and ἀμαξα, and others.

403. μηδέ rejects the thought conveyed by the ὥς-clause, and *de it* not as (it was when) ye left P. αὐτόν, on the field.

404. πόδας αἰόλος, here only. αἰόλος is applied to worms, wasps, and the gad-

fly in H. The ideas of rapid movement and sparkling light pass easily into one another, and it is not always easy to see which the adj. implies. See Buttmann, *Lexil.* s.v. Here it is to be compared with μαρμαρυγαὶ ποδῶν θ 26, the sparkling, glancing, of feet in rapid movement. Cf. κόνες ἀργολι A 50.

405. ἄμυσε, bowed down; cf. B 148.

406=P 440.

407. αὐδήεντα, vocal with human voice. Compare the commentaries on ε 334 βροτὸς αὐδήεσσα, κ 136 θεὸς αὐδήεσσα. Galen on Hippocrates says that animals have φωνή but men alone αὐδή: but this is not borne at by Φ 411, Hes. *Scut. Herc.* 396. Theline was atheized by Ar. as superfluous and contradicting 418, because the same god who gave the voice ought to have taken it away; which is perfectly true by mythological rules of etiquette but speaks equally against 418. Why Hera should have worked the miracle it is not easy to see. The information given to Achilles is no more than his mother has told him, with the single exception of the detail of his fate in 417.

411. νωχελίη does not recur in Greek before Iamblious, though Eur. and a few later poet have νωχελίη=sluggish. The origin of the word is unknown.

ἀλλὰ θεῶν ὄριστος, ὃν ἡύκομος τέκε Λητώ,
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 νῶϊ δὲ καὶ κεν ἅμα πνοιῇ Ζεφύροιο θείοιμεν, 415
 ἦν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῶι
 μόρσιμόν ἐστι θεῶι τε καὶ ἀνέρι Ἴφι δαμῆναι."
 ὥς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδὴν.
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ξάνθε, τί μοι θάνατον μαντεύσαι; οὐδέ τί σε χρή. 420
 εὖ νύ τοι οἶδα καὶ αὐτὸς ὃ μοι μόρος ἐνθάδ' ὀλέσθαι,
 νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπησ
 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο."
 ἦ ῥα καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

413 ὄριστος G. 415. ὁλώμεν (A *supr.*) C. 416-17 ἀθ. Ar. 416. ἦν :
 τῇν Syl || τὸν περ ἐλαφρότατον Schol. Ap. Rhod. ii. 276. 421. ὃ μοι : ὅτι Q.
 422. μωρός PRU. 423. τρώας : τρωαῖν Bar. || ἐλάσω 'Vat. 10' and *ap. Eust.*

416-17 Athetized by Ar. as needless; 'we know that wind is the swiftest, but *φασί* i. used of a report about something not certainly known; nor is it suitable in the mouth of a horse.' These reasons are not convincing. *φασί* is often used of things well known, and indeed to emphasize the fact that they are well known (see for instance 96). It is here a naive way of bringing a natural fact into relation with mankind, as we should say, 'Zephyros has the swiftest flight known to man.' A somewhat more serious difficulty might be raised upon II 149 f.; the poet here clearly does not know that Zephyros is Xanthos' own father. αὐτῶι, to contrast Achilles with the speaker; as we might say 'on your own account,' apart from us.

418. The Erinyes elsewhere have purely moral functions. They seem here to have developed almost into an abstraction of the law which orders the universe, physical as well as moral (see note on

I 454). This however is obviously a very refined conception; we are not surprised to meet it in Herakleitos (ἥλιος γὰρ οὐχ ὑπερβήσεται μέτρα, φησὶν ὁ Ἡράκλειτος· εἰ δὲ μή, Ἐρινύες μιν Δίκης ἐπικούροι ἐξευρήσουσιν, Plut. *de Exil.* 11, p. 604 A), but it cannot belong to the early Epic age. The explanation of Schol. A πάντα τὰ παράλογα καὶ τεράστια δοκεῖ ὑπὸ Ἐρινύων γίνεσθαι, only shews that he fully felt the difficulty. This line could be more easily dispensed with than 407. (Compare *Aen.* iii. 379 *prohibent nam caelera Parcae Scire Helenum farique velat Saturnia Iuno*, where the Parcae are intelligible enough.) ἔσχεσθαι is here best taken as an aor.; N 163.

421. τοι, Brandreth's τό is doubtless right.

423. For ἔδην ἐλάσαι πολέμοιο see note on N 315.

424. Bentley conj. ἐν πρώτοιςιν ἑών, comparing Δ 341, M 315.

INTRODUCTION

It is evident that the traditional title of this book, *Θεομαχία*, is a complete misnomer. There is in Φ a real battle of the gods; but all that we have here is a bombastic introduction (1-74) which leads to nothing whatever, and is in quite ludicrous contradiction to the peaceful mood of 133 ff. It is likely enough that the prologue here really belongs to the battle in Φ ; for Φ 385 or 387 might follow on Y 74 with much gain to the significance of 55-74. We have, in fact, a repetition of the phenomenon of N-Ξ, where we found the prologue of the *Διὸς Ἀπάτη* detached from the main story of Ξ and prefixed to the quite independent narrative of N.

The cause of the dislocation can be perceived. The Theomachy of Φ has been blended into a continuous story with the fight with the River. Its prologue therefore was dropped. The fight with the River, and indeed the greater part of the battles with which we have now to deal, involve constant intervention by the gods. But after Θ had been brought into the corpus of the *Iliad*, such intervention was only permissible when the veto of Zeus in Θ 1-27 had been formally removed. For this purpose the discarded prologue of the Theomachy, with its direct recitation of the veto (24, 25), was placed before the fight with Aineias, which concludes with the direct interference of Poseidon. That the otherwise incredible change from tumultuous frenzy to peaceful indifference in the attitude of the gods at large should have been left untouched does more credit to the pious conservatism than to the skill of the editor.

The second section of the book, 76-352, is well marked, and has all the appearance of an independent "Aeneid." Far from having any special appropriateness to this point of the war, it is glaringly inconsistent with its context. Achilles issues from the camp burning with the fury of insatiable revenge; yet his advice to his very first adversary is to go away "lest some harm befall him" (196). In the whole of this speech (178-98) there is not one word belonging to the situation. Achilles is in a merciful and, indeed, bantering mood, and long-suffering enough to listen to the wearisome repetitions, like those of an opera chorus, "let us have no more talk," where-with Aineias adorns the lengthy Trojan pedigree which he asserts that Achilles well knows already (200-58). When they come to blows Achilles is actually "afraid" at his adversary's cast (262), and his own return blow fails of its effect. Finally, after hearing of what "night have been," we find

Poseidon suddenly coming forward as a champion of the Trojans, in contradiction of all his policy, and saving Aineias for the future glory of his family.

There can, in short, be little doubt that we have here a separate poem with a distinct object. That object must undoubtedly be the glorification of Aineias—an apology perhaps for the other episode twice alluded to, when he ran away from Achilles at Lyrnessos without a blow. Here he attributes his previous weakness to Zeus (242), and makes up for it by facing his enemy with not unequal courage; he rather than Achilles is throughout the hero. And the curious allusion to his descendants in 307 clearly gives the reason of the interpolation—a desire to bring into some sort of harmony with the *Iliad* a later local legend of the kingship of the family of Aineias in the Troad, and perhaps even to explain a Poseidon-cultus among them.

The “Aeneid” seems to be a complete whole; doubts arise only as to the “prologue in heaven” 76–155, and to some passages in the Trojan genealogy. The latter are discussed in the notes on 215 and 219; with regard to the prologue we can only say that it may well be a later introduction, but that it must have become firmly attached before the wild contradiction with 48–74 could have been allowed to stand.¹

That the last section (353–503) partly consists of the story of the primitive Μῆνις, the beginning of Achilles’ career of vengeance, is highly probable. The main question is as to the point where the old work begins. Between 407 and 503 suspicion can attach only to a few short passages (see on 445, 463, 499). But the words of Achilles in 354–63 are, as Hentze has remarked, “weak and colourless,” and below the level required by the situation, shewing less energy even than those of Hector (366–72). It is therefore probable that 353–80 form a transition passage due to the diaskeuast who interpolated the “Aeneid.” With 381 the original opening of the battle may have begun. Still there are traces which seem to betray a later hand in the following passage. The apparent allusion to the Panionic festival of the Helikonian Poseidon in 404 has caused suspicion in some quarters. But those who believe in the origin of the Μῆνις in Greece proper may take this as a trace rather of the Achaian worship of the god in the Peloponnesian Helike. They will regard with more doubt the description of Iphition’s origin in 384 ff., which betrays more knowledge of Asia Minor than we find elsewhere in the older portions of the *Iliad*, and is evidently in close connexion with a passage in the Catalogue (B 865–66). I should regard 383–94 as interpolated—here again the taunt of Achilles seems meaningless, and very different from the intense passion of his other short speeches, 429, 449 ff. The family history is only enough to delay the action at a moment where rapidity is needed, without giving any particular importance to the victim, or significance to the strong word ἐκπαγλότετε. But the point is one for the scholar’s private judgment.

¹ It is, however, permissible to conjecture, with Erhardt, that 1–40, 75 ff. formed the original prologue of the Aeneid, and that only 41–74 belong to the Theomachy of Φ.

ΙΛΙΑΔΟΣ Τ

Θεομαχία.

ὥς οἱ μὲν παρὰ νηυσὶ κορωνίσιν θωρήσσοντο
 ἀμφὶ σέ, Πηλέος νιέ, μάχης ἀκόρητοι Ἀχαιοί,
 Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶν πεδίοιο·
 Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
 κρατὸς ἀπ' Οὐλύμπιοιο πολυπτύχου· ἡ δ' ἄρα πάντῃ 5
 φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
 οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
 οὔτ' ἄρα νυμφάων, αἳ τ' ἄλσεα καλὰ νέμονται
 καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.

2. ἀκόρητοι HQ (T *supr.*) Vr. A Par. a (c *supr.*) f j, and ap. Nik. : ἀκόρητον Ω (Ar. *δεχῶς*?). 3. αὖθ' : αὖ L. || After this (C *man. rec.*) J add ἔκτορι θεωρήσσοντο μετὰ πρώτοιισιν ἐόντι. 4. δ' ἐκέλευσε θέμιστα P : δ' ἐκέλευσε θέμιστι Lips. : δὲ θέμιστ' ἐκέλευσε pseudo-Plut. 132. 36. || θέμιστι GST. || κέλευσε C. 8. ταί τ' GHJPRST Syr. 9. πείσσεα CGH (*supr.* Υ) P²QR Syr. Lips. Cant. Vr. A Mosc. 2 : πίσσα LP¹ : πίσσα Harl. a.

2. ἀκόρητοι is more in accordance with the usual rhythm (cf. *κάρη κομόωντες*), than ἀκόρητον, though less supported. And it is Achilles' men, not he himself, who might be supposed to have had a surfeit of battle.

3. *ερωσιμῶν πεδίοιο*, see note on A 56, whence the line is no doubt copied. The line added in CJ is a good illustration of the constant tendency to supply verbs, which in this instance has not prevailed.

4. So in β 69 it is Themis who ἀνδρῶν ἀγορὰς ἡμὲν λύει ἥδὲ καθίζει. The appropriateness of the function is obvious. The goddess reappears in H. only in O 87, 93.

5. κρατὸς, only here for *mountain-top*, instead of *κάρηνον*, see on A 309. It is however used three times in *Od.* in a metaphorical sense, in the phrase ἐπὶ κρατὸς λαμένος.

7. The scholia assign various reasons for the absence of Okeanos; but Heyne justly remarks that this is less strange than the presence of nymphs and rivers in a council of the gods. He thinks that 7-9 may have been interpolated to account for the presence of the River Skamandros in the Theomachy as one of the gods. It has been also suggested that as Hestia, the personification of the fixed dwelling, alone stays away from the solemn procession of the gods in the *Phaedrus* (247 A), so Okeanos is absent because he is the bond that holds the world together.

8-9. Compare ζ 123-24 νυμφάων αἳ ἔχουσ' ὀρέων αἰπὰν κάρηνα καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα, and *Hymn. Ven.* 97-99. There is mention of nymphs in general in Ω 616, ν 350, ξ 435, ρ 211; of νηίδες Z 22, Ξ 444, Τ 384, ὀρεστιάδες Z 420 (where they are daughters of Zeus,

ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10
 ξεστήης αἰθούσῃσιν ἐνίζανον, ἅς Διὶ πατρὶ
 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσιν.
 ὥς οἱ μὲν Διὸς ἔνδον ἀγγέρατ'· οὐδ' ἐνοσίχθων
 νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς,
 Ἰξε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλὴν· 15
 "τίπτ' αὐτ', ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας;
 ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζει;
 τῶν γὰρ νῦν ἀγχιστὰ μάχῃ πόλεμός τε δέδηκε."
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "ἔγνω, ἐννοσίγαιε, ἐμήν ἐν στήθεσι βουλὴν, 20
 ὧν ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.
 ἀλλ' ἦτοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμπιο
 ἦμενος, ἐνθ' ὀρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
 ἔρχεσθ' ὄφρ' ἂν ἴκησθε μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἀμφοτέροισι δ' ἀρήγεθ', ὅπῃ νόος ἐστὶν ἐκάστου. 25
 εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
 οὐδὲ μίνυνθ' ἔξουσι ποδῶκεα Πηλεΐωνα.

11. ἐνίζανον Ar. ACU Harl. d, γρ. X: ἐφίζανον Zen. Ω: τινὲς ἐνίδρανον Sch. AT. 12. ποίησ' εἰδυίησι Par. g Syr. and ap. Didl. 15. ἐξείρετο CPQR Bar. Mor. 16. αὐτ': αὐ GJ: ἄρ' R. 18. τῶν μὲν J: τῶγαρ Syr. 20. ἐν: ἐνὶ PR. 23. τέρψομαι Q. 26. ἐπὶ: ἐνὶ Vr. b A. || μάχῃται C¹.

see note), ἀγρονόμοι § 106. *nicea*, *water-meadows*. Compare the name Pisa in Elis.

11. ἐνίζανον, not ἐφίζανον, is obviously right; αἰθούσαι are colonnades, not benches, as Zen. and others seem to have held (τινὲς δὲ γρ. "ἐνίδρανον," καθέδρας αἰθόεντες εἶναι τὰς αἰθούσας Sch. AT).

13. The Schol. remarks that the special mention of Poseidon may allude to the bad terms on which he had last parted from Zeus, O 173-218. But of course Poseidon was the chief rival of Zeus, and his obedience to a summons would not be always a matter of course.

18. ἀγχιστὰ δέδωκε, a difficult phrase here. The obvious sense is 'has come to very close quarters'—a singularly inappropriate expression to use in the midst of the only pause in the battle since the beginning of A. But if we remember that this introduction really belongs to the Theomachy at the end of Φ which takes place in heaven just as the great crisis, the death of Hector, is being accomplished on earth, the words

gain their proper significance, and it is needless to seek for any other, such as 'is on the point of bursting out' or 'is kindled very high Olympus (?)', or 'has come to a crisis,' or 'now most nearly concerns us' (the gods, Agar in C. R. xi. 101). There are obvious objections to all these interpretations.

21. ὦν is of course neuter, and epexegetic of βουλὴν. ὀλλύμενοι may by a god be used of either party, but shews that the Trojans are uppermost in Zeus' thoughts.

23. φρένα τέρψομαι, *will take my ease*; the phrase seems rather inconsistent with 21, but is developed to exaggeration in Φ 389-90.

26. οἶος, without interference of the gods. Zeus seems to forget that Achilles will rather gain than lose by such intervention, the Greek gods being the more powerful. μαχεῖται, a contracted form of the future not elsewhere found in H. It is wiser to accept it as evidence of lateness than to read μάχῃται with van L.

καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρώντες·
νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χῶεται αἰνῶς,
δεῖδω, μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαλαπάξῃ." 30

ὥς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσστον ἔγειρε.
βὰν δ' ἵμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·

"Ἥρῃ μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθῆνῃ
ἡδὲ Ποσειδάων γαίηοχος ἡδ' ἐριούνης

Ἑρμείας, ὃς ἐπὶ φρεσὶ πενκαλίμησι κέκασται." 35

"Ἥφαιστος δ' ἅμα τοῖσι κίε σθένει βλεμεαίνων
χωλεύων, ὑπὸ δὲ κνήμαι ῥῶοντο ἀραιαί·

ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ' αὐτῶι

Φοῖβος ἀκερσεκόμης ἡδ' Ἄρτεμις ἰοχέαιρα

Λητώ τε Ξάνθός τε φιλομμειδῆς τ' Ἀφροδίτη. 40

28. καὶ δέ τε: οὐδέ Q. || τέ: τί Ar. JST Par. e: τό Par. j. 29 om. Lips.^t
30. τινὲς γράφουσιν οὐ μόντοι μοῖρ' ἔστιν ἔτι ζωοῦ ὀχλήθης ἰλίου ἐκπύρωι
ἐσθναῖσμενον πολέεσρον· πέρσαι (ἐπερσε ms.) δουράτεος ἵππος καὶ μῆτις ἐπιοῦ
Sch. T. 31. ἔγειρε Vr. d: ἔγειρε Q. 32. ἰέναι U, γρ. Harl. a. 35.
ἐπὶ A[C]JQ Syr. Vr. b: ἐπὶ Ω. || κέκασται Ar. HPRU Vr. b, Mosc. 2: κέκαστο Ω.
36. ἅμα: ἔρα Cant. 40. φιλομμειδῆς: γρ. διὸς εὐγατήρ Sch. T.

28. καὶ δέ τε . . καί, *yea*, and even; a remarkable heaping up of conjunctions. Compare οὐδέ . . οὐδέ Σ 117 etc. The combination καὶ δέ τε does not recur in H. This probably induced Ar. to write *τι* for *τε*, but the pronoun is insufferably weak.

29. ἐταίρου, because of his friend, as Κύνελπος κεχόλωται α 69: H. G. § 151 c.

30. It is an old question whether we should read ὑπὲρ μόρον or ὑπέρμορον. Most of the grammarians, Aph., Ar. (?), Ptol. of Askalon etc. preferred the latter, on account of ὑπέρμορα B 155 (q.v.). Herodianos hesitated (La R. H. T. 371). The familiar ὑπὲρ αἶσαν, however, is in favour of division. The sense is of course precisely the same.—The lines recorded by Sch. T are a mere conjecture, unless they come from one of the erratic texts recorded in the earliest papyri. They were substituted for 29–30 because the omniscient god ought not to fear what *might* happen.

34. ἐριούνης, a title of Hermes recurring in θ 322, with ἐριούνης in T 72, four times in Ω, and frequently in the Hymns. The common derivation from ἐρι- and ἐν-ιν-ημι is subject to the ordinary uncertainty of divine titles. In view of the pastoral character of Hermes (see on Ξ 491), a derivation from ἐριον,

making wool to grow, is equally possible. Cf. on ἀκάκητα II 185.

35. ἐπὶ . . κέκασται, tmesis; and so also perhaps in Ω 535 πάντας ἐπ' ἀνθρώπους ἐκέκαστο. It is true that ἐπὶ there may be taken as a real preposition, on the analogy of Ψ 742 κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν, ω 509 κεκάσμεθα πᾶσαν ἐπ' αἶαν, and in Od. we elsewhere find κεκάσθαι intrans. with ἐν or μετά (with dat.). On the other hand in Il. the verb takes either the direct acc. of the object excelled (Ξ 124) or the gen. of comparison (Ω 546), and, as van L. remarks, the name Ἑπικάστη offers some support to the compound ἐπικεκάσθαι, which is not elsewhere found. Rhythm and sense alike forbid us to take ἐπὶ ἐπεί together. κέκαστο of most mss. is probably a reminiscence of Ω 535. There is some support for ἐνί in place of ἐπὶ, but this does not help. Hermes, Hephaistos, Artemis and Leto are all new to the war, in which, outside this and the next book, they take no part whatever.

36. σέβειτ' βλεμεαίνων, Θ 337. 37 = Σ 411.

38. κορυθαίολος is only here applied to any but Hector.

39. ἀκερσεκόμης, elsewhere only post-Homeric (Hymn. Ap., Pindar and later).

εἰως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
 τέως Ἀχαιοὶ μὲν μέγ' ἐκύδανον, οὐνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυνῖα ἕκαστον,
 δειδιότας, ὅθ' ὀρώντο ποδώκεα Πηλεΐωνα
 τεύχεσι λαμπόμενον, βροτολογυῖ ἴσον Ἀρηϊ.
 αὐτὰρ ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,
 ὦρτο δ' Ἔρις κρατερὴ λαοσσόος, αὖε δ' Ἀθήνη,
 στᾶσ' ὅτ' ἐμὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
 ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὐτεῖ
 αὖε δ' Ἀρης ἐτέρωθεν, ἐρεμνῇ λαΐλαπι ἴσος,
 ὅξ' κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
 ἄλλοτε παρ Σιμόεντι θεῶν ἐπὶ Καλλικολώνῃ.
 ὥς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
 σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν.

45

50

55

41. ἔως G. || ῥ' om. T. 42. τέως Syr.: τέως δ' GS: ἐν ἄλλω τόφρῳ
 δ' A. || μέγα κύδανον CJPQR Syr. Harl. a, Vr. b A. 43. ἀπέπαυτ' Syr.
 44-46 om. Syr.^t 44. ἐπὶ ἄλυσσιν CQ Mosc. 2. 46. ἴσος U. 49. ἐκτός:
 ἐντός A Bar. 50. ἀκτάων U. || ἐριδούπων PQR. 51. αὖε: ὦρτο Strabo
 xiii. 597. 52. κατ': μετ' J. || πόλιος DJQS. 54. τοὺς γ' U. || μάκαροι S. ||
 ὀτρύναντες A (supr. o) CDQU. 55. ἐν δ': ἐν J: ἐκ δ' R.

42. τέως as trochee = τῆς, see note on T 189. ἐκύδανον, intrans., were triumphal. The verb recurs only in Σ 73, in the trans. sense. For the rest of the couplet see Σ 247-48. 44 = H 215.

48. It is most natural to suppose that the apodosis begins with ὦρτο δέ, as the end of a line suggests the break in the sentence. Ar., however, placed it at the bucolic diaeresis, as Aristonikos says ὁ δὲ σύνδεσμος περισσὸς ἐστὶν ἐν τῷ "αὖε δ' Ἀθήνη," and the antithesis with αὖε δέ in 51 is thus made slightly more effective.

49. See I 67. παρὰ with acc. shews that στᾶσιν is, as so often, to be taken pregnantly, 'coming up to the trench.'

50. For the lapse from the participial to the direct construction in αὐτεῖ cf. Γ 80. Here, however, the change is not due to the wish to supply a more appropriate verb, but seems merely to arise from the tendency to relieve the suspense of the long participial sentence. ἀκτάων, sea-shores, as always.

53. ὅξ' is apparently to be taken with the following words, or we should need the acc. παρ Σιμόεντα. The expression is an odd one, but the alternative

θεῶν, adopted by Ar., i.e. 'Kallikolone of the gods,' meaning 'where the gods were,' is hardly credible. An. indeed says τόπος οὕτως καλεῖται ἐπὶ τῆς Ἰδης, θεῶν Καλλικολώνῃ, but that of course is only a deduction from the present passage. Nothing will evade the difficulty of the sudden naming, as though it were well known, of this locality, which recurs again only in 151. It is needless to say that the attempts which have been made to identify the spot are perfectly futile (see Schliemann *Ilios* 71). Tradition made it the scene of the judgment of Paris; but whether the name 'Beauty Hill' caused or arose from the identification we cannot say. A similar ambiguity as to the accent of θεων occurs in Ω 74.

55. σύμβalon, commiserunt, as Γ 70. In II 565 the word is intrans., and might be so taken here. ἐν δ' αὐτοῖς, and among men. It is more natural to explain among themselves at the same time, and 66 seems to assume that the outbreak among the gods has been already announced. But the reflexive use of αὐτοῖς is so doubtful in H. that we must hesitate to adopt this rendering. It has indeed been proposed to omit 66-74 as

δεῖνον δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξε
 γαίαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα·
 πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἰδης
 καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60
 ἔδδουσιν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀἰδωνεύς,
 δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μή οἱ ὑπερθε
 γαίαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
 οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
 σμερδαλέ' εὐρώεντα, τά τε στυγέουσι θεοὶ περ. 65
 τόσσοι ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
 ἦτο μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
 ἴστατ' Ἀπόλλων Φοῖβος ἔχων ἰὰ πτερόεντα,
 ἄντα δ' Ἐνναλίιο θεὰ γλαυκῶπις Ἀθήνη·
 Ἥρῃ δ' ἀντέστη χρυσηλάκατος κελαδαινῇ 70

57. ἔνερθε: νέρθε Ar. Syr. 59. πολυπίδακος Ar. Ω: πολυπιδάκου DGHJS
 Harl. a (σιγρ. oc) b, Par. a c d e f g h. 60. πόλις A (πόλις A^m) R² Vr. b. ;
 νῆες: τείχος S. 62. ἄλτο: ὦρτο Mass. 64. δέ: δ' ἐν R. || φανήμι(i)
 DHJPQT Syr. Mosc. 2, Harl. a: φανήμι A Vr. b d.

an interpolation, so that the actual conflict of the gods will be postponed to the Theomachy in the next book, and the fight between them here, which is announced with so much circumstance in order to end in nothing, will disappear. But 75 prevents this, and shews that the whole introduction to the book hangs together. *ῥήγνυτο*, *caused to break out*, a quite unique phrase; the nearest analogies are *ῥῆξαι* (rarely *ῥήξασθαι*) *φωνῆν* from Herod. onwards, *δακρύων ῥήξασα νάματα* Soph. *Tr.* 919, *ἀναρρήξει κακὰ* O. *T.* 1075, and closest of all *ἐκρήξει μάχη* *Αἰ.* 775. *ῥήγνυσθαι* is common in M, N, and O of breaking through an enemy's line or wall.

64. Compare Virgil's *regna* . . *Pallida, dis invisæ*, *Aen.* viii. 245. *εὐρώεντα*, *dank*, occurs also κ 512, ψ 322 *Ἄλδω δόμον εὐρ.*, ω 10 *εὐρώεντα κέλευθα*, and, always in similar phrases of the underworld, Hes. *Opp.* 153, *Theog.* 731, 739, 810, *Hym. Cer.* 482, *τάφον εὐρώεντα* Soph. *Αἰ.* 1167 (where see Jebb's note). Döderlein, Ahrens, and others have proposed to read *αἰερόεντα* (*αὐτὴρ=αἴηρ*) or *ἡερόεντα*, *gloominess*; but there is no reason for departing from the traditional derivation from *εὐρώς*, *mould*, Virgil's *loca senta situ* (*Aen.* vi. 462).

Cf. Simonides fr. iv. 4 *ἐντάφιον δὲ τοιοῦτον οὐτ' εὐρύς οὐδ' ὁ πανδαμῶρ ἀμαυρώσει χρόνος*. Scholiasts and late poets (Oppian and Nonnos) took the word to mean *spacious*, as though from *εὐρύς*. But this weakens every passage where it occurs, and in that from Soph. is impossible.

67. There is no apparent principle in the pairing of the gods, except in the antagonism of Hephaistos and Skamandros, fire and water. The scholia give long disquisitions on the hidden meaning supposed to be conveyed; the only point of interest in them is that one, which makes Athene an allegory of wisdom, Aphrodite of desire, etc., is said by Porphyrios to be *ἀρχαῖος πάντων καὶ ἀπὸ Θεαγένοιν τοῦ Ῥηγίνου, ὃς πρῶτος ἔγραψε περὶ Ὀμήρου*. Of this Theagenes we know only that he is called the first Greek grammarian, and that acc. to Tatian he was contemporary with Kambyses (529–522 B.C.). See Sengebusch *Hom. Diss. Prior* pp. 210–13, Schrader *Porph.* p. 384. *ἔναντα* and *ἰὰ* for *ἰός* are both *ἀπαξ λεγόμενα* in H.; the latter form seems not to recur in Greek. *ἄνακτος*, the *F* is neglected.

70. See note on II 183.

- *Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·
 Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς,
 ἅντα δ' ἄρ' Ἑφαίστοιο μέγας ποταμὸς βαθυδίνης,
 δὺν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.
 ὥς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75
 Ἐκτορος ἅντα μάλιστα λιλαίετο δύναι ὄμιλον
 Πριαμίδεω· τοῦ γάρ ῥα μάλιστα ἐ θυμὸς ἀνώγει
 αἵματος ἄσαι Ἄρῃα ταλαύρινον πολεμιστήν.
 Αἰνεῖαν δ' ἰθὺς λαοσσόος ὥρσεν Ἀπόλλων
 ἀντία Πηλεΐωνος, ἐνήκε δέ οἱ μένος ἥ· 80
 υἱεὶ δὲ Πριάμοιο Λυκάονι εἷσατο φωνήν·
 τῶι μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “Αἰνεῖα Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
 ἅς Τρώων βασιλεύσιν ὑπίσχεο οἶνοποτάζων,
 Πηλεΐδεω Ἀχιλλῆος ἐναντίβιον πολεμίζειν;” 85
 τὸν δ' αὖτ' Αἰνεΐας ἀπαμειβόμενος προσέειπε·
 “Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις,
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι;
 οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλλῆος
 στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
 ἐξ Ἴδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησι,

74. κάμανδρον LQ Harl. a. 77. πριαμίδου Vr. A. || ἐ Ar. C Ven. B Mosc. 2, Harl. b (supr. γε) Par. d h, γρ. Harl. a: γε Ω. 78. ταλαύριον JR. 84. τὰς J Syr. || ὑπίσχεο Ar. Ω: ὑπέσχεο GPRS Syr. Harl. a: ὑπέσχετο J. 85. πολεμίζειν: πτολεμίζειν A: πτολεμίζειν U: πολέμειν Ω. 89. Νῦν om. Syr.: δὴ DG. || πρῶτον CQ. 91. ὑμετέρησιν U.

72. σῶκος, here only (but as a proper name in A 427). The rare verb *σωκεῖν* (Trag.) seems to indicate that it means *εἰστρον*, but this of course is uncertain. Ἑρμῆς, the contracted form is found four times in *Od.* but not elsewhere in *Il.* Cf. Ἑρμῆι E 390; elsewhere only Ἑρμείας.

74. For the language of the gods see note on A 403. As there suggested it is possible that both forms may be attempts to Hellenize a foreign name of difficult pronunciation like *Ksammnd-*; and in that case it might be surmised that *Σμωοντ-* was also another rendering of the same stem.

77. ἐ, so Ar.; most mss. γε, and it may be questioned if this is not right, as the pronoun, though it seems to be needed, is in the wrong place (*H. G.* p. 337. γὰρ γε μάλιστα γε ἴ).

78=E 289; for ταλαύρινος see note on H 239.

83-85. Compare N 219-20, Θ 229-33.

85. The fut. *πολεμίζειν* is on the whole superior to *πολεμῆζειν*, as the fut. is usual after verbs of promising (e.g. N 366). The present is however quite defensible, see note on Γ 28, and the very similar K 39-40 *ὑπόσχηται τόδε ἔργον . . σκοπιάζμεν*: in both these instances the infin. is expegetic of the subst. and therefore less directly dependent on the verb. See also Lendrum in *C. R.* iv. 100.

90. This story is alluded to again by Achilles, 187-94. It was related in the *Κυρρία*, as appears from the abstract of Proklos (Dind. *Schol. in Il.* i. xxxvi. 12), *κάπειτα* (Ἀχιλλεὺς) ἀπελαύνει τὰς Αἰνείου βόας, καὶ Λυρνησὸν καὶ Πήδαρος πορθεῖ.

πέρσε δὲ Λυρνησὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψήγρ' αὖτε γούνα.
 ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἦ οἱ πρόσθεν ἰούσα τίθει φάος ἡδὲ κέλευεν 95
 ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
 τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
 αἰεὶ γὰρ πάρα εἰς γε θεῶν, ὅς λουγὸν ἀμύνει.
 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει 100
 πρὶν χροὸς ἀνδρομέοιο διελθέμεν. εἰ δὲ θεὸς περ
 ἴσον τείνειεν πολέμου τέλος, οὐ κε μάλα ῥέα
 νικήσει, οὐδ' εἰ παγχάλκεος εὐχεται εἶναι."
 τὸν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "ἦρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν 105
 εὐχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης
 ἐκγεγάμεν, κείνος δὲ χερειόνοσ ἐκ θεοῦ ἐστίν·
 ἦ μὲν γὰρ Διὸς ἐσθ', ἦ δ' ἐξ ἀλίοιο γέροντος.
 ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
 λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειήμ."
 ὧς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.

93. ἐνῶρσε T. 95. ἡδ' ἐκέλευεν D Mor. Mosc. 2. 98 om. D. 99.
 ἄλλων G. || τοῦ Γ': τοῦθ' CQ. || ἰεὺς ACGQU Syr.: ἐν ἄλλω ἰεὺ χωρὶς τοῦ σ A. ||
 πετατ' P. 100. διελοεῖν A (γρ. διελοέμεν) CGQ. 101. τείνειεν CDPR. ||
 πτολέμου R. || κε ACTU Harl. a: με καὶ P: με κε R: με Ω, γρ. Harl. a. ||
 ρεία GPR. 103. ἀνδρῶν ἀγαμεινων Syr. (supr. ἐκαεργος ἀπολλων). 110.
 ἔμπνευσε U. || μέγα μένος P.

93. Van L. reads ἐνῶρσε with T, comparing ἐν μένος ὄρσε Θ 335; similarly Ξ 522, Σ 218, Υ 110.

95. φάος, salvation; see Z 6, II 39.

96. Λέλεγας, the inhabitants of Lyrnessos; see K 429, Φ 86.

98=E 603. See note there, and add Fick's conj. πάρα εἰς.

99. καὶ ἄλλως, 'even without the assistance of a god,' just as in I 699, where see note. It thus has a specific instead of a general reference, and differs from the same phrase in A 391, which should be compared.

101. For the metaphor in τείνειεν see on H 102, N 358. τέλος instead of πείραρ seems to shew that the physical idea of 'rope-end' is passing into the abstract 'issue.' οὐ κε is rather better supported than οὐ με. In either case it

is best to read νικήσει with Bentley, not νικήσει, as the whole tone of Aineias' words requires the opt. in the apodosis, while the mood can be used without κε, H. G. § 299 f. The confidence of the fut. indic. is not in place here as in I 386 (q.v.). οὐδ' εἰ (102) is not to be considered a second conditional protasis at all; it is added independently, and does not affect the question of νικήσει. P. Knight reads οὐ κέ με ρεία; cf. P 462. The elision of the ε of -ειε, which is practically forbidden in Attic, is rare in H.; but see λ 585, 591 and note on B 4. παγχάλκεος, i.e. invulnerable. The metaphor in χάλκεον ἦτορ B 490 is different.

109. λευγαλέοις, sorry, contemptible, as I 119. ὄραϊν, see on P 431. Here there is no question that the word means 'abuse.'

οὐδ' ἔλαθ' Ἀγχίσαο πᾶϊς λευκώλενον Ἥρην
 ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 ἢ δ' ἄμυδις καλέσασα θεοὺς μετὰ μῦθον ἔειπε·
 “φράζεσθον δὴ σφῶϊ, Ποσειδάων καὶ Ἀθήνη, 115
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
 Αἰνεΐας δ' ἔβη κεκορυθμένος αἶθοπι χαλκῶι.
 ἀντία Πηλεΐωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων·
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ἀποτροπώομεν ὀπίσσω 120
 αὐτόθεν· ἢ τις ἔπειτα καὶ ἡμείων Ἀχελῆϊ
 παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδέ τι θυμῶι
 δευέσθω, ἵνα εἰδῇ ὃ μιν φιλέουσιν ἄριστοι
 ἀθανάτων, οἱ δ' αὖτ' ἀνεμῶλιοι οἱ τὸ πάρος περ
 Τρῶσιν ἀμύνουσιν πόλεμον καὶ δηϊότητα.
 πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες 125
 τῆσδε μάχης, ἵνα μή τι μετὰ Τρῶεσσι πάθῃσι
 σήμερον· ὕστερον αὖτε τὰ πείσεται ἄσσά οἱ αἶσα
 γεινομένωι ἐπένησε λίνωι, ὅτε μιν τέκε μήτηρ.

114. ἢ δ' ἄμυδις καλέσασα θεοὺς βεῖα ζῶντας Zen. || καλέσασα: στήσασα Ar. ||
 μετὰ: κατὰ Par. e. 115. φράζεσθαι Q. || ποσειδάων PR Harl. a Cant. 116.
 ἡμετέρησιν JP¹ Eust.: ἡμετέροισιν Q. 117. αἰνεΐας δ' J. 119. ἀποτροπώομεν
 S: ἀποτροπῶμεν GJ: ἀποτραπῶμεν Q: ἀποτροπῶμεν Ω. 120. ἢ: εἴ (J *supr.*)
 RS (*supr.* u) Vr. b. 125-28 ἀθ. Ar. 125. δ': τ' U. 126. πάντες Lips.
 127. ἄσσά: ὄσσά L.

114. Ar. rightly objected to Zen.'s reading of this line (see above) that ἢ = ἔφη is used only after the speech to which it refers, not as an introduction. θεοὺς from what follows can refer only to the Greek gods, Poseidon and Athene. The insertion of the prologue to the Theomachy (see Intr.) has probably suppressed some passage which made this clear. We should naturally suppose it to mean all the gods with whom we were dealing in 67-74. Cf. also 149.

117. ἔβ' ἔβη, here cometh, as E 175.

119. ἀποτροπώομεν (for -ῶμεν), see on O 666. Notice the different tones of command in παρσταίῃ . . . δευέσθω: let us turn back . . . or one might stand by . . . he must not fail.

120. αὐτόθεν, from the spot, as we say 'on the spot'; the local meaning carrying with it the temporal, as is shewn by ἔπειτα, thereafter (as an alternative).

122. δευέσθω, fail, elsewhere always (except in the part. δυνόμενος A 134, X

492 = *in need*) takes the gen.; hence Köppen's θυμῶ for θυμῶι is highly probable; see Γ 294, N 786, η 73 etc.

125-28 were athetized by Ar. as contradicting the words of Zeus in 26; the danger is not that Achilles may be defeated, but that he may be irresistible. There is some ground for this as the text stands; but the difficulty disappears when we recognise that this part is entirely independent of 1-74 in origin, and that the πάντες here are the gods on the Greek side only. If we took it to mean the whole army of 67-74, it would of course be untrue to say that they had all come down to help Achilles; and 123-24 would, in the presence of the opposition, be intolerably rude and provocative. There is a marked resemblance in phraseology, though none in content, between the whole passage and η 195-201.

128. For the metaphor of the thread of life cf. Ω 210, η 198; and for γεινομένωι = γενομένωι, at birth, note on K 71.

- εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,
 δείσεται ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ
 ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς." 130
- τὴν δ' ἡμίβητ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 "Ἥρη, μὴ χαλέπαινε παρέκ νόον· οὐδέ τί σε χρὴ.
 οὐκ ἂν ἔγωγ' ἐθέλοισι θεοὺς ἔριδι ξυνελάσσαι
 [ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺ φέρτεροί εἰμεν]· 135
 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κίοντες
 ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἄνδρεσσι μελήσει.
 εἰ δέ κ' Ἀρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆ' ἰσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
 αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόθι νείκος ὀρεῖται 140

130. ἐναντίβιος Q: ἐναντίον P. || ἔλεοι P. 131. χαλεπὸν D. 135 om.
 CD¹PQRT Vr. b d, Lips.^t Cant.^t Harl. a^t: νόθος Gm. 136. καθεζώμεσθα GPQRU.
 137. ἡέκοπιών JL (surpr. c) R: ἐς σκοπιήν P. || μελήσει Q (surpr. α). 138.
 ἄρχη(ι)α Zen. AmJPR(S¹)U² Harl. a (surpr. ω) Cant. Par. a c f g j and ap. Did. ||
 H: ἰδὲ S. || γρ. εἰ δὲ κεν ὥς ἄρχωσιν ἄρης καὶ φοῖβος ἀπόλλων Sch. T. 139.
 ἀχιλῆϊ R. || ἀχιλῆα σχῶα U. || οὐκ: οὐ* P (κ in ras.). 140. αὐτόθι C:
 αὐτόφι Ω. || ὀρεῖται: ἔριται ap. Eust.: γρ. ἐτύχον Schol. P (ἴ* ηι, εὐθέως ἐκείνων
 ἀρξαμένων τῆς μάχης, καὶ ἡμῖν ἐγένετο μάχη).

129. On εἰ . . οὐ, with indic., see note on Δ 160. ὁμφῆς does not necessarily mean an open communication; it implies perhaps rather *inspiration*, an unconscious impulse or feeling, in γ 214-15 ἡ σέ γε λαοὶ ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῆς, with M. and R.'s note. Such inspiration in the form of a dream is called an ὁμφῆ in B 41. There is however no mention of anything of the sort here till we come to the explicit words of Φ 288 ff.

131. χαλεποὶ, *dangerous, hard to endure*. The infin. φαίνεσθαι is added loosely, for their *appearing openly*, cf. Φ 482, A 589 ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι, and other instances in H. G. § 232. ἐναργεῖς, cf. γ 420 Ἀθήνην, ἥ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν, π 161 οὐ γὰρ πως πάντεσσι θεοὶ φαίνονται ἐναργεῖς, η 201, and Virg. Aen. iv. 358 *ipse decum manifesto in lumine vidi*. Fick, to avoid the contracted termination, writes ἐναργῆς, assuming a wrong transliteration of the original -EZ.

133. παρὲκ νόον, see on Ω 434.

135. The evidence of mss. shows that this line was adapted from Θ 211 at a very late date; though the presumption

in the case of that book is generally the opposite.

136. ἔπειτα, 'in consequence of what I have said,' cf. Ω 290.

137. ἐκ πάτου, *the beaten track*, as πάτον ἀνθρώπων ἀλείων Ζ 202. For the second half of the line see note on Z 490-93, where ἄνδρεςσι is opposed not, as here, to gods, but to women.

138. ἄρχωσι, the σχῆμα Ἀλκμανικόν, for which see note on E 774. The constr. is however particularly harsh here as the two nominatives are connected by the disjunctive ἢ instead of the καὶ which we should have looked for. This may be implied as a variant in the statement of An. that Ar. had ἦ. It is however a question if we should not read ἀρχησι with Zen. This may have been altered to suit the following lines, where the plur. verbs are more natural as they follow both nominatives. The variant ἰδὲ is not very probable.

139. Here again οὐκ follows εἰ, but in this case goes closely with εἰῶσι, as in the other instances where the verb is in the subjunctive; H. G. § 316 ad fin.

140. παρ' αὐτόθι, see note on M 302. Here αὐτόθι has almost universal support.

φυλόπιδος· μάλα δ' ὅκα διακρινθέντας ὅτω
ἀψ ἵμεν Οὔλυμπόνδε, θεῶν μεθ' ὁμήγυριν ἄλλων,
ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας."

ὥς ἄρα φωνήσας ἡγήσατο κυανοχαίτης
τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο, 145
ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
ποίεον, ὅφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέαιτο,
ὁππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίοιο.
ἔνθα Ποσειδάων κατ' ἄρ' ἔξετο καὶ θεοὶ ἄλλοι,
ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὥμοισιν ἔσαντο· 150
οἱ δ' ἐτέρωσε καθίζον ἐπ' ὀφρύσι Καλλικολώνης
ἀμφὶ σέ, ἦε Φοῖβε, καὶ Ἄρηα πτολίπορθον.
ὥς οἱ μὲν ῥ' ἐκάτερθε καθείατο μητιώοντες
βουλὰς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
ὥκνεον ἀμφοτέροι, Ζεὺς δ' ἤμενος ὕψι κέλευε. 155

141. διακρινθέντας J: διακρινθέντας CDPQRTU Cant. Mor. 142. μεθ':
καθ' J. 143. ὑπετέρης U. || ἀναγκαίῃφι H, γρ. A: ἀνάγκῃφι J: ἀνάγκης
Ἰφι Harl. a *suppr.*: ἀναλκίῃσι Par. a f: ἀνάγκη(i) Ἰφι Ω. || δαμέντας D. 147.
ὕπεκ ρα φυγῶν R. || ἀλέαιτο DGT: ἀλέηται Bar. Mor.: ἀλέατο C: ἀλέσαιο η
ἀλέστο Eust. 148. σεύαιτο DQR: σεύοιτο Harl. a, Vr. A: σέαιτο U. 150.
ὥμοιο νεφέλην ἔρρηκτον Q. 151. ἐπ': ὑπ' Q. 152. σέ, ἦε: γρ. ε' ἰάτε X.
153. ἐκάτερθε: ἀπάνευθε S Vr. d: ἀπότερος J. || κασάτο PRS Bar. Mor.
154. ἀρχομένου δὲ δυσηλεγέος Q. 155. ὥκνεον T and κατ' ἐνία Did.

141. διακρινθέντας, *separating*: the regular word to express the end of a decisive battle. See 212 below, Γ 98, 102, σ 149 etc.

143. ἀναγκαίῃφι, though it has hardly any support, is clearly preferable to the vulg. ἀνάγκῃ Ἰφι, of which ἀνάγκης Ἰφι is doubtless a conjectural improvement. It is a question however if ἀναλκ(ε)ῖσι is not better than both, *beaten by their own feebleness*, as Z 74, P 320, 337.

145. The legend, which is evidently a familiar one, is quoted by Schol. A and Apollodoros (ii. 5. 9) from Hellenikos. Poseidon, when defrauded by Laomedon of his hire for building the walls of Troy (Φ 446-57) sent a sea-monster to ravage the land. Laomedon, in obedience to an oracle, exposed his daughter Hesione to be devoured by the monster, but promised his immortal horses (E 640) as a reward to any who should slay it. This was done by Herakles, with the protection of a wall built for him by Pallas; but Laomedon deceived him, giving him only mortal horses. This is of course a version of the

Perseus legend. ἀμφίχυτον, *of heaped-up earth*, cf. χυτὴ γαῖα Z 464, etc.

147. τὸ κῆτος, this use of the article to denote 'well known' is very rare in H., except with a very few nouns. Instances such as this are confined to late passages in the *Il.*; see *H. G.* § 261. 3.

148. μιν, Herakles; the subject of σέαιτο being κῆτος. For the trans. use of the aor. mid. cf. Γ 26, A 549, O 272.

149. οἱ ἄλλοι here evidently includes only the Greek party, cf. 114.

152. ἦε, see on O 365.

154. δυσηλεγέος here and χ 325 only in H. (*Hes. Theog.* 652, *Opp.* 506). Like τανηλεγέος (for which see note on Θ 70) it is best referred to ἄλγος, with the ε developed from the liquid as in ἀλεγυός. The η is an instance of the vowel-lengthening which is peculiarly common at the joint of a compound; as in δυσηχής, which is identical in sense (see note on B 686).

155. κέλευε is best taken, with Hentze, absolutely, *was supreme over them*, as ταμὴς πολέμοιο. Cf. the use of κελεύω in A 65, N 91. The ordinary explana-

τῶν δ' ἅπαν ἐπλήσθη πεδίων, καὶ λάμπετο χαλκῶι,
 ἀνδρῶν ἥδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν
 ὀρυνμένων ἄμυδις. δύο δ' ἀνέρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
 Αἰνείας τ' Ἀγχισιάδης καὶ διος Ἀχιλλεύς.

160

Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκει
 νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.

Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὦρτο, λέων ὡς
 σίντης, ὃν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν
 ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηϊθῶν αἰζήων
 δουρὶ βάλλῃ, ἑάλῃ τε χανῶν, περὶ τ' ἀφρὸς ὀδόντας
 γίνεται, ἐν δέ τέ οἱ κραδίη στένει ἄλκιμον ἦτορ,
 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν

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156. λάμπετο Ar. [H]: ἐλάμπετο Ω. 158. γρ. καὶ ἄμυδις δὲ δὴ ἀνέρες·
 ἴν' ἡ, ὁμοῦ δὲ δύο ἄνδρες ἐξεναντίας ἀλλήλων Schol. X. 159. ἀμφοτέρω G. ||
 ὠρμαῶτε U. 160 om. Bar.: placed before 159 in Syr. Cant. || τ' om. PR. ||
 ἀχιλλεύς: ὀδυσσεύς D. 162. κόρυθα βριαρῇ Zonar. Lex. || αὐτὰρ CQ.
 163. τίνασσε δὲ: γρ. τινάσσω Schol. PX. 164. ἐναντίος ἄλλος Q. 166.
 ἀγρότεροι R. || κραιῶν ἐρατίζων PR: γρ. ὁ δὲ πρῶτον μὲν ἀτίζων P (man. rec.);
 cp. A 551. 169. γίνεται L Syr. || ἄλκιμον: ὀβριμον Syr. 170. οὐρῇ τε R:
 οὐρὴ τὲ P. || ἰσχίον Longin. de Subl. 15. 3. || γρ. ἀμφοτέρωσσε ἐν τισιν οὐ φαύλως
 Did.

tion, though Zeus enthroned on high had bidden them (to fight), is unsatisfactory, because it requires us to take ἡμενος ὅψι as a standing epithet=ὀπίσθιος, which it can hardly be (cf. π 264 ὅψι περ ἐν νεφέεσσι καθημένω); and also because Zeus had not commanded them to fight one another.

156. καὶ λάμπετο χαλκῶι, a parenthesis, the following words being in apposition with τῶν. κάρκαιρε, only here in Greek; an imitative word (like our 'creak') of the same class as βαμβάλω, μορμύρω, γαργαίρω.

158-60. Cf. N 499-500, Z 120. It will be noticed that the combat is introduced as though it were a casual meeting, and had not been prepared in 79-110.

161. ἀπειλήσας, notice the force of the aor.; 'strode on with (a word or gesture of) defiance' (Monro).

164. It has been justly remarked that the following long simile is the most finished, as it is certainly one of the

finest, in Homer. It stands out from the context as do some of the remarkable similes in M.

165. The καὶ continues the emphasis on εἰναις (cf. A 481), and the sense is fairly given by 'consequently'; it is thus very similar to the καὶ in A 249, q. v.

166. ἀτίζων, *heeding not*, here only in H. and quite an exception to the ordinary formation of compounds with ἀ-. It is, however, not to be condemned on that ground, as it is freely used by the Tragedians. Compare also ἀτίω in the same sense. θάμος, *village*, see note on δῆμον ἀρίστω A 328. For the concord of the plur. part. with the collective sing. cf. Σ 604 ὁμιλος τερπόμενοι.

170. Schol. B records the old belief that the lion ἔχει ὑπὸ τῇ οὐρᾷ κέντρον μέλαν, ὡς κεράτιον, δι' οὗ ἐαυτὸν μαστίζει ὑφ' οὗ νυττόμενος πλέον ἀγριούται. So also Scul. Her. 430-31 γλαυκίων δ' ὅσσοις δειῶν πλευράς τε καὶ ὠμους οὐρῇ μαστίων ποσσὶν γλάφει.

μαστίεται, ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
 γλαυκίῳ δ' ἰθὺς φέρεται μένει, ἦν τινα πέφνη
 ἀνδρῶν ἢ αὐτὸς φθίεται πρῶτῳ ἐν ὁμίλῳ·
 ὥς Ἀχιλῆ' ὥτρυνε μένος καὶ θυμὸς ἀγῆνωρ
 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης διὸς Ἀχιλλεύς·
 "Αἰνεία, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθὼν
 ἔστης; ἢ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
 ἐλπόμενον Τρώεσσι ἀνάξειν ἱπποδάμοισι
 τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἐμ' ἐξεναρίξῃς,
 οὐ τοι τούνεκά γε Πριάμος γέρας ἐν χερὶ θήσει·
 εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.

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171. **μαστίετ'** RS. || **ἐέ** : **ε** Q : **αἰε** D : **αἰε** (P *supr.*) RS : **αἰε** Vr. A. ||
μαχέσασθαι ACPQ Harl. a, Bar. : **μάχεσθαι** RST. 172-73 *om.* Q. 178. **τί νῦ**
PK. || **ἀπελθῶν** (A *supr.*) P Harl. a. 180-86 *ad.* Ar. 180. γρ. καὶ **ἀναξέμεν** X.
 181. **τῆς** : **τῆς** P (*supr.* τ). || **αὐτὰρ** JR. || **ἐμ'** : **μ'** Vr. A. || **ἐξεναρίξας** JQS
 Bar. Mor. : **ἐξεναρίξῃς** Vr. A.

171. On **ἐέ**, the emphatic form used in reflexive sense, see N 495.

172. **γλαυκίῳ**, so also *Scut. Herc.* 430 **γλαυκίῳ** *δοσοῖς* *δαινόν*, evidently = *glaring*, with *bright* eyes, cf. A 206. But Quintus seems to have taken it to mean *blinded* (cf. *γλαύκωμα* = opacity of the eye-ball), xii. 408 *ὀφθαλμοὶ* . . *δυσασθῆα* *γλαυκίῳ*, in a gory description of the blinding of Laokoon.

178. **τόσσον πολλόν** must go together, in the sense *so much*. This use of *τόσσον* with adjectives (which is regular in modern Greek) is rare, except in the case of comparatives. There are, however, a few cases, cf. ο 405 *ὅς τι περιπληθῆς* *λήν* *τόσον*, *ποῖ* *so very populous*, δ 371, φ 275, 370 *τόσον* *αἰτίος*. *τοσοῦτο* is similarly used by later writers. The peculiarity of the phrase is that *πολλόν* is pleonastic, as *τόσσον* itself includes the idea of quantity. But this pleonasm serves to emphasize the idea of the very great distance, and so heightens the sarcasm. **ὁμίλου** may be construed in two ways—(1) as an ablative, *sallying against me so far forth from the throng*; (2) as gen. after *τόσσον πολλόν*, *traversing so large a part of the army*. For the use of the gen. in (1) cf. *σταθμοῖο* *δίεσθαι* M 304, and σ 8 there quoted. This gives the most vigorous sense (cf. *ἐρχόμενον* *προπάροιθεν* *ὁμίλου* Γ 22), and suits the common use of *ἐπελθεῖν*; but the constr.

would be more natural if we read *ἀπελθὼν* with P. This regularly takes the gen. in H. (Ω 766, β 136, τ 223, ω 310). *ἐπελθεῖν* in most cases means *come upon*, *attack*; but the sense *traverse* can be supported by Σ 321 *ἀγχε' ἐπῆλθε*, δ 268 *ἐπ. γαῖαν*.

179. **ἔστης**, *hast taken thy stand*, as P 342 *πολὸν* *προμάχων* *ἐξάλμενος ἔστη*.

180-86 were athetized by Ar. *ὅτι εὐτελείς* *εἰσὶ τῇ κατασκευῇ καὶ τοῖς νοήμασι*, *καὶ οἱ λόγοι οὐ πρόποντες τῷ τοῦ Ἀχιλλεύς* *προσώπῳ*. But the same objections might be urged against the whole of this dialogue.

180. Aineias' pretensions to the crown are explained in 213-41. See also note on N 460. **Τρώεσσι** is locative, as usual, the gen. **τῶας** being used of the thing ruled over, e.g. ο 30 *τιμῆς ἥσπερ* *ἀνασσε* (see H. G. §§ 145. 7, 151 f); *to be master of Priam's dignity among the Trojans*. **τῶας τῆς Πριάμου** is a late construction; see H. G. § 260 g; the other instances are all in *Od.* or *I*, K, Ψ.

183. **ἀεσίφρων**, also Ψ 603, φ 302, Hes. *Opp.* 335, and *ἀεσιφροσύνη* ο 470, Hes. *Th.* 502. The word has generally been referred, since Buttmann, to *ἀάω*, from φ 302 where *φρεσὶ* *ἀασθῆς* and *ἀεσίφρονι* *θυμῷ* occur together. It should then be *ἀασίφρων*, which is given in Ap. *Lex.* 2. 7. Buttmann explains ε for α

ἡ νύ τί τοι Τρῶες τέμενος τάμον ἔσοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι, 185
 αἶ κεν ἐμὲ κτείνῃς; χαλεπῶς δέ σ' ἔολπα τὸ ρέξειν.
 ἦδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι·
 ἡ οὐ μέμνηι ὅτε πέρ σε βοῶν ἄπο, μῦνον ἔοντα,
 σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
 καρπαλίμως; τότε δ' οὐ τι μετατροπαλίζω φεύγων. 190
 ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
 πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,
 ληϊάδας δὲ γυναῖκας, ἐλεύθερον ἡμαρ ἀπούρας,
 ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
 ἀλλ' οὐ νῦν σ' ἐρύεσθαι ὀλομαι, ὥς ἐνὶ θυμῷ 195
 βάλλεαι· ἀλλά σ' ἔγωγ' ἀναχωρήσαντα κελεύω
 ἐς πληθὺν ἵεναι, μῆδ' ἀντίος ἴστασ' ἐμῖο,
 πρὶν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."

184. τοι: σοι L. || ἄλλον J. 185. καλὸν: ἐσολὸν Δ (γρ. καλὸν) CQ
 Bar. Mor. 186. κτείνῃς DQ. || τὸ: τόδ' L Bar.: τόδε P Lips. || ρέξει H²:
 ῥέξει Q: ἔρδει L: ἔρρει Bar. 187. φόβῃς ACGQT. 188. μέμνηι Bar. ||
 ὅτι H. || ἄπο: ἐπι Aph. Rhianos Chia. 190. μετατροπαλίζω A[H]PR:
 μετατροπαλίζω Ω. 191. ἔνοον: κείσων Strabo xiii. 607. 192. κασορμηθεὶς Q.
 195-98 ἀθ. Ar. 195. σ' ἐρύεσσαι PQR: ἐρύεσσαι Ar. S King's: σ' ἐρύεσσε D:
 σε ῥύεσσαι Par. b: σε ῥύεσσαι Ω(?). 197. ἐμοῖο PQ Vr. b. 198. τι: τε R.

as an analogical formation due to forms like ἀλφεσίβοιος, ταμείχρως, φασίμβροτος. But here the derivation hardly suits the sense, as φρεσὶν ἀσθεῖς should imply a definite 'blinding' of the mind, hardly a state of incapacity, which the context requires. It is therefore quite possible that the old derivation from ἀημι may be right, cf. Φ 386 διχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἀητο, and φρένες ἡερέθονται Γ 108. The word will then mean 'blown about,' 'volatile,' in mind, weakened in will by old age. (The weak stem d-Fe-, root rē, is not elsewhere found, but must have existed, G. Meyer *Gr.* § 34. 1.)

184-85. See Z 194-95.

186. δέ σ' ἔολπα sins against *F* and rhythm (*H. G.* § 368. 2); σε *FeFolpa* however corrects both offences.

187. φόβῃς has strong *ms.* support, and may be defended from post-Homeric use: see on I 329.

188. See note on 90. ἡ Πριανοῦ καὶ (ἡ) Ἀριστοφάνους "βοῶν ἐπι," οὐκ ἀχαρίτως . . ἐν τῇ Χίῳ "βοῶν ἐπι" Did. But in this sense ἐπὶ seems to take the dat.

only, Z 25 ποκαλίων ἐπ' δεσσι, etc. μέμνηι, i.e. μέμνη, see on O 18. The variant μέμνησ' is also defensible. ἦ οὐ, οὐ Brandreth, see E 349.

193=II 831.

194. Heyne justly remarks on the lightness with which the names of gods are used as mere forms of speech; in three lines Achilles asserts that Aineias was attacked 'with Zeus' aid,' and that 'Zeus saved' him.

195-98 were athetized by Ar. on the ground that the last three lines are wrongly borrowed from P 30-32; he rightly urged that there Menelaos tells Euphorbos to retire because his only aim is to get the body of Patroklos, whereas here Achilles has come into battle to wreak his vengeance, and should not be willing to let his first antagonist escape. But here again the vice is inherent in the whole scene. ἐρύεσσαι is perhaps best taken as fut., though the pres. is quite possible, *is now protecting thee*; cf. I 248, K 44. It is practically indifferent whether we read *σε ῥύεσθαι* or the text, as *ῥύεσθαι* has both ὕ and ὠ.

τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο φώνησέν τε·
 “Πηλεΐδη, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὥς 200
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἥδ' αἰσυλα μυθήσασθαι.
 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
 πρόκλυτ' ἀκρούοντες ἔπεα θνητῶν ἀνθρώπων,
 ὅφρ' οὐτ' ἄρ πω σὺ ἐμὸν ἴδες οὐτ' ἄρ' ἐγὼ σούς. 205
 φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
 μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἁλοσύδνης·
 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀργείσοιο
 εὖχομαι ἐκγεγάμεν, μήτηρ δέ μοι ἐστ' Ἀφροδίτη·
 τῶν δὴ νῦν ἑτεροὶ γε φίλον παῖδα κλαύσονται 210
 σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
 ὥδε διακρινθέντε μάχης ἐξαπονέεσθαι.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὅφρ' ἐν εἰδήῃς
 ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασι·
 Δάρδανον ἄρ' πρῶτον τέκετο νεφεληγερέτα Ζεὺς, 215

200. μ' om. S. 201. διαδίσασθαι (A *supr.*) Vr. b. 202. μυθεύεσθαι R.
 205-09 *ab. Ar.* 205. πως U. 207. δ': τ' ACJPU Mor. (P¹ had τε *ἐπίδο*,
 altered to τ' *ἐκ ο. man. rec.*). || ἀλοόδνης Harl. a (γρ. ἀλοσύδνης). 210. ἑταροὶ
 CDR: ἑτερόν U. || κλαύσονται Q. 211. γε: τε Bar. 212. διακρίοντες CGJQR²:
 διακρίοντες HPR¹: διακρινόντες Lips. 215. ἄρ (A *supr.*) PS Vr. d: αὐ Ω.

200. νηπύτιος = *in-fans* (νη-, ἡπύ-ω);
 a word occurring eight times in T and Φ,
 and else only in N 292 = T 244.

202 = 433. ἄμειν . . ἡδέ imply an anti-
 thesis. αἰσυλα therefore can hardly be
 the right word; we want αἰσιμα (Düntzer),
 as *well abuse as seemly speech*. The
 phrase thus becomes a dignified rebuke.
 For αἰσυλος see note on ἀήσυλος E 876;
 the word recurs in E 403, Φ 214, β
 232, ε 10, always in the sense *adikos*.
 Ruhnken long ago conjectured αἰσιμα for
 αἰσυλα (ἀρμενα M) in *Hymn. Merc.* 164.

204. πρόκλυτα, *heard in old times*;
 or perhaps lit. *heard forwards* = handed
 onward by oral tradition, and so *widespread*.

205-09 were athetized by Ar. *ὅτι οὐκ
 ἀναγκαῖα τὰ δι' αὐτῶν λεγόμενα, κατὰ τὴν
 γενεαλογίαν ἀμφοτέρων γινωσκόμενων*.
 This is insufficient ground for condem-
 nation in a passage like the present.

207. ἀλοσύδνης, a word recurring only
 δ 404 φῶκαι νέποδες καλῆς ἀλοσύδνης, a
 passage which throws no light on the
 present. Hesych. has ὅδναι. ἔγγονοι,
 but that is probably only an attempt to

explain the word, which was presumably
 written as two, ἄλως ὅδνης. It was,
 however, accepted in Alexandrian times,
 as Kallim. has Ἰδατοσύδνη as the name
 of a Nereid. It is possible that -ὅδν-
 may be the same as the stem ὅδα-τ for
 ὅδν-τ (G. Meyer *Gr.* § 335). The word
 will then mean 'daughter of the *salt-*
water,' the patronymic force residing
 only in the noun-termination -η.

208-09 = E 247-48.

210. ἑτεροί, one pair or the other.

213-14 = Z 150-51, q. v.

215. With great hesitation I have
 read ἄρ for αὐ of the vulgate, which
 may have slipped in from 219. αὐ
 cannot introduce a narrative, and if
 correct is evidence of some dislocation.
 But it cannot be used as evidence that
 215 is the beginning of a genealogy
 imported bodily from some extraneous
 source, as has sometimes been done, for
 it seems clear that wherever it stands
 it can never have been anything but
 an introduction; the ascending line
 can have gone no higher, and πρῶτον
 shews that it cannot have been one of

κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐ πῶ Ἴλιος ἱρή
 ἐν πεδίῳ πεπόλιστο πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ὤκεον πολυπίδακος Ἴδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 ὃς δὴ ἀφνείοτατος γένετο θνητῶν ἀνθρώπων.
 τοῦ τρισχίλαιο ἵπποι ἔλος κατά βουκολέοντο
 θήλειαι, πῶλοισιν ἀγαλλόμεναι ἀταλῆσι.
 τᾶων καὶ Βορέης ἡράσσατο βοσκομενάων,
 ἵπποι δ' εἰσάμενος παρελέξατο κυανοχαίτη·

220

216. κτίζε G. 218. πολυπίδακος (Ar. ? cp. on 59) AC¹PRU Mor. (Harl. a *supr.*): πολυπιδάκου Ω, A^m. 222. πῶλαιν Harl. a. || ἀταλοῖ(α) PR Bar. Vr. b: ἀπαλαῖσι G: ἀπαλοῖσιν Q Vr. A. 223. ἡράσατο S. || After this line Cant. Harl. a add ἐν μαλακῶι λεωῶνι καὶ ἄνεσιν εἰαρινοῖσιν (= Hes. *Theog.* 279): this is added by C (*man. rec.*) S^mU^m after 224. 224. τινὲς γρ. ἵπποι δ' εἰσάμενος ἐμῇ φιλότῃ καὶ εὐναί Sch. A.

a series of genealogies of sons of Zeus. On the whole it seems probable that the speech was composed as we now have it, and that the genealogy is the kernel of this 'Aeneid,' to which the rest is written up. The wearisome repetitions of 'let us not waste time on words' in 200-2, 210-12, 244-58 can only be excused by the existence of some such long digression as 215-41. This does not exclude the possibility of the genealogy being taken from some earlier 'Hesiodic' source; but the existence of 219 ff. makes this unlikely.

217. The strongly-marked alliteration only shews how little stress can be laid upon any supposed design in such phenomena.

218. ὑπωρείας, a word used several times by Herod., and quoted by Plato, *Legg.* 681 E, 702 A τὰς τοῦ Δαρδάνου ὑπωρείας τε καὶ τὴν ἐπὶ θαλάττῃ κατοίκουσιν. We cannot say whether it embodies a real local tradition, or is merely an ancient speculation as to the development of cities. It must in any case be taken to mean the low hill-country which fringes Ida, not as we should expect the point at which the mountains first rise from the plain; for the latter was the actual site of Ilios and is therefore expressed by ἐν πεδίῳ. But even this phrase does not seem quite natural. It certainly suits Hissarlik better than Bounarbashi, for at the former site the lower town at least, as distinguished from the Akropolis, may have extended to the actual plain. Monro aptly quotes a parallel from the action of the Sikel

Duketios in Sicily: τὰς μὲν Νέας, ἧτις ἦν αὐτοῦ πατρίς, μετώκισεν εἰς τὸ πεδίον, καὶ . . . ἔκτισε πόλιν ἀξιόλογον, ἣν . . . ὠνόμαζε Παδικὴν (Diod. Sic. xi. 88. 6).

219. The appearance of the purely Attic hero Erichthonios in a Trojan genealogy is startling. Fick has suggested with great probability that the passage is of Attic origin, and dates from about 610 B.C., when the Athenians were endeavouring to gain a footing at Sigeion; we know from Strabo (xiii. p. 604) that they claimed kinship with the Trojans on the ground of this community of mythical ἀρχηγέται, and it is quite possible that political considerations may have brought this passage into the text. Fick therefore joins 219 to 280, reading Δάρδανος αὖ τέκετο Τρῶα Τρώεσσι Φάνακτα, and remarking that the divine horses were given acc. to E 265 not to Erichthonios but to Tros. But it is quite conceivable that the whole genealogy is of a piece, and was introduced whole with the remainder of the 'Aeneid.'

221. Ἴπποι βουκολέοντο, a mixture of metaphor like οἰνοχόει νέκταρ A 598 (and 234 below); so ἱπποβουκόλοι Eur. *Phoen.* 28.

223. The idea that mares could actually become pregnant by the wind was widely spread in antiquity; cf. note on II 150. Here, however, it is not necessary to see more than a mythological form of words to express extreme speed.

224. κυανοχαίτη, elsewhere of Poseidon only, see N 563. It seems to have no

αἱ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πώλους. 225
 αἱ δ' ὅτε μὲν σκιρτῶιεν ἐπὶ ζεῖδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεόν οὐδὲ κατέκλων·
 ἀλλ' ὅτε δὴ σκιρτῶιεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ῥηγμῖνος ἀλὸς πολιοῖο θέεσκον.
 Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα· 230
 Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων.
 τὸν καὶ ἀνρρείψαντο θεοὶ Διὶ οἶνοχοεῖν
 κάλλεος εἵνεκα οἶο, ἵν' ἀθανάτοισι μετείη. 235
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα,
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριάμὸν τε

225-26 *om.* U^t. 226. μὲν: δὴ (A *supr.*) Schol. Ap. Rhod. i. 184. 227.
 καρπῶν S. 228. δὴ: δὲ Ar. 231. ἀμύμονος HP Vr. b A, Mosc. 2. 232.
 Ἰλλος GPRS Vr. d. 234. καὶ: κατ' ἐνια μὲν Did. || ἀναρρίψαντο P: ἀνηρί-
 ψαντο U. 235. εἵνεκ' τοῖο Q. 236. Ἰλλος GPRS Vr. d. || λαοδάμαντα U.

special significance for a horse. Hence no doubt the variant (see above) which is even less suitable.

227. Cf. Hes. fr. 143 (Rzach) of Iphiklos, ἄκρον ἐπ' ἀνθερίκων καρπὸν θεόν, οὐδὲ κατέκλων, ἀλλ' ἐπὶ πυραμῖνων ἀθέρων δρομάσκει πῶδεςσι . . . καὶ οὐ συνέσκειτο καρπῶν (*ap.* Eust., and cf. Schol. T). ἀνθερίκων is commonly explained *ears of corn like ἀθέρων* (so Schol. A τῶν ἐν τοῖς στάχυσι λεπτῶν ἀθέρων). In later Greek ἀνθέρικος is used of the stalk or plant of the *asphodel*, and there is no reason why it should not be the same in this passage.

229. For *ἐπι* mss. have *ἐπί*, taking ἄκρον apparently as an adverb, for which there is no analogy. It must be a substantive as L 597, Ψ 339; but even so the use is doubtful, as neither of these passages supports the use of the gen. Hence Ahrens' reading, ἄκρον ἐπὶ ῥηγμῖνα, is very probable; the change will have been made to avoid the hiatus. This is of course the regular Greek use of ἄκρον. The gen. was evidently read by Ap. Rhod. i. 182 κείνος ἀνὴρ καὶ πῶτον ἐπὶ γλαυκοῖο θέεσκεν οὐδατος κτλ. Virgil's application of the thought to Camilla hardly needs quotation (*Aen.* vii. 808-11). For ῥηγμῖνος = *surf* without the usual connotation of *shore* cf. μ 214 κόπησιν ἄλσι ῥηγμῖνα βαθεῖαν τύπτετε.

231. Cf. Ξ 115, where a dat. is used in place of the gen. Τρῶες.

234. καὶ refers to κάλλιστος, 'consequently,' as 165. Notice the variant μὲν. ἀνηρρίψαντο is the reading of mss., but, as Döderlein has pointed out (*Gloss.* iii. 244), should be ἀνρρείψαντο, from ἀρεπ- = ἀρκ(-άξω) by *anaptyxis*. For this form we have the authority of one ms. (V) of Hes. *Theog.* 990, ἀναρρείψαντῃ for ἀνρρείψαντῃ or ἀναρρείψαντῃ of the rest (see Rzach ad loc.). Hence with the aid of the cognate form Ἀρέπναι (for which see note on II 150) Fick has convincingly restored in v 77 (a 241, ξ 371) Ἀρέπναι ἀνρρείψαντο, a clear case of the favourite *figura etymologica*, for the vulg. Ἀρπναι ἀνρρείψαντο. The word recurs also in δ 727. The sense *snatch up* can by no means be got from ἐρείπω. Whether ἐρέπτεσθαι is cognate is another matter. For a rather different form of the legend cf. *Hym. Ven.* 203-05. Aristotle (*Poet.* xxv. 14) notices the slight extension of meaning by which οἶνοχοεῖν is applied to nectar.

235 = o 251. The line may be borrowed here, as the first half is tautological, and the second very weak after the more specific words of the preceding line. Ar. rejected the line in o, and upheld it here. In both cases οἶο refers to the object of the principal verb, not the subject, as it should.

Λάμπόν τε Κλυτίον θ' Ἰκετάονά τ' ὄξον Ἄρηος.
 Ἀσσάρακος δὲ Κάπυν, ὃ δ' ἄρ' Ἀγχιόσην τέκε παῖδα·
 αὐτὰρ ἔμ' Ἀγχιόσης, Πρίαμος δ' ἔτεχ' Ἑκτορα δῖον. 240
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,
 ὅπως κεν ἐθέλῃσιν· ὃ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς,
 ἔσταότ' ἐν μέσσηι ὑσμίνῃ δηϊοτήτος. 245
 ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
 πολλὰ μάλ'· οὐδ' ἂν νηὺς ἐκατόζυγος ἄχθος ἄροιτο·
 στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι
 παντοίοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.

238. ὅ: τ' P. 243. κάρτιστος DHR: κ' δχ' ἄριστος A⁴CQ Harl. d King's, ἐν ἄλλω A (as though the text had κάρτιστος, which is given in the margin).
 245. ἔσταότ' Q. 247. ἐκατόζυγος PR Harl. a b, Par. b c d g h. 248.
 τραπή H. || δέ: δέ τε DT.

238=Γ 147; it is likely enough that it may be borrowed here to systematize the genealogy of the house of Priam. The idea is carried out in O, where each of the three brothers is provided with a son (419, 526, 546, 576).

240. It will be seen that Hector and Aineias are both fourth in descent from Troy; i.e. they are 'third cousins.'

242. This evidently alludes to Achilles' sarcasm about Aineias' flight at Lyrnessos.

243. ὃ γὰρ δχ' ἄριστος Heyne, to explain the variant γὰρ κ' δχ' ἄριστος, where the κ' is meaningless. The lengthening of γάρ will be parallel to that of κεν just before—unless two such licenses in the line are considered too much (πᾶσιν, ὅπως κ' ἐθέλῃσιν van L.).

244=N 292, and see note on B 435.

245. Heyne remarks that the junction of ὕσμινῃ with a gen. is quite unique in H.

247. The epithet ἐκατόζυγος (the variant ἐκατόνζυγος is excluded by the analogy of σύζυγος) evidently implies 'a ship bigger than was ever seen.' We hear indeed of ships carrying 120 men (B 570), but it is not to be supposed that each of these occupied an oarsman's bench. So far as we can judge, Odysseus' comparison of the Kyklops to the mast νηὺς ἐκικοσφόροιο (i 322) implies that even this must have been a large size. So in Pind. P. iv. 245 ναὺς πεν-

τηκόντορος is a type of huge bulk. For ζυγά=rouers' benches see i 99, v 21, νηὶ πολυζύγῳ B 293, M. and R. p. 540. ἄροισι, bear, only here; ἀρῶμαι elsewhere always=win. It looks as though there were a late confusion with αἰρεῖν (Hom. αἰρεῖν).

248. τραπή, exactly our *rotule*, capable of turning easily this way or that, and therefore of uttering words of every sort. For the other metaphorical use of the word see I 497, O 203.

249. The sense of νομός is obscure, and is not explained by the Hesiodic ἀχρεῖος δ' ἔσται ἐπέων νομός (Opp. 403), nor by Hym. Ap. 20 πάντῃ γάρ τοι, Φοῖβε, νομοὶ βεβλήταται ὠιδῆς (?). This may point to the 'field of words' as the sense, lit. the pasture-ground, the region in which they can find sustenance. With this metaphor Fäsi compares ἔπειτα πτερόεντα, where words are conceived as winged creatures flying from man to man. The idea will then be that there is a wide region (of insulting thoughts) wherein words may be reared for the tongue—the range of insults is very wide. The scholiasts prefer to explain by νέμωσις, 'the portioning out of words is abundant on either side,' which leads to the same result. But there is no trace of any sense of the noun in H. except *pasture*. The more familiar νόμος (law) is not Epic at all. (νέμειν = to divide; νέμεσθαι = to get divided, of land, to get as a lot; hence to inhabit, of men

ὅπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαις. 250
 ἀλλὰ τί ἦ ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναῖκας,
 αἷ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγνιαν ἰοῦσαι,
 πόλλ' ἐτέα τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
 ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα
 πρὶν χαλκῶι μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θάσσον
 γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν."
 ἦ ῥα καὶ ἐν δεινῶι σάκει ἤλασεν ὄβριμον ἔγχος,

250. εἴποιεα P. || τοῖον καὶ P. 251-55 ἀθ. Ar. 251. καὶ νείκεα :
 ἐν ἄλλω καὶ ὀνείδεα A. 252. γυναῖκας Vr. A. 255. πόλλ' ἐτέα τε :
 πολλά τά τε A¹ (C¹ ?) Ven. B, Harl. d, King's : πολλά τ' ὄντα Ar. (see Ludwich). ||
 καὶ : τὰ δ' ar. Schol. A¹ || οὐκί R. 256. ἐπέεσσιν ἀποτρέψεις AC King's :
 ἐπέεσσιν ἀποτρέψεις Q. || ἀποτρέψεις Vr. A : ἀποτρέψεις JT Cant. Mosc. 2 (Harl.
 a surr.), Par. a b c e f g h j, γρ. A. 259. δινῶι A (Ar. ?). || σάκει ἔλας' Ar. || σάκει
 Mosc. 2, Par. h. || ἔλασε χάλκεον DPRTU Par. e. || ὄβριμον C.

etc., as in l. 8 above, or *cultivate* land, and of animals *to graze*, trans. as ι 449, intrans. as O 631. A further extension is *to consume* B 780, Ψ 177, where the idea of land has completely vanished. Thus we have a wide range to choose from, and either *apportionment* or *pasturage* is in itself possible.)

250. Cf. Hesiod *Opp.* 721 εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μείζον ἀκούσαις. For ἔπακούσαις with the rare term. -αις van L. reads ἔπακούσης from [Plut.] *Vit. Hom.* 173. Heyne remarks that the absence of any conjunction makes the line look like an independent gnomic tag.

251-55. ἀθεοῦνται στίχοι πέντε, ὡς ἀκαίροι καὶ ὀχληροὶ προσηρμένον τοῦ "ἀλλ' ἄγε μηκέτι ταῦτα λεγόμενα" (244). τοῦτο δὲ περιγράφοντός ἐστι τὸν λόγον . . καὶ τὰ λεγόμενα ἀνάξια τῶν προσώπων. καὶ παρὰ βαρβάρους δὲ ἐστὶ τὸ τὰς γυναῖκας προσηρμένους λαοδορεῖσθαι ὡς παρ' Αἰγυπτίους An. The first part of this criticism is justified, but these lines are not the only ἀκαίροι καὶ ὀχληροὶ in the speech; even if we expel them as a later recension, with Ar., the repetitions are still far too numerous. The comparison to the women in the streets is indeed the most vigorous passage in the speech, and is quite as consonant with the manners of the heroic age, when women were comparatively free, as with those of the Egyptians. But the contracted νεικεῖν

must be late; and ἔριδος πέρι θυμοβόροιο is almost like a travesty of the other passage where it occurs, H 301, Π 476, cf. H 210, T 58.

252. γυναῖκας, after the dat. νῶϊν, is 'attracted' by the absorbing influence of the acc. cum infn. construction. Cf. *H. G.* §§ 237, 240. The variant γυναῖκες may be right.

255. πόλλ' ἐτέα τε καὶ οὐκί, though acc. to Did. only the reading of inferior mss., is obviously better than Ar.'s πολλά τ' ὄντα καὶ οὐκί with its clumsy order of words, which is only slightly improved if we read τὰ δ' for καί, as one of the confused scholia seems to imply. Besides, ὄντα = *true things* is a phrase not to be paralleled in H. For the lengthening of the α of ἐτέα see on Σ 4. The word recurs in H. only as an adv. ἐτέον. καὶ τὰ, the false as well as the true.

258. γεύσεσθαι, *make trial*, as Φ 61 δουρὸς ἀκωκῆς . . γεύσεται, v 181 χειρῶν, φ 98 ὄσπου. But the word is more naturally used with a weapon than a man for its object. Cf. Pind. *P.* ix. 35 γεύεται δ' ἀλκὰς ἀπειράντων.

259. The scholia mention a reading δινῶι for δανῶι, and explain it δινωῶι, absurdly (cf. N 407); they give little warrant for attributing it to Ar., who however read σάκει ἔλας'. The very harshness of this may be evidence of its originality.

σμερδαλέωι· μέγα δ' ἄμφι σάκος μύκε δουρὸς ἀκωκῆι. 260
 Πηλεΐδης δὲ σάκος μὲν ἀπὸ ἑο χειρὶ παχείηι
 ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
 ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαο,
 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
 ὥς οὐ ῥῆϊδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265
 ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
 οὐδὲ τότ' Αἰνείαο δαΐφρονος ὄβριμον ἔγχος
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
 ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 ἦσαν, ἐπεὶ πέντε πτύχας ἦλασε κυλλοποδίων, 270
 τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιτέριοι,
 τὴν δὲ μίαν χρυσήν, τῇι ῥ' ἔσχετο μέλινον ἔγχος.

260. σμερδαλέον G (H *supr.*) Cant. Vr. A: σμαρδαλέον S. || ἀκωκῆ GPQRST, and *ap.* Schol. PX. 261. δὲ: μὲν T. || ἀπαι Par. e. || ἑο: οὐ Zen. 263. ῥέα διελεύσεσθαι Ar. P: ῥέα δι' ἐλεύσεσθαι Lips.: ῥεῖα διελεύσεσθαι RST Par. (c *supr.*) f: ῥεῖα δ' ἐλεύσεσθαι Ω. 265. δῶρα: ἐν τισι ἔργα Schol. A. 267. αἰνείαο P. || ὄβριμον CHPR. 269-72 *ab.* Ar.: προηθετοῦντο παρ' ἐνίοις τῶν σοφιστῶν, ἐν ἐνίοις δὲ οὐδὲ ἐφέροντο Schol. T. 269. ἔλασσε: ἐλάσσε Autocliton *ap.* Eust., Par. b *supr.* || δ' ἄρ': γὰρ PR. 271. ἐνδοθεν Q. 272. μέλινον: χάλκεον DGPR (U!) Aristotle *Poet.* 25.

260. σμερδαλέωι in this emphatic place after δεινῶι is very weak. Perhaps we should read σμερδαλέον as adv., though with little support. Heyne conj. σμερδαλέον δὲ μέγ', which should be taken together, as in i 395 σμερδαλέον δὲ μέγ' ὤμωξεν, *terribly loud*. μέγα is in any case to be taken as adv. with μύκε. ἀκωκῆ is of course a possible variant for ἀκωκῆι, but it is the larger body from which the noise should come.

263. ῥέα διελεύσεσθαι, see N 144.

266. For ὑποείκειν Düntzer conj. ὑποείκει, as οὐ ῥῆϊδι' ἐστὶν ὑποείκειν is evidently not a very natural expression. The slight irregularity is, however, quite intelligible after δαμήμεναι, and the analogy of K 403, P 77 is all in favour of the two infinitives.

268=Φ 165. Cf. *Scut. Her.* 415 οὐδ' ἔρρηξεν χαλκός· ἔρυντο δὲ δῶρα θεοῖο. The gold stands, as the most precious constituent, for the whole metallic facing of the shield. The plural δῶρα may be explained as referring to the collective sense of χρυσός, the parts of gold, as we might talk of a man possessing 'plate, presents from friends.' (The reference to the use of the plural of abstract words,

H. G. § 171. 4, hardly suits here, as δῶρα is used in its most concrete sense.)

269-72. These lines are spurious, as was perceived by Ar.; and Schol T says προηθετοῦντο δὲ καὶ παρ' ἐνίοις τῶν σοφιστῶν, ἐν ἐνίοις δὲ οὐδὲ ἐφέροντο (the 'Sophists' are only here mentioned as Homeric critics, and the reading is suspicious). They are evidently inserted by some one who thought that the πέντε πτύχες of Σ 481 were formed by the different metals, whereas they were no doubt of hide. Even if the πτύχες were of metal the arrangement here given would be absurd, for the gold is hidden away in the middle where it would be neither useful nor ornamental. 268, as appears from Φ 165, needs no further expansion. Ar.'s explanation of the interpolation is curious. ἀθετοῦνται στίχη δ', ὅτι διεσκευασμένοι εἰσὶν ὑπὸ τινος τῶν βουλομένων πρόβλημα ποιεῖν. μάχεται δὲ σαφῶς τοῖς γνησίοις ἄτρωτα γὰρ τὰ ἡφαιστότεκτα συνίσταται (An.); the passage was interpolated to support the views of some of those who had made a problem of the arrangement of the metals in Σ—a favourite *crux* mentioned by Gellius (xiv. 6), and discussed at

δεύτερος αὐτ' Ἀχιλεὺς προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνεΐαιο κατ' ἀσπίδα πάντοσ' εἴσῃν,
 ἄντυγ' ὑπο πρῶτην, ἥι λεπτότατος θέε χαλκός, 275
 λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἡ δὲ διαπρὸ
 Πηλιδᾶς ἤϊξεν μελίη, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνεΐας δ' ἐάλη καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχε
 δείσας· ἐγγεΐη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔσση ἰεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280
 ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν
 ἔσση, καδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,
 ταρβήσας ὃ οἱ ἄγχι πάγῃ βέλος. αὐτὰρ Ἀχιλλεὺς

273-74. δεύτερον αὐτ' ἀχιλεὺς μελίην ἰουπτίωνα (μελίην ἰουπτίῳνι Heyne)
 ἀσπίδα νύτ' εὐχαλκον ἀμύμονος αἰνεΐαιο Zen. (Sch. AT). 274. αἰνεΐαιο P.
 276. ἡ δὲ: ἰδὲ Q. 281. ἀλευάμενος U.

length by Porphyrios in Schol. B, and probably by Aristotle in his *Homeric Problems* (see below). Porphyrios held that the gold was the middle, Ar. that it was the outer, of the layers; and the latter, that he might not be accused of athetizing the lines because he could not reconcile them with his view (*ἵνα μὴ δοκῇ λύσεως ἡπορηκέναι καὶ διὰ τοῦτο ἡθετηκέναι*), gave as an explanation of the lines as they stood that the spear was stopped by the outer layer, not piercing it, but *bending back* the next layers, so that ἐγένετο κοιλότης, οὐ τρώσις, and two layers were 'driven through,' though the outer one stopped the point! Aristotle quotes 272 in an extremely obscure passage of the *Poetics* (xxv. 15), which is practically unintelligible, but probably points to a λύσις of the same sort.

273. Ar. objected to Zen.'s reading of the couplet (see above) that λύσσειν is only used of thrusting, not of casting.

275. πρῶτην, at the beginning, i.e. extreme edge, of the rim. Cf. Z 118, where πρῶτην means the same thing proceeding from the centre outwards, instead of as here from the circumference inwards. χαλκός here must mean the metal facing, like χρυσός above. This, like the hide, is made thinner at the edge, which is of less importance than the centre for defensive purposes.

276. ῥινὸς βοός, the body of the shield; ἐπίη, ἐπι- implies 'to back it up,' not of course that the hide was in front of the metal.

280. ἔσση ἰεμένη, was stopped in its eager course; so O 543, T 399. The

word usually requires a complement (gen., infin., or adv.), to indicate the object aimed at, as Φ 70 ἔσση ἰεμένη χροὸς ἀμειναι. But it is not safe to found any conclusions on this slight discrepancy. διὰ . . . ἔλε, separated; this sense of διαρεῖν is familiar in later Greek, but does not recur in H. ἀμφοτέρους, τὸν χαλκοῦν καὶ τὸν βύρσινον Schol. A, rightly no doubt—the metal facing and leather backing, which a blow at the edge would inevitably tear apart. κύκλους may be used of the 'figure-of-8' shaped Mykenaeen shield (see App. B, i. 1); but in so late a passage it is more probable that the author was thinking of the round shield. In any case this can have no bearing on the shape of Achilles' shield as described in Σ.

282. The expression *grief poured over his eyes* is unusual, but may be paralleled by δ 716 τὴν δ' ἄχος ἀμφοτέρωθεν θυμοφθορόν: compare also P 591 ἄχος νεφέλη ἐκάλυψε μέλαινα. The neglect of the F of *Foi* is more suspicious; hence van L. and Platt conj. καδ δὲ F'(oi) ἄχος χύτο (καδ δ' ἄρ' G. Hermann), leaving us still to ask why sorrow should be the feeling of the moment. Bentley well suggested ἀχλὺς for ἄχος οἱ, thus restoring a quite Homeric metaphor, cf. E 696, II 344, T 321. We must then write μυρίη with Cobet, or take μυρίον as an adverb, cf. Φ 320. Possibly the latter may be right, in which case the apparent harshness of the construction may have led to the corruption of the passage. The whole clause is parenthetical, ταρβήσας recurring to the construction of ἀλευάμενος.

ἐμμεμαῶς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ 285
 Αἰνεΐας, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροιν,
 οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλα καὶ οἶος.
 ἔνθά κεν Αἰνεΐας μὲν ἐπεσσύμενον βάλε πέτρῳ
 ἢ κόρυθ' ἢ ἐσάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290
 εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐνοσίχθων.
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 “ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνεΐαιο,
 δς τάχα Πηλεΐωνι δαμείς Ἀϊδόσδε κάτεισι,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο, 295
 νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
 ἀλλὰ τί ἦ νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μὰν ἔνεκ' ἄλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
 δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν, 300
 μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεύς

284. ἀπόρουσεν H. 286. δύο γ': δύο Bar.: δύο Q. || ἄνδρες PR. 287
 om. A'. 288. ἐπεσσύμενος QS (e corr.) T (supr. n) Cant., γρ. Mosc. 2. 289.
 λυγρὸν: λυγρὸν T. 292. μετὰ: κατα S. 293. μοι: μέγα J. 295 om.
 Cant.^t 296. τι: τις S. || χραισμήσει Q. 300. εἰς: εἰς J. 301. καί:
 κε Harl. a. || εἰ κεν D: εἰ περ Mor.

285-87 = E 302-04, where see notes.

289. It is not clear whether τό οἱ . . . ὄλεθρον is an independent clause descriptive of the shield (*which had saved him*, viz. 268 above), or is to be included under the idea of contingency in the preceding and following clauses, κε being virtually supplied from them, *which would have in that case warded off*. The former seems preferable, as the relative τό is regularly used to introduce such subordinate descriptive touches. But the whole sentence, with its long chain of unrealised possibilities, is by no means in the Homeric manner.

293. The speech and action of Poseidon are as glaringly inconsistent with his attitude in the *Iliad* in general, and his recent speech (133-43) in particular, as are the words of 306 with that of Zeus. If Aineias is to be saved it should naturally have been by Apollo who urged him on, and is still in the field, or by his mother Aphrodite, as in E. But it

is impossible to separate the action of Poseidon from the whole episode, which may have been introduced not only for the glory of Aineias, but to explain some form of Poseidon-worship among the families who claimed descent from him.

298. μὰν, without aim or object, so far as he is concerned. ἀχέων, a strange expression; apparently 'he takes part in the war because of sorrows which do not concern him.' But this use of ἄχος is hardly in the Homeric style. Döderlein takes ἀχέων as a participle, *ob res alienas dolens*, which will not do. Bentley reads ἀτρέων, which would remove all difficulty, but is too familiar a word to have been corrupted. There is a curious schol. of Aristonikos, suggesting that Priam's suspicion of Aineias (see N 461) was due not to his pretensions to the Trojan crown, but to the fact that he had no personal interest in the war (ὁ συνεπεγράφη τῷ τῶν Πριαμίδων πολέμῳ).

τόνδε κατακτείνῃ· μόριμον δέ οἱ ἐστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται
 Δαρδάνου, δν Κρονίδης περὶ πάντων φίλατο παίδων,
 οἱ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν. 305
 ἦδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·
 νῦν δέ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει
 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.”
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 “ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῆσι νόησον 310
 Αἰνείαν, ἣ κέν μιν ἐρύσσειαι ἢ κεν ἑάσεις. 311
 ἦτοι μὲν γὰρ νῶϊ πολεῖς ὠμόσσαμεν ὄρκους 313
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἡμαρ, 315
 μηδ' ὅπποτ' ἂν Τροίῃ μαλερώϊ πυρὶ πᾶσα δῆται
 δαιομένη, δαίωσι δ' ἀρήϊοι υἱες Ἀχαιῶν.”

302. μόριμον J: μόριμον Ω. 303. ἄσπερμος . . ἄφαντος: ἄφαντος (?)
 γενεὴ δαμοφάντος Ar. ap. Schol. P. || ὥς κε μὴ ἄσπερμος γενεὴ μετόπισθεν ὄληται
 Max. Tyr. Diss. xxvi. 9. 305. τε οἰητάων: οἰητεράων U¹. 306.
 ἤχθηρε Aph. 307. τινὲς γρ. αἰνείας γένος πάντεσσιν ἀνάξει Strabo xiii. 608:
 μεταγράφουσι τινες αἰνείας γενεὴ πάντεσσιν ἀνάξει An. 308. παῖδες παίδων
 D¹GHJPRST Strabo *ibid.* (and A in lemma; in the text // and / are written over
 the two words. || κεν: καὶ Mosc. 2. || γένωνται: λίκωνται Syr. and al διὰ τῶν
 πόλεων. 309 om. J¹. 311. εἴ κέν μιν Harl. a. || ἑάσει(ς) C (*supr.* α) GL
 Vr. A Mosc. 2: ἑάσει R. || After this C²GQR Vr. d^m, Harl a^m insert
 Πηλεΐδῃ Ἀχιλλεΐ δαμνίμεναι ἐσθλὸν ἐόντα. 312
 316-17 om. Syr.^t 317. καιομένη· καίωσι A *supr.*

302. μόριμον, here only in H.; but found also in Pindar and Aischylos. The unmetrical μόριμον has almost entirely supplanted it in mss.

306. ἤχθηρε Aph.; but the imperf., as expressing a continued state, is in too flagrant contradiction with the conduct of Zeus. The aor. may be explained as a petulant expression, *has come to hate*, with particular reference to the recent decision of Zeus to let the war take its course.

307. Strabo and the scholia say that the variant πάντεσσιν (see above) was invented to flatter the Romans. It is significant of the honesty of the tradition that no trace of it should appear in the mss. This famous prophecy, which is repeated in a similar form in *Hymn. Ven.* 197, is of course the foundation of the legend of Virgil's *Aeneid*, and is translated there (iii. 97-98), *hic domus Aeneae cunctis dominabitur oris et nati*

natorum et qui nascentur ab illis. Virgil therefore read γένωνται, not λίκωνται.

311. See K 44. We can quite well read ἑάσεις here and take ἐρύσσειαι as aor. subj.

312. It is obvious from ms. evidence that this line has been interpolated, like Ω 558 (q.v.) in order to supply a verb to ἑάσεις, which is quite capable of standing by itself, *let him alone*. Compare note on E 848, and κ 444.

313. The plur. ὄρκους (here only) means 'oaths by many different objects,' i.e. of the most solemn sort; see B 755, O 36, and Buttman *Lexil.* p. 436.

316-17 = Φ 374-76, except that there καιομένη, καίωσι is the best attested reading. Syr. omits 316-17 but 'there are traces of writing in another hand on the upper margin; probably one or more of the omitted lines.' 317 is rejected by Bentley and P. Knight, 316-17 by Bekker, Nauck, Christ, Fick,

αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἔμην ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 ἔξε δ' ὅθ' Αἰνείας ἠδὲ κλυτὸς ἦεν Ἀχιλλεύς. 320
 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἄχλυν
 Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίνῃ εὐχαλκον
 ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείαο·
 καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλλῆος ἔθηκεν,
 Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰέρας. 325
 πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
 Αἰνείας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
 ἔξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,
 ἐνθά τε Καύκωνες πόλεμον μέτα θωρήσσοντο.
 τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Αἰνεία, τίς σ' ὦδε θεῶν ἀτέοντα κελεύει
 ἀντί' Ἀχιλλῆος πολεμίζειν ἠδὲ μάχεσθαι,
 δς σεῦ ἅμα κρείσσω καὶ φίλτερος ἀθανάτοισιν;

320. ἔξε Q. || ἠδὲ PU: ἠδ' ὁ Ω. 321. ὀφθαλμῶν D. 322-24 ἀθ. Ar.
 325. δ' ἐπέσσειεν GPR: διπέσσειεν L: γρ. καὶ αἰνείαν δ' ἔσσειεν P. 326.
 ἡρώων: ἀνδρῶν Q. 327. σεῶν P. 328. ἐσχατιᾶν J. 329. ἔνεα δὲ
 CDJPQU Syr.: ἔνεα κα(ν) ST Harl. a: ἔνεα καὶ R. || μετῃσώρῃσσαντο P Harl. a.
 331. καὶ μιν νακείων Zen.: τὸν καὶ νακείων Rhianos. 332. c' om. P (space
 left blank). || ἀτέοντα Ω, ἐν ἀπάσαις Did.: ἀπεόντα U: χατέοντα PR Mor. Bar.
 Harl. a (e corr.: γρ. ἀτέοντα, glossed ἀφροντιστοῦντα Harl. a^m) Par. a² (γρ.
 χατέον <τα> χρεῖαν ἔχοντα Par. a¹): ἀάκνη G, γρ. C (man. rec.): ἀάκοντα Cant.
 333. ἀντία πηλείωνος ὑπερῷμοιο μάχεσθαι AJQ Harl. a, Vr. b A, Mosc. 2: ἐν
 ἀλλω ἀντί τοῦ (sic) ἀχιλλῆος κτλ. A.

etc. Both lines are perhaps more in place in Φ. The triple repetition of forms of *δαίω* is disagreeable; but a reference to Σ 227 (whence a splendid effect has been badly copied) would suggest that the remedy is to be found rather in changing *δάγμαι*, a form not elsewhere found, into *κάγμαι*. (Hesych. *δάγμαι*· *καλεται*.) *μαλερώω*, see note on I 242.

319 = E 167.

322-24. ἀθετούνται στίχοι τρεῖς, οἱ οὐκ ἐνέσχηται τῇ ἀσπίδι τὸ δόρυ τοῦ Ἀχιλλέως, ἀλλὰ “διὰ πρὸ Πηλιδῆς ἦξεν μελίη” (276) καὶ “ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ” (279). πῶς οὖν ὁ Ποσειδῶν ἐκ τῆς ἀσπίδος ἤρυσεν τὸ δόρυ; An. The difficulty may be evaded if we suppose that the spear-shaft had carried the shield with it; but this is not the simple sense of 276-79, and the lines are quite needless.

329. For the *Kaukones* see K 429. They are not found among the Trojan allies in the Catalogue, and later tradition knew little or nothing of them. Another tribe of the same name is mentioned as living in Elis, γ 366 (see Herod. i. 147). So Pelasgians are found both in Greece and in Asia Minor. *σώρῃσσαντο*, *were entering the fight*; cf. N 301, Σ 189.

332. ἀτέοντα, ἀφροντιστοῦντα· Καλλιμάχος “Μουσέων κεινὸς ἀνὴρ ἀτέει” Sch. A. The word recurs in Herod. vii. 223 where it duly represents the normal *átāw* (cf. *órew*), but in Homer it can hardly be right. It is presumably — with synizesis. But we should perhaps accept the variant *χατέοντα*, joining it with *θεῶν*, *lacking the aid of the gods*; cf. γ 43 πάντες δὲ θεῶν χατέοντες ἀνθρώποι.

ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήσῃαι αὐτῶι, 335
 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηαι.
 αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
 θαρσύνσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
 οὐ μὲν γὰρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίξει."
 ὥς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
 αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
 θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 "ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
 ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα 345
 λεύσσω, τῶι ἐφέηκα κατακτάμεναι μενεαίνων.
 ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
 ἦεν· ἀτὰρ μιν ἔφην μὰψ αὐτῶς εὐχετάασθαι.
 ἔρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
 ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
 ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών."
 ἦ καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστωι·
 "μηκέτι νῦν Τρώων ἐκὰς ἔστατε, δίοι Ἀχαιοί,
 ἀλλ' ἄγ' ἀνὴρ ἀντ' ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι. 355
 ἀργαλέον δέ μοι ἔστι, καὶ ἰφθίμωι περ ἐόντι,
 τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι·

335. ΚΕΝ: δὴ CD. || συμβλήσῃαι AGQT: συμβήσῃαι S: συμβήσῃαι Mor.:
 συμβλήσεται P: συμβλήσῃαι Ω. 338. εἰσάφικας Harl. a. || δὴ ἔπειτα: δ' ἔπειτα
 JPQ: δ' ἔπειτα (δὴπειτα, δ' ἔπειτα etc.) Ω. || πρώτοισι: τρώεσσι QT Syr. Mor. Bar.
 339. c' om. DHPRT Syr. 341. ἀπ': ἐπ' HP. 344. ὀράσῃαι Q. 345.
 χροῖ Bar. 349. ἐμεῦ γ' U. 350. ὅς: ὡς Harl. a. 352. ἀντίᾳ L. ||
 ἐλεῖν U. 357. τόσσους HQ Harl. a, Mor. Mosc. 2, Vr. b d A. || ἀνθρώπων Harl. a.

335. As between συμβλήσῃαι and συμβήσῃαι there can be little question; the former is the regular word for *meeting* (cf. Π 565, Φ 578), while συμβάλειν does not occur in H. But there is no analogy in Greek for such an aor. subj. as βλήσῃαι, no sigmatic aor. occurring at all. Neither can it be fut. indic. We must therefore read συμβήσῃαι with Dindorf; this is the correct subj. of which the 3rd person βλήσεται is found in ρ 472. The corruption has no doubt arisen from the influence of the probably early variant συμβήσῃαι.

342. Cf. O 668. μέγ' ἔξιδεν, 'stared with all his might,' as we say, as though

it required a great exercise of force; μέγα as in μέγα κρατεῖν, etc. Compare ὑπὸδρα ἰδών, ἀχρεῖον ἰδών (B 269). ἔξ also implies the putting forth of effort, as κεφαλῆς ἐκδέρκεται ὅσσοι Ψ 477; cf. μάκιστον ἐξιδού Soph. Phil. 851. The phrase is a curious one, but we have no right to say that it is corrupt.

343 = A 403. 344 = N 99.

350. It is a question if the ὡς of one ms. is not to be preferred, as more Homeric, to the vulg. ὅς.

357. ἐφέπειν, to control, *manage*, as we say, with the additional connotation of 'driving,' the enemy. See note on A 496. ἐφέπειν is often used in later

οὐδέ κ' Ἄρης, ὃς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
 τοσσῆσδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
 ἀλλ' ὅσπον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360
 καὶ σθένει, οὐκέτι φημι μεθυσέμεν, οὐδ' ἡβαιόν,
 ἀλλὰ μάλα στίχος εἰμι διαμπερές, οὐδέ τιν' οἶω
 Τρώων χαιρήσειν, ὃς τις σχεδὸν ἔγχεος ἔλθῃ."
 ὥς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ
 κέκλεθ' ὁμοκλήσας, φάτο δ' ἵμεναι ἄντ' Ἀχιλλῆος· 365
 "Τρώες ὑπέρθυμοι, μὴ δεῖδτε Πηλεΐωνα.
 καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
 ἔγχεϊ δ' ἀργαλέον, ἐπεὶ ἡ πολλὸν φέρτεροί εἰσιν.
 οὐδ' Ἀχιλλεύς πάντεσσι τέλος μύθοις ἐπιθήσει,
 ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολούσει. 370

358. ὥς περ Q. || ἄμβροτος Mor. 359. τόσσος Syr. Harl. a, Mor. Mosc. 2. Vr. b d. || ἐφέποιτο PRU. 361. οὐκέτι P: οὐ μ' ἐπὶ Ω. 363. ὃς τις: ὅς κε PR: ὅστις κεν (A suppr.) C: ὅστις μὲν Q. || ἔγχεος: ἀντίος PQR. || ἔλθοι (A suppr.) JL Bar. Vr. b A, Mosc. 2. 365. ἵμεν QT. 368. πολυφέρτερος ἔστιν D. 369. μύθοις τέλος πάντεσσ' PR. 370. κολούσει TU: κολούει Ω.

Greek of a general 'controlling' his own men, but the idea of hostility is generally connoted in H., and the parallelism of *πάσι μάχεσθαι* indicates that the same is the case here; otherwise it would be possible to translate *it is hard for me to command so great an army and (at the same time) to fight with all the enemy*.

359. The exact metaphor of the word *στόμα* is uncertain; see K 8 with note, T 313. We can hardly go further than to regard *ὑσμίνης στόμα* as a periphrasis for *ὑσμίνη*. But the use of *ἐφέπειν* which forms the transition between the primitive idea of 'managing' and the derived metaphor 'chasing,' namely the sense of 'driving' horses (see Θ 126), suggests that 'managing the mouth' here may be a figure from the bit and bridle. *καὶ πονέοιτο* is used by a sort of hendiadys for *πονούμενος*, *by dint of labour*; the word having as often a special reference to the toil of battle.

361. *οὐκέτι*, Naber (with P) for *οὐ μ' ἐπὶ* of Ω; the pronoun is not usually expressed in such phrases.

362. The sing. *στίχος* recurs in II 173, only the nom. and acc. plur. being found elsewhere. *στίχων* is of course impossible in a hexameter (*μάλ' ἂν στίχας* Barnes, *κατὰ στίχας* Axt). It

evidently means 'the enemies' line of battle.' *διαμπερές*, *right through*, as M 429 *διαμπερές ἀσπίδος αὐτῆς*.

365. *ἵμεναι*, the *ī* is quite unexplained; *ἵμεν*, *ἵμεναι* and *ἵεναι* occur about 130 times in H., elsewhere always with *ī*. Compare note on *ζευγνύμεν* II 145. Transposition has been suggested, *ἵμεναι δ' ἔφατ'*, or *φάτο δ' ἄντ' ἵμεναι* (Schulze Q. E. p. 377) but is not very probable. *φάτο δ' ἄψ ἵμεν* Nauck. It is a question, however, if *φάτο* itself is the right word. It should according to usage mean *thought* rather than *proclaimed*.

370. *κολούει* is clearly necessary if the line is to stand; the ambiguous *τελέει* may have led to *κολούει*, which nearly all mss. give. The present, after *ἐπιθήσει*, turns the line into a weak platitude. As an alternative we may regard it as a gnomic interpolation referring originally to Zeus. In this connexion *κολούει* is suitable, being equivalent to *ἐνικλᾶν* Θ 408, *ἐπικείρειν* II 120. It is used again = *make to fail* in θ 211 *ἐο δ' αὐτοῦ πάντα κολούει*. The clause *τὸ μὲν τελέει* is only introduced for the sake of antithesis, to set off the other alternative on which stress is laid; 'though he will sometimes succeed, yet at other times he shall fail.'

τῶι δ' ἐγὼ ἀντίος εἴμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθωνι σιδήρῳι."

ὥς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἔγχε' ἄειραν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὦρτο δ' ἀντή.
καὶ τότε ἄρ' Ἔκτορα εἶπε παραστάς Φοῖβος Ἀπόλλων· 375
"Ἔκτορ, μηκέτι πάμπαν Ἀχιλλῇ προμάχιζε,
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μή πῶς σ' ἡὲ βάλλῃ ἡὲ σχεδὸν ἄορι τύψῃ."

ὥς ἔφαθ', Ἔκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν
ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος. 380
ἐν δ' Ἀχιλεὺς Τρῶεσσι θόρε, φρεσὶν εἰμένους ἄλκην,
σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἰφιτίωνα
ἑσθλὸν Ὀτρυντεῖδην, πολέων ἡγήτορα λαῶν,
δν νύμφη τέκε νηῖς Ὀτρυντῇ πτολιπόρθῳι
Τμῶλῳ ὑπο νιφόντι, "Τδης ἐν πίονι δήμῳι· 385
τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ διὸς Ἀχιλλεὺς
μέσσην κακ κεφαλὴν· ἡ δ' ἀνδιχα πᾶσα κεάσθη.

371. τῶι(ι) AC¹LQ: τοῦ Ω, ἐν ἄλλοι A. 373. τοῖ δ' PR. || ἀντίον Q. ||
ἔγχε' ἄειραν: γρ. ἔσταν ἀχαιῶν A. 375. ἔκτορ S (supr. α). 377. τε: γε Q.
378. μή πῶς c': μήπως H Vr. A: μήπω c' J. 379. αὖτις CH. || ἐδύσατο
CGHQST Syr. 381. ἐν δ': ἐνε' Syr. || ὅρες Vr. b. 382. πρῶτος (A supr.)
Vr. b. 384. δν: τὸν ἐν τισι τῶν φαύλων ἀντιγράφων Schol. A. 385. ὑπαι LR. ||
ὕδης Ar. Ω: ὕδης Q: ὕλκς R Vr. A, Mosc. 2, Harl. b d, Par. h and ap. Did.
386. τόν ρ' G.

371. τῶι, for the dat. cf. 422, H 20, O 584; as the rarer form it is less likely to have been corrupted than the normal τοῦ of the vulg. The epanalepsis of a whole phrase (εἰ πυρὶ χεῖρας ἔοικεν, for χεῖρε *FéFoiken*!) is found again only in X 128, Ψ 642.

375. Cf. M 60 with note.

377. ἐκ φλοίσβοιο, the surging mass of warriors opposed to the πρόμαχοι, = οὐλαμὸς in 379. Cf. E 469 ἐκ φλοίσβοιο σαώσομεν.

381. This line may well be the opening of Achilles' career in the original Μῆνις. But it is immediately succeeded by an episode which betrays later origin, 383-95. The thrice-repeated short ο of Ὀτρυντεῖδης (Ὀτρυντῇ), though common in later poetry, is against the Homeric rule, and not metrically necessary; it is never found in the frequent ὀτρύνω (cf. Schulze Q. E. p. 100 note). The allusion to the Catalogue (B 865) is very obvious—some actually read 385 after B 866

(see App. Crit. there)—and the familiarity of the poet with Asiatic localities is itself suspicious. We may perhaps add the short form of the dat. plur. ἐπισσώ-τροις (394), while the phrase πάντων ἐκπαγλόταρ' ἀνδρῶν, twice used of Achilles himself (A 146, Σ 170), is meaningless when applied to an unknown warrior. It is quite possible that the lines have been inserted to glorify a local Otrynteid family by making one of their number participate in the Trojan war. We can read (382) πρῶτον δ' ἔλε (395) Δημολέοντα, with νύξας κακ for νύξε κατὰ in 397 (Schulze), but it is simpler to remove 383-95 and the borrowed 397-402 together. Iphition is not elsewhere named.

385. Τῶν was identified by some with the later Sardis; but Strabo (xiii. 626) is incredulous. The variant Τλῆς is evidently wrong; see E 708. Tmolos and the Gygaian lake (390) are mentioned again in B 865-66, q.v.

δούπησεν δὲ πεσών, ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς·
 “κείσαι, Ὀτρυντεῖδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν·
 ἐνθάδε τοι θάνατος, γενεὴ δέ τοί ἐστ' ἐπὶ λίμνῃ 390
 Γυγαίῃ, ὅθι τοι τέμενος πατρώϊόν ἐστιν,
 “Τλλωὶ ἐπ' ἰχθυόεντι καὶ Ἑρμῶι δινηέντι.”

ὥς ἔφατ' εὐχόμενος, τὸν δὲ σκότος ὅσσε κάλυψε.
 τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο
 πρώτην ἐν ὑσμίνῃ· ὁ δ' ἐπ' αὐτῷ Δημολέοντα, 395
 ἐσθλὸν ἀλεξητήρα μάχης, Ἀντήνορος υἱόν,
 νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήμιον.
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 αἰχμὴ ἰεμένη ῥήξ' ὀστέον, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400
 Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων ἀτζαντα
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὐτασε δουρὶ·
 αὐτὰρ ὁ θυμὸν αἰσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος
 ἥρυγεν ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,
 κούρων ἐλκόντων· γάνυται δέ τε τοῖς ἐνοσίχθων· 405
 ὥς ἄρα τὸν γ' ἐρπυγόντα λίπ' ὅστέα θυμὸς ἀγῆνωρ·
 αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον
 Πριαμίδην. τὸν δ' οὐ τι πατὴρ εἶασκε μάχεσθαι,
 οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,

389. κείσ' Q Syr. 393. φάτ' ἐπευχόμενος P Syr. Par. b g h: ἔφατ' ἐπευχό-
 μενος Q Par. c. 394. ὀπισσώτροις A Syr. 395. ΔΗΜΟΛΕΟΝΤΑ Ar. Ω:
 ΔΗΜΟΛΕΟΝΤΑ Mosc. 2: τινὲς ΔΗΨΛΕΟΝΤΑ Did. 396 om. D. 401. ἀΐσσοντα
 DGHJST, γρ. A. 406. ΤΟΝ Γ': ΤΟΝ T. || ἐρύοντα Q. 409. παισι: πᾶσα DGH:
 τρωαὶ Cant.

390. γενεά, birthplace, as a 407 ποῦ
 δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα; The
 lake is here purely geographical, not a
 mythological personification (B 865).

392. Hyllos, a feeder of the great
 Lydian Hermos.

394. δατέοντο, divided in the sense
 tore to pieces, a strange phrase. (ἐπισσώ-
 τροις δατεῖντο? Cf. Ψ 121.) ἐπισσώ-
 τροις, E 725.

396. ἀλεξητήρα, ἀπ. λεγ. in H. Cf.
 πόλεμον ἀλαλκῶν I 605.

397-400 = M 183-86, cf. A 95-98.

401 = A 423. 402 = E 56.

403. οὐμὸν αἶσσε, see II 468. ἥρυγε,
 bellowed, cf. Σ 580 ἐρύγηλον.

404. ἀμφὶ seems to be used in the
 literal sense, dragged round (the altar of)
 Poseidon. Ἑλικώνιον, apparently from

Helike in Achaia, a seat of Poseidon-
 worship, see Θ 203. From *Hymn. xxii.*
 3 ὅς θ' Ἑλικῶνα καὶ εὐρείας ἔχει Αἰγᾶς,
 it would seem that Helikon was another
 form of Helike, and distinct from the
 Boiotian mountain. The most famous
 cult of the Helikonian Poseidon was,
 however, the Panionian festival held
 near Priene. If that be referred to here,
 it will be proof of the later origin of
 the passage. Schol. A says of the bellow-
 ing, δοκεῖ δὲ ἐπὶ τῶν βοῶν τῶν
 βοῶν προσδέχεσθαι τὸ θεῖον τὴν θυσιαν·
 σιγῶντα δὲ λυποῦνται, μὴ λείψιν νομίζοντες.

409. νεώτατος γόνοιο, the youngest of
 his offspring. This collective use of
 γόνος is peculiar, the word elsewhere in
 H. being apparently used only of a single
 person, or in the abstract sense.

καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410
 δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,
 θύνε διὰ προμάχων, εἴως φίλον ὤλεσε θυμόν.
 τὸν βάλε μέσσον ἄκοντι ποδάρκης διος Ἀχιλλεύς,
 νῶτα παραΐσσοντος, ὅθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλὸς ἦν τετο θώρηξ· 415
 ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῇ,
 γυνῆ δ' ἔριπ' οἰμῶξας, νεφέλῃ δέ μιν ἀμφεκάλυψε
 κυανέῃ, προτὶ οἷ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.
 "Ἐκτωρ δ' ὡς ἐνόησε κασύνητον Πολύδωρον
 ἔντερα χερσὶν ἔχοντα λιαζόμενον ποτὶ γαίῃ, 420
 κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
 δηρὸν ἐκάς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆϊ
 ὀξὺ δόρυ κραδάων, φλογὶ εἵκελος. αὐτὰρ Ἀχιλλεύς
 ὡς εἶδ', ὡς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ηὔδα·
 "ἐγγὺς ἀνὴρ ὃς ἐμὸν γε μάλιστ' ἐσεμάσσατο θυμόν, 425
 ὃς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἄρ' ἔτι δὴν
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας."
 ἦ καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἐκτορα δῖον·
 "ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."

410. πόδεσσιν τε Harl. a. 414. παραΐσσοντα HT Vr. b (-cont') A Mosc. 2, King's Par. a (supr. oc) d j, and ap. Did.: παραΐσσοντων Par. e. 418. προτὶ: ποτὶ CHQ. 420. διαζόμενον G. || προτι Syr. 421. κέχυτο χλός PR Syr.: κέχυτο γόλος Harl. a. 422. ἀχιλ(λ)ος DHJPRSTU Harl. a, Vr. A Mosc. 2. 424. εἶδ': ἴδ' U: ἴδεν ap. Eust. 425. ἐμοὶ J. || ἐπεμάσσατο Moir. 426. ἄρ': ἄν Ar. P Harl. a. 427. ἀλλήλων G.

414. For this passage (= Δ 132-33) see App. B, vi. 2. παραΐσσοντα agreeing with τὸν would be the more regular constr., and the hiatus would not be against it; but the immediately preceding νῶτα suits ill with it, and the change of 'case is common with participles, e.g. Ξ 26 σφι . . νυσομένων (H. G. § 243 d). σύνεχον, probably intrans. as 478, joined together.

421. The length of the υ of ἀχλὺς in *thesi* before the diaeresis is one of many indications that this is the original quantity of the feminine termination in substantives (H. G. § 116. 3-4, and cf. notes on K 292, A 36). But the variant κέχυτο χλός is worth consideration; it is found in good mss., it gives better rhythm, and the fact that Ap. Rhod. thrice uses χλός in the sense of *pallor* makes it likely that he read it

here (iv. 1279 χύτο δὲ χλός ἀμφὶ παρείας). There is however no independent instance of it at any early date, and the eyes are hardly the seat of pallor.

422. Ἀχιλλῆϊ, for the dat. cf. 371. δηρὸν: δηθά Bentley. στρωφάσθ', i.e. στροφάεσθ', O 666.

424. ὡς . . ὡς, see note on Ξ 294.

425. ἐπεμάσσατο, see note on P 564.

426. τετιμένον, the participle has become a pure adj. like ἐπιστάμενος in T 80. ἄρ' is more forcible than Ar.'s ἄν. The opt. is potential; so *can* *we* no longer shirk, without any suggestion of condition such as is conveyed by ἄν. The trans. use of πτώσσειν recurs in χ 304 only. πτολέμοιο γεφύρας, Δ 371.

429=Z 143 (cf. H 102); 431-33=200-02 above; the lines are no doubt original here.

- τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἴκτωρ· 430
 “Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὥς
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἢ δ' αἴσυλα μυθήσασθαι.
 οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χείρων·
 ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται, 435
 αἱ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι
 δουρὶ βαλὼν, ἐπεὶ ἦ καὶ ἐμὸν βέλος ὄξυ πάροιθεν.”
 ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δόρυ· καὶ τό γ' Ἀθήνη
 πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
 ἦκα μάλα ψύξασα· τὸ δ' ἄψ' ἵκεθ' Ἴκτορα δῖον, 440
 αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαῶς ἐπόρουσε, κατακτάμεναι μενεαίνων,
 σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ.
 τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445
 ἐγχεῖ χαλκείῳ, τρὶς δ' ἡέρα τύψε βαθείαν.
 [ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,]
 δευνὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 “ἔξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων, 450

430. δ' οὐ: δὲ Q. 432. δειδίξεσθαι H¹ Syr.: δειδίξεσθαι J. 435. ἐν: ἐπὶ Mor. Bar. || κείται PQ: κείσῃ (γρ. κείται) Mor. Bar. 440. ψύξασα C (γρ. ψύξασα *man. rec.*). 442. ἐκμεμαῶς Q. || ἐπόρουσε S. 443. ἐξήρπαξεν P. 445. γρ. ἐπόρουσε κατακτάμεναι μενεαίνων X. 447 *habent* ACD^mGJQ: *om.* Ω. 449. ἐξ αὖ: αὖ δὲ V^r. d. 450. c': r' P.

434. The scholiasts lose the whole significance of this line by taking it as spoken ironically. It is needless to point out the dignity given to Hector's character by his facing a contest which, with heroic frankness, he admits to be unequal.

435. See on P 514. ταῦτα, *these words of thine.*

436. αἵ κε, *to decide whether.*

437. πάροιθεν may be taken in the local sense, *before my face* (cf. Z 319 *πάροιθε δὲ λάμπρο δουρὸς αἰχμῇ*); or possibly in the temporal, *of old time*, with a reference to the death of Patroklos (Schol. T and Eust.).

439. Ἀχιλλᾶος, ablative gen., with πάλιν, as Σ 138, etc. ἦκα μάλα, the same idea as in 444 *ῥεῖα μάλ' ὥς τε θεός*, a very gentle breath from a goddess' mouth is enough to drive back the spear.

444=Γ 381. 445-48, cf. E 436-39, Π 703-06, 784-86. 447 is omitted by most mss. As it occurs in all the three parallel passages, it is more likely to be interpolated from them than wrongly omitted. It is less suitable here, as in the other places the fourth onset is the signal for an interference from the divine opponent, and so merits special mention; here it is only the occasion for a violent speech from Achilles himself, and leads to nothing at all. The passage clearly gains by the omission, but it is not improbable that we should regard 445-48 as a copy of a familiar scheme which has supplanted a line such as *δουρὶ δ' ἐπαύσων προσέφη πόδας ὠκὺς Ἀχιλλεύς* (Fick, from A 361).

449-54=Λ 362-67, except for the slight variant in 367. There can be little doubt that they are in their own place here and copied in Λ (see note on A 366).

οἱ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
νῦν δ' ἄλλους Τρώων ἐπιείσομαι, ὃν κε κιχέειω."

ὡς εἰπὼν Δρύοπ' οὐτα κατ' αὐχένα μέσσον ἄκοντι. 455
ἤριπε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔασε,
Δημοῦχον δὲ Φιλητορίδην ἥνυ τε μέγαν τε
καγ γόνυ δουρὶ βαλὼν ἠρύκακε. τὸν μὲν ἔπειτα
οὐτάζων ξίφει μεγάλῳ ἐξαίνυτο θυμόν.
αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἱε Βίαντος, 460
ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὥσε χαμάζε,
τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.
Τρῶα δ' Ἀλαστορίδην—ὁ μὲν ἀντίος ἤλυθε γούνων,
εἴ πως εὖ πεφίδοιτο λαβὼν καὶ ζῶν ἀφείη
μηδὲ κατακτείνειεν ὀμηλικίην ἐλεήσας, 465
νῆπιος, οὐδὲ τὸ ἥϊδη, ὃ οὐ πείσεσθαι ἔμελλεν.
οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
ἀλλὰ μάλ' ἐμμεμαώς. ὁ μὲν ἤπτετο χεῖρεσι γούνων

453. τίς γε εἰδὼν καὶ ἐμοὶ U. || ἔστι: εἴη PR Vr. b A: ἔλεοι J. 454.
δ' ἄλλους τρώων: αὐ τοὺς ἄλλους Harl. a, Vr. b A Mosc. 2: αὐτοὺς ἄλλους J
(γρ. δ' ἄλλους τρώων), γρ. A: δ' ἄλλους τρώας PS Par. c. || ὅν κε Ar. Ω:
ὅν γε U. 456. ποδῶν: πεσῶν Q. 458. καγ: κακ DJ (supr. r) PT Syr.
Harl. a, Mosc. 2. 464. εὔ: οἱ PR, γρ. Harl. a. || ἀφία U: ἀφίην J (and τινὰ
τῶν ἀντιγράφων Eust.): ἀφίη C. 466. ἔδα P. 467. τι: τοι JPR: τις and
ἐτι Δ^m.

458. For καγ γόνυ some good mss. read κακ γόνυ. This is no doubt meant to express, what is clearly the fact, that the first γ is not the nasal but the mute, being completely assimilated to the second, as in κάβαλε. The Greek alphabet has no unambiguous means of representing gg. (The variant κάβαλε for κάβαλε, often given by mss., might be quoted for the nasalized γ here if it were better attested or linguistically justified.) The apocope of κατὰ before γ happens to occur here only.

463. For the suspended acc. Τρῶα compare Z 510. It depends only on the general sense resumed in φασγάνῳ οὔρα 469. From ὁ μὲν to ἐμμεμαώς (468) is a passage open to serious suspicion on internal grounds. The description of Achilles in the poet's own words in 467 is wholly alien to the Epic style; and γλυκύθυμος is a strange compound, as γλυκός is always used of

things which give pleasure (song, sleep, etc.), and never of the mind itself, 'gentle' or 'kindly.' It looks as though the five lines were an expansion of 468-69. 466=γ 146, whence it may be borrowed.

464. λαβὼν is by some taken with γούνων, catching him by the knees, as A 407, Z 45, ζ 142, κ 264 (cf. Φ 71). But the order of the words makes this almost impossible, and Hentze remarks that the imperf. ἤπτετο (468) is evidently 'conative,' and implies that he did not succeed. Hence λαβὼν must=taking him prisoner, as A 106, γούνων being construed with ἀντίος. Even this is not without harshness, as ἀντίος is generally used with a gen. of a person (see, however, on X 195. We may also quote the use of ἀντιάω, ἀντιάω, which are freely applied to things, but in a different sense, πολέμιοι, etc.).

466. ὁ οὐ, δ F'(α) οὐ van L.

ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὐτα καθ' ἦπαρ·
 ἐκ δέ οἱ ἦπαρ ὀλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470
 κόλπῳ ἐνέπλησεν· τὸν δὲ σκότος ὄσσε κάλυψε
 θυμοῦ δυνόμενον. ὁ δὲ Μούλιον οὐτα παραστάς
 δουρὶ κατ' οὖς· εἴθαρ δὲ δι' οὔατος ἦλθ' ἐτέροιο
 αἰχμὴ χαλκείῃ. ὁ δ' Ἀγήνορος υἱὸν Ἐχεκλον
 μέσσην κακ κεφαλὴν ξίφει ἤλασε κωπήντη, 475
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες
 ἀγκῶνος, τῇ τὸν γε φίλης διὰ χειρὸς ἔπειρεν
 αἰχμῇ χαλκείῃ· ὁ δέ μιν μένε χεῖρα βαρυνθείς, 480
 πρόσθ' ὀρώων θάνατον. ὁ δὲ φασγάνῳ αὐχένα θείνας
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὐτε
 σφονδυλίων ἔκπαλθ', ὁ δ' ἐπὶ χθονὶ κεῖτο τανυσθείς.
 αὐτὰρ ὁ βῆ ῥ' ἵεναι μετ' ἀμύμονα Πείρῳ υἱὸν
 Ῥίγμον, ὃς ἐκ Θρήικης ἐριβώλακος εἰληλυθεί· 485
 τὸν βάλε μέσσην ἄκοντι, πάγῃ δ' ἐν νηδυί χαλκός,

470. αὐτὰρ Q. 471. ἐνέπλησεν Ar. (A *supr.*) HT Par. a f. 473. κατ' :
 παρ' A (κατ' A^m) CQ. 475. μέσσην H. 476. ὑποεσμιάνην J : ὑπερεσμιάνην P.
 478. τένοντες D¹ Vr. b A. 479. μεσς δια χειρὸς ελασσαν Syr. 480. αἰχμῇ
 χαλκείῃ PQ Syr. 481. πρόσθ' ὀρώων : Ζηνόδοτος χωρὶς τοῦ θ πρὸς ὀρώων
 (χωρὶς τὸ θ πρὸς ο' ὀρώων *conj.* Ludwig) Schol. T. 483. σπονδυλίων GU¹.
 484. ῥ' om. PR : τ' Lips. || ἵεσθαι H. || πείρῳ Zen. 485. θράκης J Harl. a.
 486. ἐν : ἐνὶ RS Vr. b A. || ΝΗΔΥΪ : ΠΝΕΥΜΟΝΙ ACJQ Syr. Harl. a, Mor. Vr. b
 A, Mosc. 2 : ἐν ἄλλῳ ΝΗΔΥΪ A.

470. ἐκ . . ὀλισθεν means of course
 only that the edge of the liver projected
 through the wound, not that the whole
 organ slipped out, which would be im-
 possible. κατ' αὐτοῦ, κατὰ τοῦ ἥπατος
 ἐκκρονοῖζον, Schol. B, rightly as it seems,
 though αὐτοῦ is used in its weakest sense.

471. For Ar.'s reading ἐνέπλησεν *puffed*
out the loose breast of the chiton, see on
 A 481, Π 503. Virgil evidently read
 the text, *transiit . . nudo . . tunicam*
. . implevitque sinum sanguis, Aen. x.
 819.

473. The contracted οὖς is suspicious ;
 see on A 109. δοῦρ' οὖας van L., κατ'
 οὖας· ἀφαρ P. Knight.

475-77. See Π 332-34.

478. συνέχουσι, *join*, intransitively
 (cf. on 414); the point meant seems to
 be the insertion of the muscles of the
 forearm into the elbow joint. The
 variant τένοντες for τένοντες is perhaps

right; see on Δ 521, Π 587. χαρὸς,
arm, not *hand*; see A 252, Φ 166, Ψ 627.

481. πρόσθ' ὀρώων, *beholding before*
his face. It is probable (see above) that
 Zen. wrote *προσὸρῶν*. The lengthening
 in the first arsis is defensible (App. D,
 c 1), but the compound *προσὸρᾶν* does
 not occur in H. The phrase is in *any*
case unique.

483. ἐκπαλτο, apparently *throbbed*
forth, perhaps by some confusion with
 the spirting of blood from a severed
 artery; cf. X 452 *πάλλεται ἦτορ ἀνὰ*
στόμα. *πάλλομαι* is not simply = *leap*.
 See note on O 645.

484. Πείρῳ is not a Homeric form ;
 it is presumably to be referred to a nom.
Πείρως, cf. *Πείρως* Δ 520, 525. But Brand-
 reth's *Πείρῳ* is doubtless right, see B
 844, where *Πείρως* is the Thracian leader.

486. There is strong authority for
πνεύμονι against *νηδυί*: but *μέσσην*

ἤριπε δ' ἐξ ὀχέων. ὁ δ' Ἀρηϊθοῖον θεράποντα,
 ἀψ' ἵππους στρέψαντα, μετάφρενον ὀξεί δουρὶ
 νύξ', ἀπὸ δ' ἄρματος ὤσε· κυκλήθησαν δέ οἱ ἵπποι.

ὥς δ' ἀναμαιμάει βαθέ' ἄγκεια θεσπιδαῖς πῦρ 490
 οὔρεος ἀζαλέοιο, βαθεία δὲ καίεται ὕλη,
 πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
 ὥς ὃ γε πάντῃ θῦνε σὺν ἐγχεῖ δαίμονι ἴσος
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
 ὥς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495
 τριβέμεναι κρὶ λευκὸν ἐκτιμένῃ ἐν ἀλώῃ,
 ῥίμφά τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 στείβον ὁμοῦ νέκνυς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἰὲν περὶ δίφρον, 500
 ἃς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον
 αἷ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἔτο κῦδος ἀρέσθαι
 Πηλεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

488. τρέψαντα P. 490. ἄγκεια CR. 495. ζεύξει C. || ἄρσενας H. 496.
 ΕΥΚΤΙΜΕΝΗ: εὐτροχάλοι J Syr. Harl. a, Vr. b, Par. h, γρ. A Par. d: εὐκτιμένω
 (ω altered to ι?) Par. d. 500. δίφρων P. 502. αἰ δ' ἀπ' οπισσώτρων Syr.

means the abdomen, not the chest; compare N 397, T 413 ff., with Δ 528. πνεύμονι has probably been introduced here through a reminiscence of the latter passage.

490. ἀναμαιμάει, *rages through*, here only. The simple *μαιμάω* is used only in the sense *to be eager*, but we have *σκόπελον περιμαιώσσα* μ 95. For the simile compare Δ 155 ff.

494. κτεινομένους ἐφέπων, *driving his victims*. The use of the part. *κτεινομένους*, *those who were being slain*, is curious. Compare *ἔφεπε . . . ἀποκτείνων* Δ 177.

495-503. This passage is rejected by many edd. (Heyne, Bekker, Düntzer, Franke, etc.), partly on the ground that 499-502 are a repetition of Δ 534-37 (q.v.), and 503 of Δ 169, but more because Achilles, who has hitherto been fighting on foot, suddenly appears in his chariot. The first objection is weakened by the fact that the passage in Δ is in

the immediate vicinity of others of doubtful authenticity (see on Δ 522, 540), so that it is probable that the borrowing is there and not here. As to the second, it is entirely in accordance with heroic practice to have the chariot close at hand and to mount and dismount as the needs of the moment dictate; this is constantly taken as a matter of course needing no explicit mention; as for instance in O 352, Π 411. Achilles having slain his most prominent opponents on foot simply drives over the rank and file, who are not worth the trouble of a combat on equal terms. There is thus no cogent reason for rejection; and the simile in 495-97 is certainly in the best Epic style.

496. The variant *εὐτροχάλοι* comes from Hes. *Opp.* 599.

497. *λεπτά*, here with the original verbal force, *shelled out* from the husk (*λέπω*). The transition to the ordinary adjectival use is easy.

INTRODUCTION

BEFORE one portion only of this book the critic can feel but little difficulty. The Theomachy (385-513) is one of the very few passages in the *Iliad* which can be pronounced poetically bad. Unlike the really Homeric episodes, it does not come at a break in the main story, but interrupts meaninglessly Achilles' career of vengeance. In place of the imposing conflict of the divine powers which we were led to expect at the beginning of Y, we are presented only with a ridiculous harlequinade, having no reference to the story, poverty-stricken in expression, and owing what little interest it has to the reminiscences of the wounding of Aphrodite in E, on which it is doubtless founded. The best excuse which can be made for it is to regard it as an early parody, a precursor of the Battle of the Frogs and Mice. To attribute such work to any of the older poets of the Epos is to deny the possibility of any rational criticism in this field. It is noteworthy however that the episode is remarkably free from linguistic offences such as "violations of the digamma" and other signs of late composition. The author of it must have had an accurate sense of the old Epic language.

The rest of the book falls into a prologue (1-33) and four scenes: the deaths of Lykaon (34-138), and of Asteropaios (139-202), the fight with the river (203-384), and the pursuit and rescuing of Agenor (514-611). Of these the last has the best claim to a place in the original *Mḗνις*. If we regard 514-39 as a transitional piece added to bring back the story to the original scene on the plain, we find that 540 fits on perfectly to the end of Y, and the career of Achilles is described in terse and vigorous lines; the individual conflicts of the early part of the book tend rather to weaken the effect than to enforce it.

The Lykaon episode is one of the very highest beauty and pathos, but these qualities are not in themselves enough to prove its antiquity; we have often found them in passages of the later class. It may be questioned moreover whether its very pathos does not separate it from the oldest Epic style. This is perhaps a question of feeling, which is difficult to express definitely, and must be left to the judgment of capable scholars. The allusion to the Argonautic legend in 41 seems, however, to be a definite mark of comparative lateness; and the familiarity with the topography of the Troas throughout the whole passage points in the same direction.

But however we may judge of this episode, we must clearly distinguish

it from the prologue (1-33). Here there are many causes of suspicion. The ford of the Skamandros is known only in late parts of the poems. The description of 6-8 is very obscure, and in 17-33 we cannot even make out on which side of the ford Achilles brings out his prisoners; if on the Greek side, as we should suppose, the whole of the later scenery is unintelligible. The prisoners themselves are taken in preparation for the funeral of Patroklos, which, as we shall see, is later than the *Mῆνις*. This is no doubt the motive which led to the insertion of the passage.

With the Asteropaios episode less scruple need be felt; there is no denying the justice of the criticism that this scene is but a weaker echo of the death of Lykaon. The bandying of genealogies contrasts unfavourably with the vivid pathos and force of the preceding passage, and is far too like the meeting of Achilles and Aineias in Y. Whether it was introduced with special reference to some family claiming descent from the River Axios, or is merely a rhapsodist's variation on the theme which he found before him, we cannot pretend to say. The borrowing from the episode of Glaukos and Diomedes in Z is obvious. But much may be forgiven for the sake of the fine lines with which it ends (194-99). If the death of Lykaon had not preceded, that of Asteropaios would have taken a far higher place in our estimation.

It is however in the Fight with the River, from which the book takes its name, that we find the real crux. As to the wild grandeur of this splendid scene there cannot be two opinions. Yet our complete enjoyment is somewhat marred by a want of clearness in the motives, which may be focussed at two points. The first of these is at the beginning, 211-27, where Skamandros bids Achilles, if he must slay the Trojans, to slay them on the plain; and Achilles replies "it shall be done as thou biddest, but I will not stop till I have driven them to the city"; *ὡς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος*. So far all is simple; we imagine that Achilles, true to his promise, has left the river and attacked the fleeing Trojans in the plain; if the narrative continued with 540 we could not find anything to object to. But instead of this we first have a passionate appeal from the River to Apollo (228-32), and then to our surprise find that Achilles, instead of carrying out his promise, leaps into the middle of the stream (233). This undoubtedly contradicts the plain sense of what has gone before. Attempts have been made to explain it in two ways—by supposing either that Skamandros does not mean what he says, but is laying a trap for Achilles; or that Achilles does not mean what he says, but speaks in irony (see note on 223). But both these alternatives are mere special pleading and quite alien to the spirit of Epic poetry. There can be little doubt in fact that 227 was originally followed by 540 or something equivalent, and that the Fight with the River was added as an afterthought. It would seem in fact as though 228 were originally meant to follow 204 or 208, to the exclusion of the short colloquy in 211-27, and that both versions had been awkwardly amalgamated when the corpus of the *Iliad* was formed. However this may be, we must recognise the existence of an awkward joint.

Another occurs, as we are led to expect, at the end of the Fight with the River. In 284 Poseidon and Athene come to Achilles' aid. But they confine themselves to empty promises. They tell Achilles that the River

"will soon assuage" (292), and up to 304 we seem to see Achilles in a fair way to escape. But in 305, instead of assuaging, Skamandros grows "still more wroth," and all but overwhelms the hero, till Hera herself, evidently ignorant of her friends' intervention, is "sore afraid" for Achilles (328), and takes the practical step which the others have so unaccountably omitted; Hephaistos soon does what Poseidon and Athene have neglected. Here then we have again a double recension. In the first form of the fight Poseidon and Athene of course made their intervention effective; the passage describing this has been dropped in favour of Hera and Hephaistos, in order to introduce the Theomachy—as is made plain by the allusion in 332.

We seem then to recognise the following stages in the building of the book. (1) The chasing of the Trojans by Achilles, a part of the *Mḗνις* (540—end); (2) to this is prefixed the Lykaon episode—though we may admit the possibility that this belonged to the *Mḗνις* from the first; (3) the Asteropaios episode (to 227) is inserted between them; (4) the Fight with the River is inserted (328—304); some lines preceding it (say 209—27) are wrongly retained, and there was a conclusion meant to fit on to 540, which is now lost; (5) the Theomachy is inserted, with a new ending to the Fight with the River. At what point the prologue (1—33) came in we can hardly say; but it was late.

NOTE ON THE APPARATUS CRITICUS TO Φ AND X

The critical materials for this book and the next are more abundant than for any other part of the *Iliad*. There is ground for thinking that Φ was chosen at an early date as the subject of a critical commentary which embodied a great deal of Alexandrian learning omitted from the excerpts of the "quartet" preserved for us in Schol. A. Nicole's publication of the Genevese Scholia (Schol. U) shewed that those which referred to these books were entirely different from the rest; they are disastrously mutilated, but even in their present condition they have distinctly enlarged our knowledge of Alexandrian criticism. Nicole's publication has been followed by that of the papyrus scholia in Grenfell and Hunt's *Oxyrhynchus Papyri*, Part ii. pp. 52—85, which also refer to Φ. These, though not actually the source of Schol. U, are very closely related (see G. and H. p. 56, Allen in *C. R.* xiv. p. 15); they are connected, though in what way it is not easy to say, with one Ammonios¹—probably the author of a work *περὶ διαφορᾶς ὀνομάτων*—and date from about 100 A.D. They are cited in the App. Crit. as "Amm." It has been remarked also that P and X (= Ven. 458) have some unusually well-informed scholia on this book; and it has been concluded that a special commentary on it existed in antiquity (whether the work of Ammonios or another) which was freely drawn upon by succeeding scholiasts. P however does not strictly confirm this view, as scholia of the better class extend through Y and X as well, nor does Schol. T, who is undoubtedly indebted to the same source, shew any very marked superiority in his information respecting Φ. It must, I think, be provisionally held that the coincidence in the range of Ammonios and Schol. U is purely accidental.

¹ Between cols. x and xi are the words, written at right angles to the text, 'Αμμώνιος Ἀμμωνίου ὁ γραμματικὸς ἐσημειώσαμην.

It is certainly accidental that Φ and X should again have been taken for a special critical study by Hoffmann, who published his *Einundzwanzigstes und Zweiundzwanzigstes Buch (Φ und X) der Ilias* in 1864, long before anything was known of these new authorities. His work is elaborate and thorough; but the readings of his mss (A, Ven. B, C, D, H, L, *Lips.*) so constantly differ from those given by La Roche as to drive an unfortunate editor to despair. La Roche had Hoffmann before him, and in case of differences the presumption should be in his favour; but his standard of accuracy is too low to allow of confidence. I have therefore thought it necessary in various places to quote Hoffmann's readings when differing from La Roche's, placing them for distinction's sake between brackets { }. But I have not attempted to indicate all occasions of difference.

Finally, X was selected by Tollius for a collation of eleven Paris mss. He handed his notes to Heyne (vol. iii. p. cviii), who published a selection from them, but without giving any clue as to their identification. His readings are repeated by La Roche. It appears that Heyne's Par. A, K, C are my P, Q, R respectively. The rest it is not easy or important to identify.

ΙΛΙΑΔΟΣ Φ

Μάχη παραποτάμιος.

ἀλλ' ὅτε δὴ πόρον Ἴξον ἐνρρεῖος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα διατμήξας τοὺς μὲν πεδίονδε δῖωκε
 πρὸς πόλιν, ἦι περ Ἀχαιοὶ ἀνυζόμενοι φοβέοντο
 ἡματι τῷ προτέρῳ, ὅτ' ἐμαίνετο φαίδιμος Ἑκτώρ· 5
 τῇι ῥ' οἳ γε προχέοντο πεφυζότες, ἥερα δ' Ἥρη
 πίτνα πρόσθε βαθεῖαν ἐρुकέμεν· ἡμίσεες δὲ
 ἐς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίνην.
 ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ρέεθρα,
 ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἳ δ' ἀλαλητῶι 10

1. πόρον : ῥέον Aph. || ἔνρ(ρ)ῖος PR (γρ. καὶ εὐρεῖος Sch. P). 2. ἀθάνατον
 Zen. || τέκετο Par. suppl. grec. 144. 4. ἀχαιοὶ : οἱ ἄλλοι CHJLQRST Harl. a,
 Ven. B Vr. b A, Mosc. 2, γρ. A : ἄλλοι P. 7. πίτνα U.

1-2=Ξ 433-34, Ω 692-93, q.v.

3. διατμήξας, evidently *severing* into two bodies. Bentley however took it to mean *crossing* as in ε 409 τότε λαῖτμα διατμήξας ἐπέρσα.

4. For Ἀχαιοὶ most mss. have οἱ ἄλλοι, a reminiscence of the same phrase in Z 41, Φ 554. There is no record of the Achaeans having passed the ford in the previous battles; indeed the ford itself is named only here and in the passages quoted from Ξ and Ω, always in the same formal line, and like other topographical points seems to be a mere poetical invention for occasional use. The oldest battle-scenes know nothing of it, often though the fight shifts from the city to the camp.

6. πεφυζότες, in a state (perf.) of *roul*, a word recurring only in this book (528, 532) and X 1. For the formation see H. G. § 26. 5. The isolated perf. part., without any trace of the other parts of

tense, may be paralleled in modern Greek, where the perf. pass. has entirely disappeared, with the exception of the participle which is in common use.—The mist spread by Hera is forgotten again immediately, the usual fate of supernatural darkness in a well-marked class of interpolations; see P 268, etc. We are not even told whether it is Achilles or the Trojans who are to be checked: probably we must understand it to be the latter. Düntzer omits ἥερα . . ἐρुकέμεν altogether.

8. The idea as shewn by the contrast of πεδῖον (3) seems to be that above the ford hills came down to the river and cut off the retreat in that direction. The scene so far corresponds to the modern reality that the Menderes is fordable in two places, and is elsewhere deep enough to drown a man. βαθύρροος is elsewhere applied only to Okeanos.

ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δίνας.
 ὡς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἡρέθονται
 φευγόμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματων πῦρ
 ὀρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ.
 ὡς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινηέντος 15
 πλήτο ῥόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.
 αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθη
 κεκλιμένον μυρίκησιν, ὁ δ' ἔσθορε δαίμονι ἴσος
 φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,
 τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς 20
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι ὕδωρ.
 ὡς δ' ὑπὸ δελφίνος μεγακῆτεος ἰχθύες ἄλλοι
 φεύγοντες πιμπλᾷσι μυχοὺς λιμένος ἐνὸρμου,
 δειδιότες· μάλα γάρ τε κατεσθίει ὄν κε λάβησιν·
 ὡς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
 πτώσσον ὑπὸ κρημνοῦς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,

11. ἔννεον: ἔναι τῶν κατὰ πόλεις κήχοντ' Did. || περὶ ACQV Ven. B: κατὰ Ω, γρ. A. 12. ὄποι CGJLRS Harl. a. || ἡρέθοντο P. 15. ὑπὸ δικήσποτος D Harl. a (γρ. βαου). 17. ἐν ὄχθῃ Syr.: ἐπ' ὄχθῃς G. 18. ἔσθορε D{H}. γρ. A: ἔσθορε G Par. a f, γρ. T: ἔσθορε Harl. b, King's. || ἔναι δὲ γρ. αὐτὸς δ' αἵψ' ἐπὶδρούσιν <ἀχιλλεύς δαίμονι Icos Heyne?> Sch. AT: probably this refers to 33 below. 22. δ' om. Syr. 23. πιπλᾷ L (supr. u): ἐπιπλᾷ T. || εὐόρμους Bar. 24. τε: κα(ν) JU Bar. Mor. || ὦν τε T: ἦνκε G. 25. δεινοῖο Δ (δεινοῖο A^m) DHQS Vr. b, and τινὲς Enst.

11. ἔννεον, prob. for ἐ-σνέφ-ον, root *snu*, *H. G.* § 67; cf. ἔλλαβε. It may also be explained as ἐν-(έ)νεον, swam therein; cf. ἐντρέφομαι E 306, ἐντρέχοι T 385, ἔγκειμαι X 513, though as a rule compounds with ἐν imply not in but into, except in the perf. (ἐγγεγάσιν, etc.). For περὶ cf. A 317 (dat.), Σ 372.

12. ῥιπᾶς, the rush of fire, as of the wind, O 171. ἡρέθονται, take wing. This mode of dealing with locusts is said by the scholia to be characteristic of Cyprus, and has indeed been practised there till recent years. Strabo says that the same device was used by the locust-eating tribes in Aithiopia (xvi. p. 772).

13. φλέγει may be either trans. or intrans.; it recurs only in the pass. φλέγγο, 365, which is in favour of the first alternative. But φλεγέθην is found in both uses, cf. P 738 with φ 358.

17. ὁ διογενής, a very rare use of the article in H., to be compared with ὁ

γεραίός and a few similar expressions in *H. G.* § 261. 3.

19. See note on Ψ 176.

20-21 = K 483-84; but ὕδωρ in place of γαῖα leaves an hiatus at the end of the fifth foot. The ι of the dat. is rarely, if ever, left unelided. Bentl. conj. κύμα. αἵματος is also a possible alternative (cf. πρῆσαι πυρός and similar phrases in *H. G.* § 151 e).

22. μεγακῆτεος, see note on Θ 222. For the metaphor compare the picture of the λιμὴν ἐδορμος in Hes. *Scut.* 207 ff., in which ἀργύρεοι δελφῖνες ἐθόλων ἔλλοπας ἰχθύς. Hence van L. conj. ἔλλοι for ἄλλοι, cf. ἔλλοις ἰχθύσιν Soph. *Ai.* 1297 (see Jebb's note), ἰχθύες ἔλλοι ap. Ath. 277 D ('Eumelos or Arktinos or whatever his name is'). The suggestion is ingenious but needless; the poet of course regards the dolphin as a fish. Cf. N 64.

25. The variant δεινοῖο implies the absurd interpretation eddying, δινηέντος. See on T 259.

ζωὺς ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους
 ποινὴν Πατρόκλοιο Μενoitιάδαο θανόντος.
 τοὺς ἐξήγε θύραζε τεθηπότας ἥτε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐντμήτοισιν ἱμάσι,
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,
 δῶκε δ' ἐταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε δαΐζεμεναι μενεαίνων.

30

ἐνθ' υἱ Πριάμοιο συνήντητο Δαρδανίδαο
 ἐκ ποταμοῦ φεύγοντι Λυκάονι, τὸν ῥά ποτ' αὐτὸς
 ἦγε λαβὼν ἐκ πατρὸς ἀλῶῃς οὐκ ἐθέλοντα,
 ἐννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξεί χαλκῶι
 τάμνε νέους ὀρηκας, ἵν' ἄρματος ἀντιγες εἶεν·
 τῶι δ' ἄρ' ἀνώιστον κακὸν ἤλυθε διὸς Ἀχιλλεύς.
 καὶ τότε μὲν μιν Λῆμνον εὐκτιμένην ἐπέρασσε
 νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκε·
 κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
 ἔνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.

35

40

29. τοὺς δ' Q Harl. a. 33. ἐνοι αὐτὸς δ' αἶψ' ἐπόρουσε? see on 18. || ἄψ' : αὐτ' T. || γρ. καὶ ἐπόρουσε X. || δαΐζεμεναι Ar. Ω: δαΐζεμεναι Vr. d: κατακτάμεναι J Par. b, γρ. A. 34. υἱ S: υἱεῖ Ω. 38. ἄντιγες ἄρματος Q. 40. ἐπέρσσε GQ. 41 is marked with an obelos in U, and may have been athetized by Ar. (Nicole p. xlv.). 43. Ἰμβριος Q.

28. ποινὴν, blood-price, as Σ 498.

31. στρεπτοῖσι, see note on E 113. The ἱμάντες are no doubt merely the leather belts with which the tunics were girt about the waist (App. B, v., vi.). It is evident that the victims wore no θώρηξ.

37. ἐρινεὸν . . ὀρηκας, a 'whole-and-part' figure, rarely found except of persons. But cf. A 236. Agar conj. ἐρινεοῦ, for it is evident that Lykaon can only have been cutting the branches into shape: he can hardly have been cutting them off the tree by night, as the acc. would imply (J. P. xxv. 308). The young branches are chosen for their flexibility to make the curved ἀντιγες. Theokritos ignorantly imitates the passage (xxv. 247) when he makes such shoots used for the felloes of wheels.

40. ἐπέρσσε, sold, a verb occurring only in this book of the *Iliad* (58, 78, 102, 454) and in ξ and ο. The forms found are the perf. part. (58) and the aor. (ἐπέρσασα or ἐπέρσασα as if from περάζω). It is to be distinguished from

περάω to pass which makes ἐπέρσασα only; but the two verbs are evidently closely akin, through the sense 'to make to pass over,' which is indeed quite admissible here. Cf. πρί-μαι (in α ξ ο only) and πι-πρά-σκω (not Homeric).

41. For Euneos son of Jason and Hippolyte see H 469. He appears to have bought Lykaon as a slave. The ὦνος according to Ψ 746 was the silver cup there described. Bergk rejects the line as interpolated from the Argonautic legend, which is found in the *Iliad* only in late passages (see μ 70). If Ar. athetized (see above), it may be that he took offence at the repetition of ἔδωκεν.

43. This Eetion does not appear elsewhere. The epithet Ἰμβριος distinguishes him from the father of Andromache (Z 395, etc.). Arisbe, a town on the Hellespont, B 836. The πολλά given for him consisted of 300 oxen, 79-80.

44. ὑπεκπροφυγὼν shews that the intention was to keep him in custody for his own safety.

ἔνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισιν 45
 ἔλθων ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὃς μιν ἔμελλε
 πέμψειν εἰς Ἀἶδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἰδρῶς
 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 “ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
 ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, 55
 αὖτις ἀναστήσονται ὑπὸ ζόφου ἡρώεντος,
 οἶον δὴ καὶ ὄδ' ἦλθε φυγῶν ὑπο νηλεὲς ἡμαρ,
 Λήμνον ἐς ἡγαθέην πεπεβημένος· οὐδέ μιν ἔσχε
 πόντος ἄλως πολυῆς, ὃ πολλεῖς ἀέκοντας ἐρύκει.
 ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
 γεύσεται, ὅφρα ἴδωμαι ἐνὶ φρεσὶν ἠδὲ δαείω
 ἦ ἄρ' ὁμῶς καὶ κείθεν ἐλεύσεται, ἦ μιν ἐρύξει
 γῇ φυσίζοος, ἣ τε κατὰ κρατερόν περ ἐρύκει.”

45. οὐμὸς G. 46. αὖσις C Vr. A. 51. γὰρ: δὲ Harl. a. 56. αὖσις C.
 58. ἀγαθὴν J. || πεπαραμῆνός Q. 62. κάκεισιν JPQR Harl. b d, Vr. d (κῆκ.). ||
 ἐρύκα Syr. 63. γῆ: γαῖα Harl. b (supr. γῆ). || φυσίζωος CDJPQRTU Par.
 c e g h j, Harl. a. || κατὰ ὁμ. DHPQRU King's Par. c g h j: καὶ C. || περ: τε R.

45. φίλοις may be a locative dat., among his friends; but H 61, v 61 (τέρπεο τῶιδ' ἐνὶ οἴκῳ παῖσι τε καὶ λαοῖσι) are in favour of regarding it rather as instrumental or comitative (H. G. § 145, n. 4).

48. νέεσθαι is best taken with πέμψειν, οὐκ ἐθέλοντα standing by itself as in 36. But this is one of the few cases in which νέεσθαι means simply go, and has lost the true Homeric sense return home (happily) which is equally marked in the cognate νόστος. Acc. to van L. the only other cases are Ψ 51 (see note), δ 8, ξ 261 (= ρ 430), 498, σ 186 (= χ 434, 496), χ 484, out of more than 100 places. So also Hes. Opp. 237.

50. The sentence is interrupted for a time by the explanation of how Achilles recognised Lykaon; it is because he is disarmed, without a helmet or shield. This again is expanded by the independent addition of the clause οὐδ' ἔχεν ἔγχος, and 51-52 are a further explanation of how he came to be in this defenceless

state. In 53 we have at last the apodosis to 49. The sentence is a good instance of the way in which the Epic narrator, without losing his main idea, lets himself be carried away by the thoughts which suggest themselves as he goes on.

54 = N 99. 56, cf. O 191.

57. οἶον δᾶ, see note on N 633.

58. πεπαραμῆνός, a form objected to by Leskien, who reads πεπρημένος, which is supported by Ionic inscriptions; Fick suggests also πεπερασμένος, as if from περάζω, like περάσσαι. See note on 40.

59. πόντος ἄλως, the deep of the sea; imitated by Virgil, *maris magna clauditis nos obice pontus*, Aen. x. 377. The primary meaning of πόντος is not clear.

62. κάκεισιν, from the other world; probably a euphemism, as it has no distinct antecedent.

63. The vulgate text is given above; but it may be seriously questioned if we ought not to read with Brandreth γαῖα φυσίζωος, ἣ τε κρατερόν περ ἐρύκει, to which the variants point. The advan-

ὥς ὄρμαινε μένων, ὁ δέ οἱ σχεδὸν ἤλθε τεθηπώς,
 γούνων ἄφασθαι μεμαώς, περὶ δ' ἤθελε θυμῶι 65
 ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
 ἦτοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς
 οὐτάμηναι μεμαώς, ὁ δ' ὑπέδραμε καὶ λάβε γούνων
 κύψας· ἐγγεῖη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 ἔσση, ἰεμένη χροὸς ἄμηναι ἀνδρομέοιο. 70
 αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἔλῶν ἐλλίσσεται γούνων,
 τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “γουνούμαί σ', Ἀχιλεῦ, σὺ δέ μ' αἶδεο καὶ μ' ἐλέησον·
 ἀντὶ τοί εἰμ' ἰκέταο, διοτρεφές, αἰδοίοιο. 75

67. ἀνέσχεσε J Vr. b, Mosc. 2 and ap. Eust. 68. λάβε: βάλε G. 69. νώτον HQ. 70. ἄμηναι GHJPRT Par. a (γρ. ἄμηναι, γρ. ἄσασθαι): ἄμηναι S Vr. A (glossed ἀφασθαι): ἄμηναι Cant. Bar. (γρ. ἄμηναι): ἄμηναι Q: ἄσαι δὲ 'Vat. 10. 73. τοῦτον προστιθέασί τινας οὐ φερόμενον ἐν ταῖς Ἀριστάρχου, Did. ' καὶ β' δλοφυρόμενος H and ἐν τισι Did. || φωνήσας ACQU Syr. Ven. B Bar. Mor.: λιγδόμενος Ω. γρ. A.

tages of this reading are obvious. It is needless to point out the improvement in the rhythm. ρΑ for γαῖα is suspicious (see Γ 104). The first syllable of φουσί-ζοος is properly short, cf. φύσις, ἐρυσ-άρματες, τανυσίπτερος etc. And if the word is derived from ζῶη, we ought to have -ωος, not -οος. The main difficulty is the fact that in Γ 243, λ 301 we have φουσίζοος. Schulze has shewn how the originally short υ of this and similar verbs (λύω etc.) has gradually succumbed to the analogy of the verbal forms with -υσ- till in later Greek lengthening is almost invariable (App. D, B (2) α). Hence we need not be surprised to find a variation of quantity in Homer. And possibly in Γ 243, λ 301 we should read φουσίζωος with ω shortened as in ἥρωος (-υυ) § 303. The apparent inappropriateness of the epithet itself (see note on Γ 243) is pointed out by Schol. T (οὐ καλὸν τὸ ἐπίθετον ἐπὶ νεκρῶν καὶ τύμβων παττόμενον). To avoid this difficulty Fick has ingeniously proposed to derive it from *ζοφός a masc. form (Skt. *yavas*) of ζεφά=ζεῖα, so that φουσί-ζοος=ζεῖ-δωρος. This, if correct, would of course be decisive in favour of φουσίζοος.

67. In 17 Achilles has laid down his spear; but as 1-33 are in all probability of different authorship the discrepancy is not surprising.

68. Both ὑπέδραμε and the words of 69-70 seem to shew that the spear is cast, in spite of the rule of Ar. that οὐτάμηναι is used only of thrusting.

70. See Γ 279-80. ἄμηναι, apparently a primitive non-thematic form from ἄ-ω (root sā) *satiāte*. See notes on N 315, T 402. For the personification of the spear cf. 168, A 574 *λιλαύμενα χροὸς ἄσαι*.

71. Cf. Z 45.

73. The statement that this line was not found in the editions of Ar. is accepted as Didymean by Ludwig. There is however no trace of omission in the mss., and the beginning of the speech without it is hardly Homeric. See however 480 below.

75. The mere breaking of bread under another man's roof entitles to the position of a suppliant, even though the intention to protect be absent. This is the rule among the Arabs to the present day (see Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 41: 'even the thief who has surreptitiously shared the evening draught of an unwitting host is safe'). Thus though Lykaon is not actually a *ἰκέτης*, because he has not been accepted as such by Achilles, he yet claims to be 'as good as' one. For this sense of *ἀντι* cf. θ 546 *ἀντὶ κασιγνήτου ξείνους θ' ἰκέτης τε τέτυκται*, and θ 163.

παρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτὴν,
 ἤματι τῷ ὅτε μ' εἶλες ἐνκτιμένην ἐν ἀλωῇ,
 καὶ μ' ἐπέρασας ἀνενθεν ἄγων πατρός τε φίλων τε
 Λῆμνον ἐς ἠγαθέην, ἐκατόμβιον δέ τοι ἤλφον.
 νῦν δὲ λύμην τρίς τόσσα πορών· ἥως δέ μοί ἐστιν 80
 ἦδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα
 πολλὰ παθών· νῦν αὖ με τεῆις ἐν χερσὶν ἔθηκε
 μοῖρ' ὅλοή· μέλλω που ἀπεχθέσθαι Διὶ πατρί,
 ὅς με σοὶ αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ
 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, 85
 Ἄλτα', ὃς Λελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
 Πήδασον αἰπήεσαν ἔχων ἐπὶ Σατνιόεντι.
 τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·

77. εἶδες JU. || ἐκτιμένη R. 78. ἐπέρασας PQT Harl., a, ἐν ἄλλῳ καὶ
 με περάσας A. 79. ἐκατόμβιον LP (p. ras.): ἐκατόμβιος Q (supr. m). ||
 ἤλεον Q. 82. αὖ με τεῆις: αὖτε με σης Syt. 84. αὖτις CQ. || ἔδωκε Ar.
 85. Λαοδόκη Vr. b. 86. ἄλτα': ἄλταίο C|D|: ἄλταω G: ἄλταο Par. b:
 ἄλταω Ω. || ἀνάσσει PQRS Syt. King's² Par. a f h, and ἐνταὶ τῶν κατὰ πόλεις Did.
 87. ἐπὶ Strabo xiii. 605: ὑπὸ Ω (the text of T has ὑπὸ, in spite of Maass's express
 statement to the contrary). 88. δ': δ' P. || πολλῶν τε καὶ ἄλλων Mass.

76. πρώτῳ, first among Greeks. This seems to make the personal relation closer, as putting the actual protector in a special position. So Odysseus says to Nausikaa σὲ γὰρ . . ἐς πρώτην ἰκόμεν, ζ 175, and similarly η 301, θ 462. ἀκτὴν, A 631.

79. ἐκατόμβιον expresses the value of the cup (see on 41), not the actual substance of the ransom. Cf. Ψ 703-05.

80. λύμην aor. indic., with νῦν δέ because he has in his mind his present state, which he presently resumes with νῦν αὖ in 82. It is probably through not seeing this that the ancient commentators generally took the word as an opt., 'I should like to be ransomed again.' The short ν is of course quite decisive against this (cf. δαίνυντο Ω 665, and II 99). τρίς τόσσα, the πολλά which Eetion gave to Euneos, 42. This is evidently meant to shew Achilles how valuable he will be if again sold.

85. Λαοδόη, see note on X 46-51.

86. Ἄλτα' is the reading of C and virtually of G, writing ἐκ πλήρους in place of elision being common enough in mss. This form of the gen. is the older and more likely to be corrupted,

and as it gives the *epanalepsis* in the correct form, it should be accepted. For the elision of -o of the gen. see note on A 35. ἀνάσσει, the variant ἀνάσσε looks like an emendation to bring the passage into harmony with T 92 where we hear of the sack of the town by Achilles. But Z 35 seems to imply that the place was still inhabited, and we are not told of Altes' death. Nor need we be troubled to harmonize passages which may probably be of different authorship and date.

87. ἐπὶ, the ὑπό of the vulg. is a curious instance of a corruption which has invaded all mss.; they are, however, notoriously careless about prepositions. There can be little doubt which is right, for Satnioeis is a river in Z 34, Ξ 445. Cf. Schol. T, ἐπὶ τοῖς ποταμοῖς φαμεν κείσθαι τὰς πόλεις (but with lemma ὑπό); Strabo xiii. 605 γράφουσι δὲ τινες οὐκ εἶναι ὑπὸ Σ." αἰνήκεσαν, here only; formed from αἰπὸς as μεσῆις from μέσος (see note on M 269).

88. ἔχε, imperf., although from X 53 she is still alive, because it refers back to the time of the verb γείνατο. For the polygamy of Priam see X 48.

τῆς δὲ δύν γεγόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 ἦτοι τὸν πρῶτοισι μετὰ πρυλέεσσι δάμασσας,
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξεῖ δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ ὅτω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μή με κτεῖν, ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι,
 ὃς τοι ἐταῖρον ἔπεφνεν ἐνθάδε τε κρατερόν τε.”

90

95

ὥς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσε·
 “νήπιε, μή μοι ἄποινα πιφαύσκεο μῆδ' ἀγόρευε·
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἵσιμον ἡμαρ,
 τόφρ' αὖ τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν

100

89. τῆς: τοῦ J. 90. πρυλέεσσι: πολέεσσι PR^m. 91. δουρί: γρ. χαλκῷ
 Harl. a. 92. ἔσσειαι PR Harl. (a *supr.*) b, ἐν ἄλλωι A. 93. γ: με Vr. A.
 95. οὐκ ἰογάστριος Zen. 96 *om.* Vr. b. || ὅς τις J Cant. || After this Syr. adds
 ωι συ μαλιστα χόλωαι ἐνὶ φρεσὶν οἶδα καὶ αὐτός. 99. ἄποινα: ταῦτα ap.
 Eust. || πιφάσκειο GJPQ (R *e corr.*). 100. αἵσιμον: μόραμον G. 101. τί:
 δέ H, ἐν ἄλλωι A. || φίλτερον: βέλτερον Q.

89. *δειροτομήσεις*, *slaughter* like a helpless victim at the altar; so 555, χ 349. The word gives the same idea as our 'butcher.'

92. It is hard to say whether we should read *ἔσσειται* or *ἔσσειαι*. The latter has strong though not wide support, and finds sufficient analogies in 39, β 166, π 103 *κακὸν πάντεσσι γενοίμην*.

93. *ἐπέλασσε*, see on O 418.

94-96 are condemned by Bayfield on good grounds. Two of them are borrowed, 94 from A 297, 96 from P 204. The mention of Patroklos as 'amiable' is not in place in an enemy's mouth; 94 is quite unsuitable for a petition; and it is useless for Lykaon to appeal for mercy on the ground that he is not 'of the same womb' with Hector, when he has just reminded Achilles of the slaying of his own brother Polydoros. Achilles makes no allusion to the argument in his reply.

95. *ὁμογάστριος*, Zen. *ιογάστριος*, cf. Ω 47. The only objection to this reading is that no other compounds of *ia* are found in Greek. It has been argued that the word shews a trace of the ancient way of reckoning kinship through the mother only, especially in the taking up of blood-feuds. (See M'Lennan, *Studies in Ancient History*, pp. 201 ff.)

The foundation for such an inference is, however, extremely slight. In a poly-gamous household the children of the same mother would naturally feel a closer tie among themselves than with half brothers and sisters; and all that Lykaon can urge is that his relationship to Hector is not as close as it might have been. In any case the passage would prove nothing for the Greek practice. (See Z 205 for a trace of female kinship among the Lykians.) The line added in Syr. is curious, as *χόλωαι* is not a Greek form.

98. See A 137. *ἀμείλικτον δὲ Φῶν' ἄκουσεν*, Fick. But there is no clear case of *Φῶν* in H.; the *F* was lost at a very early date, as in other words where it was followed by *o* or *ω* (H. G. § 393).

99. *πιφάσκειο*, perhaps *tender*, see on Σ 500.

100. The position of *πρὶν*, as a conjunction, is very rare; the primary clause almost always precedes. But see ξ 229. It is nowhere else correlative to *τόφρα*.

101. For the qualifying *τι* see I 645. It is so rare in affirmative sentences that we ought perhaps to adopt the variant *τόφρα δέ*. But *τι* gives some little colour of reluctance to make such an admission. Döderlein conj. *τόφρ' ἐτι*.

Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἡδὲ πέρασσα·
 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ, ὃν κε θεός γε
 Ἰλίου προπάρειθεν ἐμήϊς ἐν χερσὶ βάλλησι,
 καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων. 105
 ἀλλά, φίλος, θάνε καὶ σύ· τί ἡ ὀλοφύρεαι οὕτως;
 κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
 οὐχ ὀράαις οἶος καὶ ἐγὼ καλός τε μέγας τε;
 πατρός δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. 110
 ἔσσεται ἡ ἡὼς ἡ δέλιη ἡ μέσον ἡμαρ,
 ὀππότε τις καὶ ἐμείο Ἀρῇ ἐκ θυμὸν ἔλῃται,
 ἡ ὃ γε δουρὶ βαλὼν ἡ ἀπὸ νευρῆφιν οἴστωι."
 ὣς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ·
 ἔγχεος μὲν ῥ' ἀφῆκεν, ὃ δ' ἔξετο χεῖρε πετάσσας 115
 ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἶσω

103. τις: γε C. || φύροι DJPQRST Syr. Harl. a, Vr. A, Ven. B. 104.
 εἰσις Q. || ἐνὶ Vr. A. 105. καὶ πάντων: συμπάντων GJ Harl. a (γρ. καί),
 Par. b h, γρ. A. 106. οὕτως Ar. Ω: οὕτω Q: αὐτως G Harl. a b. 108.
 καὶ ἐγὼ Syr.: ἐγὼ Q: κἀγὼ (καγὼ, κῆγὼ) Ω. 110. ἐπὶ σοι Harl. a. || κάμοι G.
 111. δέλιης AHPRTU Syr. Harl. a d, Par. c e g h j: θήλις J. 112. εἰσὶ
 CPQ Bar.: ἔρις G: ἔρει JL Syr.: ἔρη Hermapias ap. Amm. (τινές, Sch. T).

104. Ἰλίου, i.e. Ἰλίοο (Ahrens). See note on B 518, and O 66, X 6.

105. καὶ emphasises πάντων, even all, i.e. 'I will go so far as to say all,' in order to accentuate the following 'but chiefly.' καὶ and δέ cannot be taken as correlative (καὶ . . . καὶ both . . . and is very rare in H.; perhaps only N 260, 636 f, Ω 641).

106. In φίλος the scholia see a mocking allusion to the claim of hospitality. But it clearly marks a sudden change of Achilles' impulsive mood to a real pity for his victim—a far finer touch. It is not necessary to do more than mention the punctuation after θάνε, which found some favour in antiquity: *my friend died; so why dost thou*, etc. It is a question if instead of οὕτως we should not, in spite of ms. authority, read αὕτως, as more Homeric.

107. This is a famous line. Plutarch (*Alex.* liv. p. 695 κ) says that Kallisthenes used it to warn Alexander in the height of his glory; on hearing which Aristotle remarked *ὅτι Καλλισθένης λόγου μὲν ἦν*

δυνατὸς καὶ μέγας, νοῦν δὲ οὐκ εἶχεν. Still better known is Lucretius' adaptation *Ipsē Epicurus obit . . . tu vero dubitabis et indignabere obire?* (iii. 1054).

111. δέλιη is metrically doubtful; see App. N, § 20. The variant δέλιης is meaningless. The word occurs only here in H., though common in later Greek; but we have in ρ 606 δέιλον ἡμαρ, and in 232 below δέιλος, which (or δέιλον, Nauck) we ought perhaps to read here. For ἔσσεται . . . ὀππότε cf. Δ 164. The scholia generally (but not Ar.) entirely spoil the sentence, putting a stop after ἔσσεται which they take with the preceding line, and making ἡ ἡὼς . . . ἡμαρ a clumsy parenthesis.

112. Ἀρῇ, i.e. Ἀρηί. So we must read in 431, but in E 757 (q.v.) and θ 276 the contracted Ἀρει or Ἀρηι is fixed and is evidence of lateness. The only other form of the dat. is Ἀρεί (-οο) B 479.

113. For the very rare shortening of ἦ see note on 576.

115-16. Cf. Ξ 495-96. 119=N 655.

δὺ ξίφος ἄμφηκες· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κεῖτο ταθεῖς, ἐκ δ' αἷμα μέλαν ῥέε, δεῦτε δὲ γαῖαν.
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι, 120
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἠγόρευεν·
 “ἐνταυθοὶ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
 αἶμ' ἀπολιχμῇσονται ἀκηδέες· οὐδέ σε μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
 οἴσει δινῆεις εἴσω ἄλὸς εὐρέα κόλπον. 125
 θρώσκων τις κατὰ κύμα μέλαιναν φρίχ' ὑπαίξει

118. γαῖας JQU Harl. a. 121. πτερόεντα προσκύδα J Bar. Vr. b A. Harl. a, Mosc. 2, γρ. A. 122. κείσο: ἴσο Amm. (lemma), Sch. T; διχῶς Ar. || ὠτειλὴν Ar. AD: ὠταλας Ω. 124. κάμανδρος LR Harl. a. || Between γοήσεται and ἀλλὰ C inserts ἢ τὸ πάρος περ γαῖαντο κούρον ἐόντα <καὶ ἔτρεφον conj. La R.> 125. ἄλὸς εἴσω Vr. A. || κόλπον: πόντον C. 126. φρίχ' (A supr.) Syr. || ὑπαίξει Ar. (Aph. ?) Ω: ὑπαλύζει Philetas, Kallistratos (An.), ἄλλοι (Did.), DHJ (-λίξει) QRST Harl. a (γρ. αἰζει), Par. b c d e g j¹ (A erased, j²): ὑναλύζει Syr. But acc. to Schol. BT, Ar. read φρίκ' ἐπαίξει, the 'Chia' μελαίνην φρίχ' (μελαίνην φρίχ' conj. Heyne) ὑπαίξει.

120. ἦκε φέρεσαι, sent him off (as πᾶν δ' ἡμᾶρ φέρωμεν A 592, ἦκα πόδας καὶ χεῖρε φέρεσθαι μ. 442, 'let go,' τ 468 πόδα προήκε φέρεσθαι). φέρεσθαι means no more than to go his way, drift, expressing not so much the motion as the absence of guidance, and therefore of any care, on the part of the thrower. It is the passive equivalent of the pleonastic infin. in βῆ ἵεναι.

122. Cf. σ 105 ἐνταυθοὶ νῦν ἦσο: the whole passage σ 101-05 resembles this in tone. c' is perhaps best taken as = σοι. But the sequence of accusatives σε ὠτειλὴν αἶμα, though unusual, is not indefensible; 'σε ὠτειλὴν may be a 'whole-and-part' construction, ὠτειλὴν αἶμα acc. of 'near and remote object,' as ζ 224 χρῶα νίξετο διος Ὀδυσσεὺς ἄλμην. The gen. ὠτειλῆς, though found in most mss., is probably only a correction; superficially it looks easier, but it is less idiomatic.

123. ἀκηδέες, careless of thy fate (cf. Ω 526, of the gods), or with a reference to the more special sense of κῆδος, without mourning rites (Monro). The adj. means negligent in ρ 319, elsewhere neglected (Ω 554, ζ 26, τ 18, υ 130, ω 187). Hence ἀκηδέα has been conj. here to agree with σ(ε), rightly perhaps but needlessly. The same variation in sense occurs in ἀκῆ-δεστος (-ως) Z 60, X 465.

126. Many a fish leaping through the waves shall dart up to (or beneath) the black ripple, to eat Lykaon's fat. μέλαινα

φρίξ is the darkening of the surface of water by the ripple of a breeze, as is described at length in H 63-64; cf. also Ψ 692, δ 402 πρὸς ἡντο Ζεφύροιο, μελαίνῃ φρικὶ καλυφθῆς. The idea then is that the corpse after a time will float on the surface, and that the fish will dart up from beneath to eat it. Whether ὑπο- means 'up to' or '(along) beneath' it is hardly possible to say, as there seem to be but few parallel compounds of intransitive verbs of motion. ὑπέρχομαι, however, takes an accus. of the point reached (ε 476, μ 21, σ 150), and so ὑποδύομαι. The most natural meaning, 'will dart under the ripple (from above)' is excluded by the sense of the passage. So far the text is intelligible, though strange in expression; but it contains an apparently false quantity in ὑπαίξει, for in all the other forms of αἶσσω the α is invariably long. αἶσσω is generally taken to be = αἰσσω from *Fai-Fix-jw* (cf. δαδᾶλλω etc.). In that case we may compare for the variation of quantity αἶλ from αἰφῆ (see note on M 211). Anyhow this reading is better than the alternative ὑπαλύξει. The old explanation of this is many a fish will avoid a chill by eating the fat (!). This incredible interpretation is ascribed by Ariston. to Philetas and Kallistratos, λέγοντες ὅτι οἱ πῖστες τῶν ἰχθύων καὶ εὐτροφία τὸ ψῆχος ὑπομένονσι καὶ οὐ φθείρονται. They must therefore have taken ὅς κε φάγηται to mean 'who

ἰχθύς, ὃς κε φάγησι Λυκάονος ἀργέτα δημόν.
 φθείρεσθ', εἰς ὃ κεν ἄστν κιχείομεν Ἴλιον ἱρήν,
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὅπιθεν κεραίῳ.
 οὐδ' ὑμῖν ποταμός περ ἑύρροος ἀργυροδίνης 130
 ἀρκέσει, ὡι δὴ δηθὰ πολεῖς ἱερέετε ταύρους,
 ζωούς δ' ἐν δίνησι καθίετε μώνυχας ἵππους.
 ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες
 τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
 οὓς ἐπὶ νηυσὶ θοήσιν ἐπέφευγε νόσφιν ἐμέϊο." 135
 ὥς ἄρ' ἔφη, ποταμός δέ χολώσατο κηρόθι μᾶλλον,
 ἀμνην δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο

127. **δς** : **δς** Aph. P Par. b. 130-35 **ἀθ**. Aph. (Ar. ? see below). 131.
πολέας Ar. : **πολλούς** C. || **ἱερέετε** J : **ἱερεύετε** Q. 135. **ἐμοῖο** P. 137.
φόνοιο {C} U Syr. Ven. B Harl. a, Vr. b A, Mosc. 2 (see on 249).

shall have eaten.' By doing this we may make *ὑπαλύξει* mean 'he shall avoid the surface (i.e. dive to the bottom) after his meal'; but this of course will satisfy nobody. Or again we may thus explain *ὑπαλύξει*, *shall dart (away) beneath the ripple after eating*, which is better, but not Epic in its indirectness. *μελαινῶν* again involves a violation of Wernicke's law (App. N, § 16), which may indeed be avoided by adopting the variant *μελαινῆ* and reading *φρίχ'* = *φρικί*. But it may be questioned whether the whole passage has not undergone some grave corruption now irremediable. The reading *ἐπαύξει* ascribed to Ar. by Schol. B¹ makes no difference to the interpretation.

127. *ἰχθύς*, the *υ* is apparently long by nature, cf. *H. G.* § 116. 4. **δς κε φάγησι** *who shall eat*, with a prophetic colouring (*H. G.* § 282), and also a suggestion of intention. This alone is conveyed by the variant *ὥς* *ke*, which, though well attested, is hardly so good. The objection that *δς κε φάγησι* must mean *shall have eaten* is sufficiently refuted by *Θ* 33, I 165, *Ω* 119, *κ* 538, *ν* 399, and other passages in *H. G.* § 282.

128. **φείρεσθε**, a phrase more familiar in Attic than in H. The neglect of the *F* of *Ἰλίου* is a ground for suspecting the antiquity of the line. Perhaps we should read *κιχέρε* with Brandreth. The verb is found only here with a local object.

130-35. *Ἀριστάρχος διὰ τῶν ὑπομνημάτων* *Ἀριστοφάνη* *φησὶ* *στίχους* *ἐξ ἡθετηκέναι ὡς παρεμβληθέντας ὑπὸ τῶν ἀπορρτων διὰ τί ὁ ποταμός ὀργίζεται, καὶ το σαφῶς αὐτοῦ λέγοντος τὴν αἰτίαν* (sc. 146).

καὶ τὸ "δηθὰ" ὡς οὐχ Ὀμηρικῶς κείμενον αἰτιῶνται. μήποτε μέντοι καὶ ὁ Ἀριστάρχος συγκατέθετο τῇ ἀθετήσει, μηδὲν ἀντεπιπών τῷ Ἀριστοφάνει, Did. These arguments do not seem strong, and the passage cannot be judged except in connexion with the whole episode of the fight with the river.

131. **διεῶς**, *ἐκ πολλοῦ δηλονότι καιροῦ*, Schol. B, 'you have long been sacrificing bulls'; **ἱερεύετε** and **κασιέετε** being pres., not impf. Cf. *α* 49 *δς δὴ δηθὰ φέλων ἀπο πῆματα πάσχει*, 'has long been suffering.' The use is not so harsh as to afford a ground for athetesis. For the sacrifice of a bull to a river cf. *A* 728; it is connected with the common personification of a river in the form of a bull or bull-headed man. The sacrifice of live horses in the next line has no parallel in H., and is perhaps mentioned by Achilles contemptuously as a barbarous custom. So it appears also in Herod. iv. 61, vii. 113. See however Greek instances in Paus. viii. 7. 2, and Frazer's valuable note on the passage (with Hehn p. 42). The sacrifice is invariably made to water-gods.

135. Schol. B takes **νόσφιν** as an adverb, and supplies *ἐόντος* with **ἐμοῖο** as gen. absolute, no doubt on the analogy of *ἐμεῦ ἀπονόσφιν ἐόντος*, σ 268, and *Ο* 548, cf. *X* 332. But there is nothing against the simple prepositional use *far away from me* = when I was far away; *T* 422 *ὀλέσθαι νόσφι φίλου πατρὸς καὶ μητέρος*, etc.

137. **πόνοιο** in special reference to martial exploits as *A* 601 and often. But **φόνοιο** is rather more suitable here.

δῖον Ἀχιλλῆα, Τρώεσσι δὲ λουγὸν ἀλάλκοι.
 τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος
 Ἀστεροπαίῳ ἐπᾶλτο κατακτάμεναι μενεαίνων, 140
 υἱεῖ Πηλεγόνος· τὸν δ' Ἀξιδὸς εὐρυρέθρος
 γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
 πρεσβυτάτῃ· τῇ γάρ ῥα μίγῃ ποταμὸς βαθυδίνης.
 τῷ ῥ' Ἀχιλεὺς ἐπόρουσεν, ὁ δ' ἀντίος ἐκ ποταμοῖο
 ἔσθη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145
 Ξάνθος, ἐπεὶ κεχόλωτο δαίκταμένων αἰζηῶν,
 τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον οὐδ' ἐλέαιρεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 "τίς πόθεν εἰς ἀνδρῶν, ὃ μιν ἔτλης ἀντίος ἐλθεῖν;
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώωσι." 150
 τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
 "Πηλεΐδη μεγάθυμε, τί ἡ γενεὴν ἐρεΐνεις;
 εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
 Παίονας ἀνδρας ἄγων δολιχεγχεάς· ἦδε δέ μοι νῦν 155
 ἡὼς ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα.
 αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ῥέοντος,

138. οὐμὸν P (*supr.* λοιγόν). 143. ῥα μίγῃ: ἐν ἄλλωι ῥ' ἐμίγῃ A. 144.
 ῥ' ACPQR Syr. Bar. Vr. b, Mosc. 2: δ' Ω. || ἀπόρουσεν R. 145. ἐμφρεσὶ A.
 147. ἐδάϊζε P. || καταβρόον CDHTU. 148 om. Syr. 150. εἰς: ἄς Q. || μιν:
 τινὲς μου T. || ἀντίον (A *supr.*) Mosc. 2. 152. προσεφώνει C. 155. ἔχων A
 (ἄγων A^m) C. 157. ἐμοί: ἐμῷ J Vr. A, Mosc. 2.

141. Πηλεγόνος, no doubt a Thracian
 eponymos, as we hear of a tribe of
 Pelagones there. The name, like Ἀκεσ-
 σαμενός, does not recur in H., but we
 hear of another Peribolia in η as honoured
 with a similar divine *liaison*.

146. δαίκταμένων, here and 301 only.
 A writes, with Herodianos, δατ κταμένων,
 as also Ἀρηὶ κτάμενος. See on A 74,
 N 477.

148-49 = Z 121-22. 148 is hardly in
 place here after 144, and should be
 omitted as in Syr. Cf. note on T 158-60.

150. τίς πόθεν εἰς ἀνδρῶν, also a 170;
 for similar instances of the blending
 of two questions into one cf. Eur. *Hel.*
 86 τίς πόθεν, *El.* 779, Soph. *Phil.* 243
 τίνι σπῶλωι . . πόθεν πλέων, 1090 τοῦ ποτε
 τεύξομαι σιτονόμου μέλεος πόθεν ἐλπίδος
 (and Jebb's note on 220). It is possible
 that πόθεν means not 'from what place?'
 but 'of what father?'

151 = Z 127.

153, cf. Z 145. The dialogue is
 evidently modelled upon that between
 Glaukos and Diomedes.

154. For 'distant Paionia' see B 848-
 50 where Asteropaios is not mentioned
 among the leaders—though by a strict
 reckoning of time eleven days take us
 back beyond the point at which the
 Catalogue is inserted, as the scholia point
 out. To remedy this defect a line was
 inserted (ἐν πολλαῖς τῶν Ἰλιάδων Sch. T,
 ἐν τῇ κατ' Εὐριπίδην Amm. by Blass's
 certain conj.) after B 848 (q.v.) Ἰηλεγόνος
 θ' υἱὸς περὶδέξιος Ἀστεροπαῖος. Another
 difference is that in the Catalogue the
 Paionians are archers, ἀγκυλόταροι, not
 spearmen (δολιχεγχεάς only here); but
 in Δ 533 δολιχὴ ἔγχεα χερσὶν ἔχοντες is
 used of Thracians.

156. This line is an echo of 81.

[Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαίαν ἵησιν,]
 ὃς τέκε Πηλεγόνα κλυτὸν ἔγχει· τὸν δ' ἐμέ φασι
 γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ." 160
 ὧς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο δῖος Ἀχιλλεὺς
 Πηλιάδα μελίν· ὃ δ' ἄμαρτῇ δούρασιν ἀμφὶς
 ἦρωσ' Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν·
 καὶ ῥ' ἐτέρωι μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο. 165
 τῷ δ' ἐτέρωι μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 δεξιτερῆς, σύτο δ' αἶμα κελαινεφές· ἥ δ' ὑπὲρ αὐτοῦ
 γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.
 δεύτερος αὖτ' Ἀχιλεὺς μελίνην ἰθυπτίωνα
 Ἀστεροπαίωι ἐφῆκε κατακτάμεναι μενεαίνων· 170
 καὶ τοῦ μὲν ῥ' ἀφάρμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,
 μεσσοπαγές δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.

158 om. ADH⁴QTU⁴ Syr. Lips.⁴ Vr. d, Par. e. || δς: οὐ C. || ἐπικίδναται αἶσαν C Ven. B. || Ἀ. <οὐ> κάλλ. ὅ. ἐπικίδναται αἶσα Eudoxos: see on B 850 (where for "Schol. A 239" read "Porph. on λ 239"). 160. γείνεσθαι A (γείνασθαι A^m) C Ven. B. || νῦν δ' T Harl. a. 162. ἀμαρτῇ HQRS Syr. || ἀμαρτῇ Mass. 166. ἐπιγραύδων JP Vr. b: ἐπιγράβδων R (γραύδων ἐπιξεστικός R^m) Ap. L^{ev}. 72. 27: ἐπιχραύδων Vr. a. 167. σύτο: χύτο U Vr. A. || ἡ δ': ἡδ' Q. || αὐτῇ Q. 168. ἐνστήρικτο CH. 169. ἰθυπτίωνα Zen.: γρ. ἰουπτεῖωνα διὰ διφθόγγου X. 172. μεσσοπαγές Ar. AC Syr. Ven. B, Mosc. 2¹, Par. h (*supr.* r): μεσσοπαλές Harl. b: μεσσοπα+ε C U (r in ras.).

158 is evidently a late interpolation or adaptation from B 850, where see note.

162. ἀμαρτῇ, see note on E 656. δούρασιν ἀμφίς, with both spears at once. The verb (βάλεν) is kept in suspense while the sentence branches off into two co-ordinate clauses, each applying to one hand; ἐπεὶ περιδέξιος ἦεν being parenthetical, yet causing the following clause to begin with καί.

163. περιδέξιος evidently = *ambidextrous*; the more natural ἀμφιδέξιος does not suit the hexameter. The alternative *περί* (very) δέξιός mentioned by the Schol. is less pointed, and open to the objection that H. never uses δέξιός in the metaphorical sense *clever*.

165 = T 268, q. v.

166. ἐπιγράβδην, cf. ἐπέγραψε Δ 139, and ἐπιλιγδην P 599. χαρὸς, the forearm, cf. A 252, T 479. As this is raised for the cast, the spear in touching it goes *ὑπὲρ αὐτοῦ*, over his body.

167. Note the sudden change of gender in ἡ; the poet evidently has the familiar

αἰχμῇ in his mind. Cf. μ 75 νεφέλη . . τὸ μὲν (sc. νέφος).

168. Cf. O 317.

169. ἰουπτίωνα here only (but cf. App. Cr. on T 273); explained by T 99 ἰθὺ βέλος πέτεται, though there is no complete analogy for the suffix -ίων (see Schulze Q. E. p. 309). Zen. ἰθυπτίωνα, said to mean *straight-grained*, and derived from κτηδών or κτιδών, the fibre of wood, which is impossible.

172. μεσσοπαγές, planted up to the midst; Ar. μεσσοπαλές, explained (a) brandished by the middle (ὅτι πᾶν δόρυ ἐκ μέσον πάλλεται) — here a meaningless epithet; (b) quivering up to the middle, in contrast, acc. to Hoffmann, to the commoner phrase ἐπὶ δ' οὐράχος πελεμήχθη, where only the butt-end quivers. This was Ar.'s interpretation, but it is obviously unsatisfactory, as πάλλεσθαι does not mean *to quiver*, and a spear which quivered up to the middle must quiver throughout its length; unless we are meant to suppose that it is fixed up to the middle in the earth. In that case

Πηλεΐδης δ' ἄορ ὃξὺ ἐρυσσάμενος παρὰ μηροῦ
 ἀλτ' ἐπὶ οἱ μεμαώς· ὁ δ' ἄρα μελίνην Ἀχιλῆος
 οὐ δύνατ' ἐκ κρημνοῦ ἐρύσσαι χειρὶ παχείῃ. 175
 τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίωνων,
 τρὶς δὲ μεθήκε βίη· τὸ δὲ τέτρατον ἤθελε θυμῷ
 ἄξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ ἐπὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι 180
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν
 ἀσθμαίνοντ'. Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσι δούρας
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα·
 "κεῖσ' οὕτω χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 παῖσιν ἐριζέμεναι, ποταμοῖό περ ἐκγεγαῶτι. 185
 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺ ρέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτέ μ' ἀνὴρ πολλοῖσιν ἀνάσσω Μυρμιδόνεσσι
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἄλιμυρῆντων, 190

176. ἐρύσσεσθαι DGHPRUT. 178. αἶψαι Q. || ἐπιγνάμψας LRT. 179.
 ἀλλὰ ἔ S: ἀλλὰ Ω. 180. γαστέρι Mosc. 2. 182. δ' ἄρ': γὰρ Q Bar.:
 δ' C. || δούρων (A *supr.*) DHP R Vr. h² A. 183. ἐπεσάριζε ἐν ἐνλαῖς Diel.
 184. οὕτως Q: οὕτως C{HL}. 185. ἐκγεσάτω GPR King's (*supr.* ι). 189.
 ἐκ διὸς αἰακὸς Vr. A. 190. {τῷ: ὦι C}. || ζεὺς μὲν Q. || ἀλιμυρῆντων
 C{D} Ven. B, Mosc. 2, Schol. B.

we only get by an artificial and far-fetched conceit what we are told in direct words by μεσσηπατέ, which is therefore to be preferred.

176. ἐρύσσεσθαι, for the fut. see note on H 36.

177. βίη (or βίη, which is the same thing) is the reading of all mss., so far as we know; but there can be little doubt that Bekker is right in restoring βίης from φ 126 (176=φ 125), *relaxed from his effort*. This is the common constr. of μεθίμμι used intransitively; it is also found with infin. (N 234, Ψ 434), part. (Ω 48), and absolutely (Δ 516 etc.), but never with dat. We may indeed translate 'relaxed in his effort,' but this does not make the constr. more probable.

179. ἔ is more likely to have been wrongly omitted than wrongly inserted. The double acc. is normal; e.g. ν 270.

180-81, see Δ 525-26.

183 = N 619.

185. παῖσιν, plur. because the state-

ment is general; so δλόχοισι Διὸς 499 (H. G. § 170). ἐκγεσάτω, the dat. is to be preferred to the acc. as it stands in a clause independent of the infin. ἐριζέμεναι, and is no part of the predication. It therefore follows the constr. of τοι (H. G. § 240).

186. φῆσα, imperf. (or aor. ?), the present being φῆσθα (so ξ 149), according to the grammarians; but this is probably mere fancy. Tyrannio wrote φῆσθα as pres., φῆσθα as imperf. Either tense suits equally well. γένος is to be taken by itself, *by race*, the genitives being directly dependent upon ἔμμεναι, and so γένος in the next line (cf. Ξ 113, ο 225).

190. τῷ, therefore (I am stronger than thou; for) as Zeus is stronger than rivers, the children of Zeus are stronger than the children of rivers (Platt in J. P. xxiii. 213). The alternative is to write τῶν as rel., *by what* (by how much) Zeus is greater than rivers, (by so much) the offspring of Z. is greater than a river's (offspring). For this use cf. Plato

κρείσσων δ' αὐτὲ Διὸς γενεὴ ποταμοῖο τέτυκται.
 καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύνатаι τι
 χραισμεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίωνι μάχεσθαι,
 τῶι οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
 οὐδὲ βαθυρρέιται μέγα σθένος Ὀκεανοῖο, 195
 ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
 καὶ πᾶσαι κρήναι καὶ φρεῖατα μακρὰ νάουσιν·
 ἀλλὰ καὶ ὃς δείδοικε Διὸς μεγάλοιο κεραυνὸν
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσσι."
 ἦ ῥα καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200
 τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
 τὸν μὲν ἄρ' ἐγγέλυες τε καὶ ἰχθύες ἀμφεπένοντο,

191. δ' om. Ar. {CD} [G]. 192. μέγας πάρα G. || τι : τοι S : τις Vr. d.
 194. οὐδὲ : δ' οὐδὲ Vr. A : οὐτε (Ar. ?) HPR. 195 om. Zen. || οὐδὲ : οὐτε Ar.
 (A *supr.*) PR. 196. πᾶσαι τε θάλασσαι Vr. A. 197. φρεῖατα D (Q *supr.*).
 νέουσα Cant. 198. ὅς : ὥς DQU. 199. σμαραγῆσσι CRS Mor. Bar. Vr. A.
 200. χάλκεον : θυβρων L. 201. ἀπούρα Par. suppl. grec. 144. 203.
 {τὸν : ὃν C. || ἄρ' . . θυμῶν om. C}.

Theaet. 179 D τῶι τοι μᾶλλον σκεπτέον by so much the more must you consider, and δῶμι with comparatives throughout Greek. But this leaves the difficulty that the forward reference of τῶι, correlating two clauses, is against the rule for the rel. use of ὃ (see *H. G.* § 262). ἀλιμυρίας, only here and ε 460 : in the latter case it has a more special and appropriate sense, for it is used of the mouth of a river where it 'murmurs against the brine.'

191. ποταμοῖο, i.e. the offspring of a river; brachylogy as P 51 etc. For δ' αὐτε Ar. read αἶτε, which may indicate that he took τῶι as a relative co-ordinating the clauses; or that αἶτε is itself a conjunction = *autem* answering to μὲν as A 237, Γ 241, etc.

192. πάρα would seem to indicate that the river meant is the Skamandros; though from the context it should rather be the Axios.

194. Ἀχελώϊος, mentioned only here in H. (also Hesiod, *Theog.* 340), that of Ω 616 being quite different. As the only large river of S. Greece, and also probably from its connexion with Dodona, it was regarded with special veneration; διὸ καὶ πᾶν ὕδωρ τῇ τούτου προσηγορίᾳ καλεῖται (Schol.), a fact of which the Lexica will furnish the examples. The

worship of Achelooos was wide-spread; see Paus. i. 41. 2 with Frazer's note. ἰσοφαρίζει, Bentley conj. ἀντιφέρει on account of the F; Dawes Ἀχελῶος, which is open to the same objection as Τιταρησὼν in B 751, a curiously similar case. But as the passage is not certainly ancient no change need be made.

195. Ar. read οὔτε for οὐδέ, and therefore must have done the same in the preceding line; Zen. omitted 195 altogether, and therefore must have had οὐδέ in 194. There can be no doubt as to the superior force of οὐδέ, and it is not clear why Ar. did not admit it. His objection to Zen.'s athetesis—that in H. Okeanos, not Achelooos, is the parent of rivers—is quite sufficient to save one of the most majestic lines ever written.

199. σμαραγῆσσι may refer either to light or sound; see on B 463.

203. ἀμφεπένοντο, attended to him; an ironical expression as Ψ 184, the word being properly used of tending a wounded man; Δ 220, II 28. The eels are separated from the fish because they were regarded as snakes, as indeed the name shews (if conn. with ἐχιδνα, ἐχis, Curt. *El.* no. 172). The explanation of the Schol. 'eels and other fishes' is therefore wrong. (So also 353.)

δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παίονας ἵπποκορυστάς, 205
 οἷ ῥ' ἔτι παρ ποταμὸν πεφοβήατο δινήεντα,
 ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὕσμινῃ
 χέρος' ὑπο Πηλεΐδαο καὶ ἄορι ἴφι δαμέντα.
 ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μνησόν τε Θρασίον τε καὶ Αἴνιον ἥδ' Ὀφελέστην· 210
 καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκύς Ἀχιλλεύς,
 εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ' ἐκφθέγγατο δίνης·
 “ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ' αἴσυλα ῥέξεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215
 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέξε·
 πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα,

204. κείραντες L (*supr.* om.). 205. ῥ' om. APRU Ambr. Ven. B. 209.
 ἔλετ' ὀρσίλοχον Vr. b. || ἀστύπαλόν J: ἀστύλοχόν Q. 212. ποταμὸς:
 πανοός Syg. (*supr.* ποταμός nap. 2). 213. εἰδόμενος Ambr., γρ. A: Ar. διχῶς
 (Amm.) || δ' om. PR and ap. Did. (Ar.?). || ἐκφθέγγατο PR Ambr.: ἐκφάγατο L:
 ἐφθέγγατο Ω. 216. ἦτοι Q: εἴ σοι G. 217. γ' ἐλάσας Ar. Ω: ἐλάσας JU:
 πελάσας τινές (Did.), Aph. (Amm.), 'Vat. 26.' || ῥέξε H¹Q: ῥέσαι H²: ῥέξαν DU
 Par. a¹ f. 218. ἐρατεινὰ: αἰσινὰ Vr. A.

204. The relation of the two participles is obscure; neither seems sufficiently different from the other to be subordinated in the usual way, as the special to the general. *κείρειν* in A 560 (*δνος κ. εἰσελθὼν βαθὺ λήϊον*) is hardly to be further distinguished from *ἐρέπτεσθαι* (*λωτὸν ἐρεπτόμενοι*) than 'biting' from 'munching.' Thus it is hard to say which verb here defines the other. We can only translate *feeding on the fat by biting it* or the like. *ἐπινεφρίδιον* also is not like an Epic word. It shews an accurate knowledge of nature, however, as the fat in this spot seems to be a particular delicacy to carnivora; the New Zealand parrots kill sheep by sitting on their backs and biting it out, and the word acquires a special significance when we find that the kidneys are regarded as the centre of life not only by Australian cannibals, but by the Semitic nations ('the fat of the kidneys is particularly selected by the Arabs, and by most savages, as the special seat of life' Robertson Smith quoted by Platt in *J. P.* xix. 46, q. v.).

206. *πεφοβήατο*, *were in* (a state of)

rout. These Paionians have not been mentioned before; it is to be presumed that they were with their leader Astero-paios, and were among those who were driven into the river in l. 8.

213. *ἐκφθέγγατο*, though preserved in only one family of mss., is obviously right. For the constr. compare Ψ 477 *κεφαλῇ ἐκδέρκεται ὄσσε*. No adequate parallel can be adduced for *ἐκφθέγγατο δίνης* in the sense *sproke from the eddy*; none of those given in *H. G.* § 152, is quite like this. Hence most edd. have followed Isaac Casaubon in reading the compound. Ar. seems to have omitted δ' and presumably put a colon at the end of 212, thus producing a harsh asyndeton, and unduly separating *προσέφη* from the speech which it introduces. Heyne suspects the line, not without reason, 'quod otiosus est, et quod in fine ingrata repetitio est: *βαθυδίνης et δίνης*.'

215. *ἀνδρῶν*, with *περὶ*, a construction elsewhere found only in the phrase *περὶ πάντων* (I 38, etc.). The position of *ἀνδρῶν* is awkward enough to suggest that the line is interpolated as a gloss on *περὶ αἴσυλα*, T 202.

οὐδέ τί πηι δύναμαι προχέειν ῥόον εἰς ἄλα διαν
στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδήλως. 220

ἀλλ' ἄγε δὴ καὶ ἔασον· ἄγη μ' ἔχει, ὄρχαμε λαῶν."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὡς σὺ κελεύεις.

Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
πρὶν ἔλσαι κατὰ ἄστυ καὶ Ἑκτορι πειρηθῆναι 225
ἀντιβίην· ἥ κέν με δαμάσσεται ἥ κεν ἐγὼ τόν·"

ὥς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος.

καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·

"ὦ πόποι, ἄργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς
εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλε 230

223. κάμανδρε LR Harl. a : γρ. καὶ σκάμανδρε (as text) P. 225. ἔλσαι :
ἐλάσαι QS Harl. a. 226. εἴ κέν με D. 230. εἰρύσας U : ἐφρόσας Amm. in
lemma.

220. *στεινόμενος*, crowded, as i 219
ἀπὸ δόλως, *deceitfully*, see on B 318.

221. Schol. T mentions a reading
ἔασον, supposed to mean *sate thyself*;
cf. T 402. There seems to have been a
prejudice against the use of *ἔδω* without
a following infinitive; see Ω 558.

223. It is not easy to say what Achilles
promises in *ἔσται ταῦτα*. Skamandros
has asked him to drive the victims away
out of his bed. It has been suggested
that this is a ruse on the river's part in
order to get Achilles into his power.
Achilles falls into the trap, promises to
do what he is asked, and in 227, 233
leaps into the river, not in order to slay
the Trojans who are there, but to drive
them out into the plain. This un-
doubtedly gives a dramatic and con-
sistent scene; but it involves reading a
great deal into the text, as we should cer-
tainly have expected to have been warned
expressly of the god's deceit. The
phrase of 227 also would lead us to sup-
pose that Achilles was again slaying the
Trojans, not merely clearing the river.
As an alternative we may suppose that the
River's whole speech is ironical—he bids
Achilles in 217 do what is obviously
impossible (Monro). Achilles meets irony
with irony, and while answering 'I will
do as you bid,' proceeds to do precisely
the reverse, adding mockingly 'I will
do it—when I have them all cooped up
in the city.' But this also makes severe

demands upon a hearer's imagination,
and the real explanation must be sought
elsewhere (see Introduction).

225. *παμειβόμενος ἀντιβίην* as E 220;
the dat. Ἑκτορι goes with *ἀντιβίην* as
with *ἄριστος* T 422, *πειρηθῆναι* meaning
'to try conclusions,' cf. Ψ 553.

226. With the punctuation and accent-
uation of the text H . . H give the two
alternatives paratactically, as Δ 410, q.v.
It is possible to put a comma after *ἀντι-
βίην* and take the *ἥ*-clauses as subordi-
nate indirect questions, 'to try whether
. . or.' In this case we must according
to the rule write *ἥ* for the second *ἥ*
(H. G. §§ 340-41). The sense in that
case is rather weaker than with the
text.

229. This speech has been generally
condemned, on the ground that Apollo
is not present to hear the appeal, and
that as a matter of fact it remains en-
tirely fruitless and unnoticed. But as
a mere expression of reproach, not as a
cry for aid, it is by no means out of
place, and no further effects would be
expected from it. It is true that we
know nothing of any such commands of
Zeus as are spoken of in 230; but this
may be regarded as a passionate outburst
in which the exact presentation of fact
is not poetically indispensable. It is
sufficient that Zeus should have per-
mitted (and encouraged) Apollo to help
the Trojans for an angry partisan to take
it as a command.

Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ
δείελος ὀψὲ δύων, σκιάσῃ δ' ἐρίβωλον ἄρουραν."

ἦ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἐνθορε μέσσωι
κρημνοῦ ἀπαΐξας, ὃ δ' ἐπέσσυτο οἴδματι θύων,
πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκροὺς 235
πολλοὺς, οἳ ῥα κατ' αὐτὸν ἔσαν ἄλλῃς, οὗς κτάν' Ἀχιλλεὺς·
τοὺς ἐκβαλλε θύραζε, μεμυκῶς ἤτε ταῦρος,
χέρσονδε· ζωὸν δὲ σάω κατὰ καλὰ ῥέεθρα,
κρύπτων ἐν δίνῃσι βαθείησιν μεγάλῃσι.
δεινὸν δ' ἀμφ' Ἀχιλῆα κυκώμενον ἵστατο κύμα, 240
ᾧθι δ' ἐν σάκεϊ πίπτων ῥόος, οὐδὲ πόδεςσιν
εἶχε στηρίξασθαι. ὃ δὲ πετέλην ἔλε χερσὶν
εὐφύεα μεγάλην· ἣ δ' ἐκ ῥιζῶν ἐριπούσα
κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
ῥοοῖσιν πυκινούσι, γεφύρωσεν δὲ μιν αὐτὸν 245
εἴσω πᾶσ' ἐριπούσ'· ὃ δ' ἄρ' ἐκ δίνης ἀνορούσας
ῥίξεν πεδίῳ ποσὶ κραιπνοῖσι πέτεσθαι,

231. παριστάμεναι ACGJQT Ven. B. || ἔλθοι C Vr. A. 232. σκιάσῃ DQ.
234. ἀπαΐξας (A *supr.*) QS Mor. Bar. : ὑπαΐξας PR Harl. a : ἀπαΐξων G, γρ. X. ||
οὐκίον AT Amm. 236. ἔσαν ἄλλῃς J Harl. a, Mosc. 2 : ἄλλῃς ἔσαν Ω. 237.
ἐκβαλλε : ἐν ἄλλῃσι ἔπαγε A. 239 *om.* C. 240. κύμα : ῥέουσα S. 242.
εἶχε : εἶα PR Par. h, γρ. Par. a. || στηρίζεσθαι P. || γρ. καὶ εἶχε στηρίζεσθαι,
ἢ ἢ οὐδὲ τοῖς ποσὶν εἶχε δύναμιν ὃ Ἀχιλλεὺς ὥστε στήναι Schol. PX. || ἔλε : ἔχε H².
244. ἀπέσχε Q. 245. μιν αὐτὸν : ἐν ἄλλῃσι κέλευσεν A. 246. ἐκ :
ἐν Vr. A. || δίνης Ar. (Did. : δεχῶς An.) Ω : λίμνης DHPRT Ven. B Par. d e f j
γρ. Harl. a : τινὲς ῥιπῆς Sch. T. 247. πεδίῳ Ar. Ω : πεδίωνδε Amm., γρ. A. ||
πέτασεν King's : φέρεσθαι Harl. a *supr.* and ἐν ἄλλῃσι A.

232. *δείελος*, evening (cf. note on 111), perhaps properly the evening star, or the setting sun—the epithet *ὀψὲ δύων* seems to imply something of the sort, cf. *ὀψὲ δύοντα Βούτην*, ε 272. In ρ 606 we have *δείελον ἡμαρ* = declining day. The word may even be *δεφ-ελον* from *δύω* (Brugmann); but this is far from clear.

236, see 344. *ἔσαν ἄλλῃς*, though poorly supported, must be preferred to the vulg. *ἄλλῃς ἔσαν*, as the *F* of *Fάλλῃς* is hardly ever neglected (P 54, where see note, is the only other case). Brandreth conj. *αὐτά* for *αὐτόν*.

237. *μεμυκῶς ἤτε ταῦρος* probably explains the common personification of rivers in the form of bulls.

238. *χέρσος* is elsewhere used only of the shore of the sea, not of a river (so *ψάμαθος* is always sea sand except 202, 319). *σάω*, as II 863.

239. For a similar miraculous hiding in a river cf. λ 244, with M. and R.'s note.

242. *εἶχε*, Feuke Brandreth, cf. H 217, Σ 520. The variant *εἶα* is not acceptable as the contraction cannot be resolved.

243. *ἣ δ' ἐκ ῥιζῶν*, ἐκ ῥιζῶν δ' van L., to avoid the contraction.

245. *γεφύρωσεν*, perhaps rather *dammed* than *bridged* in our sense; see note on E 89. The latter meaning is, however, evidently admissible here. *αὐτόν*, the very river, seems to imply 'wide though it was.'

246. *δίνης* rather than *λίμνης* because the latter implies a large open sheet of water; hence it is properly used in 317 of the inundation covering the plain, but not here while the river is still within its banks.

247. *πεδίῳ* is to be taken with *πέτεσθαι*, *ῥίξεν πέτεσθαι* being like *βῆ ἵκται*, etc.

δείσας. οὐδέ τ' ἔλῃγε θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ
ἀκροκελαινιῶων, ἵνα μιν παύσειε πόνοιο
δίων Ἀχιλλῆα, Τρώεσσι δὲ λουγὸν ἀλάλκοι. 250
Πηλεΐδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἐρώῃ,
αἰετοῦ οἶματ' ἔχων μέλανος τοῦ θηρητῆρος,
ὅς θ' ἄμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν·
τῷ εἰκῶς ἦϊξεν, ἐπὶ στήθεσσι δὲ χαλκὸς
σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοιοῦ λιασθεῖς 255
φευγ', ὁ δ' ὀπισθε ῥέων ἔπετο μέγῳ ὀρυμαγδῷ.

248. μέγας θεός {D}GPQR Harl. b. || αὐτῷ: αὐτὸν {CD}JU Syr. 249.
πόνοιο Ar. Ω: φόνοιο Aph. Syr. 250 om. H^t. 251. ἀπόρουσεν Q. || ἐρώῃν
ADGJU Lips. 252. οἶματ' Ar. Ω: ὀμματ' Philetas. || μέλανος τοῦ Herod.:
μέλανος του Ar. ? : μελανόστου Aristotle Par. e: τινὲς μελανόσσου Sch. T (and
Amm. ?). 254. στήθεσσι D. 256. ὀρυμαγδῷ G^hHJPR: ἀλαλήτῳ C.

249. ἀκροκελαινιῶων, ἄπ. λεγ., with
black surface. For the rest of the couplet
cf. 137-38. For μιν Bentley conj. μέν,
but this is needless, cf. μιν . . . Ναυσικάαν,
ζ' 48, and the common use of ὁ as a
pronoun in apposition with a proper
name. Still the redundant pronoun
suggests that 250 has been interpolated
from 138.

251. ἐρώῃ, the well supported ἐρώην
may be defended by ι 321 τὸ μὲν ἄμμες
ἐλπομεν εἰσδρόωντες δσῶν θ' ἰστὸν νηός,
325 δσῶν τ' ὀργυιαν ἐγὼν ἀπέκοψα, κ 113
γυναικα εὔρον δσῃν τ' ὄρεος κορυφῇν, 167
πέισμα δ' δσῶν τ' ὀργυιαν πλεζόμενος.
These differ, however, either in having
the object of the verb in the principal
clause expressed in the acc., which makes
the attraction explicable, or in the
relative clause being itself the object of
a transitive verb (ι 325). As neither of
these conditions is present here, it is
simpler to supply γίνεται or ἐστίν, as so
often with relatives (*H. G.* § 271); cf. O
358 where the same phrase has γίνεται
expressed (possibly, however, by an inter-
polator). So also K 351, Ψ 327. It
is very probable that the acc. is a mere
error due to the preceding ἐπὶ, as though
=as much as over a spear-cast. But
all Homeric analogy is in favour of
joining δσῶν ἐπὶ=ἐφ' δσῶν, see Γ 12,
H 451, O 358, Ψ 251. The accent is
not thrown back, because of the inter-
posed τ'.

252. οἶματᾶ, see note on Θ 349; here
Philetas read ὀμματα. τοῦ θηρητῆρος,
the great hunter. Cf. Ω 316 μορφὸν
θηρητῆρ' ὃν καὶ περκνὸν καλέουσιν. The
use of the article is late. Perhaps for

this reason Ar. is said by Eust. to have
read μελάνος του, a certain black hunter
—which is so patently un-Homeric as to
deserve no credence. In fact from a
very imperfect schol. U it seems more
likely that Ar. opposed this reading on
the ground that του for τευ is not
Homeric. Aristotle is said to have read
μελανόστου, black-boned—ἀγνοεῖ δὲ ὡς οὐ
δεῖ ἀπὸ τῶν ἀφανῶν ποιεῖσθαι τὰ ἐπιθετα,
Schol. T. It may be added that the
contracted form is not Homeric, and
the epithet is zoologically false. From
Porphyrus on Ω 315 it seems probable,
however, that this theory is due not
to Aristotle but to Demokritos. Others
(perhaps Philetas) read μελανόσσου, black-
eyed, which is better. But still more
plausible is Ahren's conj. μελανόρσου,
black-tailed. This at once recalls the
famous passage of Aischylos about the
two eagles ὁ κελαινὸς δ τ' ἐξὸπιν ἀργαῖς.
Aristotle himself distinguishes (*H. A.*
ix. 32) the γνήσιος as the largest eagle,
but the μελανάετος or λαγωφόνος as
the 'swiftest and strongest.' So also
Porph. on Ω 315 εἰωθε δὲ καὶ ὁ Ἀρχί-
λοχος μελάμπυγον τοῦτον τὸν ἀετὸν καλεῖν,
"μή τευ μελαμπύγου τύχης." It seems,
however, that it is not possible confi-
dently to appropriate these epithets to
any of the rather numerous species of
eagles found in Greece (Thompson, *Gloss.*
s.v. *ἀετός*).

254. ἔγκως only here in the masc.,
though it is the old form, and the
fem. *Fefiknia* is common. In ἐοικῶς the
strong stem is due to the analogy of the
indicative. G. Meyer, *Gr.* § 552, *H. G.*
§ 26. 2.

ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἅμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύει,
 χερσὶ μάκελλαν ἔχων ἀμάρης ἐξ ἔχματα βάλλων·
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260
 ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 χώρῳ ἐνὶ προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ῥόοιο
 καὶ λαιψηρόν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 ὁσσάκι δ' ὀρμήσειε ποδάρκης διὸς Ἀχιλλεύς 265
 στήναι ἐναντίβιον καὶ γνόμεναι εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 τοσσάκι μιν μέγα κῦμα διυπετέος ποταμοῖο
 πλάζ' ὤμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδα
 θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270
 λάβρος ὑπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.
 Πηλεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 "Ζεῦ πάτερ, ὥς οὐ τίς με θεῶν ἐλεεινὸν ὑπέστη

258. ἅμ: ἄν H Cant. Vr. A. || ὕδατος GPS Syr. || ἡγεμονεύει CGPQRS: ἡγεμονεύει Vr. A. 259. μάκελλαν: δίκελλαν Heliodoros (or Duris? ἡδροδοῦρις, Sch. U). || ἐξ: δ α Syr. 260. τε: τοι HR. || προρέοντος ἐνῖ τῶν ἀντιγράφων (with synizesis) Eust. 262. φανεία Zen. Lysanias Duris. 263. αἰ {C} H. 265. ὀρμήσειε: γρ. καὶ οἰμήσει Did. 271. ὑπέριπτε PR: γρ. ὑπέρεπτεν ἀντὶ τοῦ ἀφήρπασεν, Sch. P.

257. The practice of irrigation does not seem to be elsewhere alluded to in H., unless possibly in η 129 f. The simile is particularly vivid and striking.

258. ὕδατι ῥόον ἡγεμονεύει, on the analogy of ὀδὸν ἡγεμονεύειν τινί, e.g. ω 225 (the same construction is found with ἡγείσθαι also, see Lex.). Good authorities have ὕδατος, but the gen. cannot be used with the acc.; ἡγεμονεύειν τινός is another thing.

259. ἔχματα, impediments, see Ξ 410. ἔχων is subordinate to βάλλων, meaning no more than *with a mallet in his hand*.

260. τοῦ μὲν . . τὸ δέ, the subject is the same in both clauses, and there is no opposition even of the verbs. Thus the particles do not really correspond as in later Greek, μὲν as often in H. merely emphasizing the preceding word, here marking the change of subject from ἀνὴρ. So far from any opposition being implied, the repeated τε actually points out the three clauses in 260-62 as being parallel and corresponding, δέ being in each case purely continuative.

262. προαλεῖ, evidently *sloping*; the origin of the word is unknown, and it does not recur before Ap. Rhod. φανεία, the α is always long in H. (as it stands for φθαν-*F*.); see notes on I 506, K 346, H. G. § 47. φθάνει, the reading of Zen. and others, was presumably taken as a collateral present stem, admitting the more familiar α of Attic. τὸν ἄγοντα, the man who is leading it, a very rare use of the article in H., see note on Γ 138.—The Duris who is quoted by Schol. U here (and perhaps on 259) is not elsewhere known as a Homeric critic.

269. πλάζε, beat upon, root πλαγ of πλῆγ-ή (cf. πλήσσω etc.); in this sense only here, M 285, and perhaps ε 389. It is just possible to take it here to mean *drive aside*, the usual sense, but the use of ὤμους makes this unlikely.

273. ὦς, exclamative, 'to think that!' (Monro), as with ὄφελον. So also π 364 ὥς τόνδ' ἀνδρα θεοὶ κακότητος ἔλυσαν. This seems to be the only case where it is used in a negative sentence (with the possible exception of β 233). The

ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι.
 ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐρανίωνων, 275
 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔβαλεν,
 ἣ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτῶν
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
 ὥς μ' ὄφελ' Ἐκτωρ κτείνειν, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
 τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξέ, 280
 νῦν δέ με λευγαλέωι θανάτῳ εἵμαρτο ἀλῶναι
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,
 ὃν ῥά τ' ἐναυλος ἀποέρσῃ χειμῶνι περῶντα."
 ὥς φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιν εἵκτην, 285
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

279. μ' om. J. || ἐνθάδε γ' ἔτραφ' AD Mor. γρ. X (ἐτράφ' = ἐτράφη Herod.): ἐνθάδ' ἐτράφ' T: ἐνθάδε τέτραφ' Ω, ἐν ἄλλῳ A. 280. ἀγαθὸν . . ἀγαθὸς J Eust. 281. ἀλῶναι: ὀλέσσαι H (and Dem. Ixion in c 312). 282. ἐρχθέντ' Par. h: ἐρχθέντ' Mass.: εἰσέντ' Krates: ἐρεέντ' Alexion. || τινὲς ἐρχθέντες μετὰ λῶι Schol. U. 283. ἀποέρσαι (-ερσεῖ) CGPR. 284. τῷ: τῷ C, γρ. X: τοῦ Q. 285. εἵκτον Vr. b.

predicate also generally contains an adjective or adverb with which ὥς might be taken. See note on Ξ 294.

274. τι πάσσομαι seems to be used in the familiar Attic sense, *perish*: 'if I be but saved from shameful death by drowning, then let come what may.' Cf. A 470 δεῖδω μή τι πάθῃσιν, and for the thought P 647 ἐν δὲ φάει καὶ θλεσσον.

276. ἀλλά, a very natural change in the form of the sentence for ὅσον, cf. 340, Z 335-36, etc.

278. Compare Hector's dying prophecy in X 359-60. The slight discrepancy from 113 is hardly worth notice. Cf. Soph. Phil. 334-36 NE. τέθηκεν ('Αχιλλεύς), ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο, τοξευτός, ὡς λέγοντι, ἐκ φόβου δαμείς. ΦΙ. ἀλλ' εὐγενὴς μὲν ὁ κτανὼν τε χῶς θανών, where the last line seems to be a reminiscence of 280 below.

279. ρ' here looks like a metrical stop-gap; in the bucolic diaeresis it might be omitted. There is no objection to the vulg. τέτραφ', except that it is not elsewhere found; see, however, Ψ 348. For the intrans. ἐτραφον cf. B 661. Herod. accented ἐτράφ' for ἐτράφη, but such an elision is quite impossible.

282. The position of ὥς before a substantive without a finite verb, instead of after it (ὥς), is very rare. The simile is clearly taken from the practice of sending swine to fatten in the oak-woods on the mountains in autumn, and driving them home as winter comes on; *univus hiberna venit de glande Menalcas*, Virg. Ec. x. 20.

283. ἐναυλος, a gully, mountain torrent. ἀποέρσῃ, see on Z 348, and cf. 329 below. According to the scholia on the latter passage the verb is Kyprian. For the lengthening of the -ο- cf. ἀπο-Feiwόν T 35. It is generally considered that *Fep* is the strong form of the root of which the weak is *Fpa* in ἀπουράς (ἀπο-*Fpa*-s), etc. But the sense *sweep* so exactly suits the sigmatic forms that it is hard to separate them from Lat. *verro* (root *vers-*); in that case ἀπουράς must be distinct in origin, as there is a clear difference in meaning.

287. τοῖα is evidently due to a mechanical reminiscence of a favourite line (H 445, etc.); it is not appropriate here, as Poseidon speaks to Achilles only. 'Ammonios' appropriately compares c 202; see also η 47.

“Πηλεΐδῃ, μήτ’ ἄρ τι λῆν τρέε μήτέ τι τάρβει·
 τοῖα γάρ τοι νῶϊ θεῶν ἐπιταρρόθω εἰμέν,
 Ζηνὸς ἐπαινῆσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290
 ὡς οὐ τοι ποταμῶϊ γε δαμήμεναι αἰσιμόν ἐστιν,
 ἀλλ’ ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσαι αὐτός·
 αὐτὰρ τοι πυκινῶς ἵποθῆσόμεθ’, αἶ κε πίθαι·
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλιόφι κλυτὰ τεύχεα λαὸν ἐέλσαι 295
 Τρωϊκόν, ὅς κε φύγησι· σὺ δ’ Ἔκτορι θυμὸν ἀπούρας
 ἀψ’ ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὐχος ἀρέσθαι.”
 τῷ μὲν ἄρ’ ὡς εἰπόντε μετ’ ἀθανάτους ἀπεβήτην,
 αὐτὰρ ὁ βῆ, μέγα γάρ ῥα θεῶν ὥτρυνεν ἐφετμή,
 ἐς πεδίου· τὸ δὲ πᾶν πληθ’ ὕδατος ἐκχυμένοιο, 300
 πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζήων
 πλῶον καὶ νέκυες. τοῦ δ’ ἠψόσε γούνατ’ ἐπήδα
 πρὸς ῥόον ἀτσοοντος ἀν’ ἰθύν, οὐδέ μιν ἴσχευ
 εὐρὺ ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ’ Ἀθήνη.

288. τρέε: τρέμει T and *ap. Sch.* U. || μῆτέ: μὴ δὲ J Eust. 289.
 ἐπιτάρροσσι D Vr. A. 290 *ἀθ.* Ar.: 290-92 *ἀθ.* Selenkos, *om.* Cret. (Amm.).
 291. αἴσιον R. 293. τοι: σοι (A *supr.*) C Syr. Ven. B: τοι σοὶ D. || ὑποθέσσομαι
 D: ὑποθέσσοι Q. 294. παύσαι SU: ψαύσαι PR. || πτολέμοιο DGHT. 296.
 ἀπύρας Harl. a. 297. ἵμεν: ἵναι P: ἵναι ἀπὸ τοῦ ἰέναι κατὰ συγκοπήν,
 Schol. PRX; cf. Σ 14. 299. μέγα: μάλα Syr. 300. ἐκχυμένοιο C:
 ἐκκεχυμένοιο Q. 303. ἴσχευ Ar. ST Par. e: ἔσχε(ν) Ω. 304. μέγα:
 μάλα T. || γάρ: δὲ S.

288. τρέε, *shrink*, not a mere synonym of τάρβει. ‘τρεῖ ille qui periculo percepto vel vero vel ficto, celerī corporis motu retractat,’ *Lehrs.*

289. See Δ 390, E 828.

290 *ἀθετεῖται*, ὅτι ἀπίθανον εἰς ἀνδρὸς μορφήν ὁμοιωμένον λέγειν “ἐγὼ καὶ Παλλὰς Ἀθήνη.” τίς γὰρ ἐστίν, οὐ μὴ νοήση, An. But the objection would apply to the whole scene; Achilles has to know that the support given him is divine. The assumption of a human disguise is sufficiently explained by the danger to mortal eyes of a god’s appearance in his proper brightness; *χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς* T 131.

291. ὥς, so Cauer: *vulg.* ὡς, which may be right but expresses the same connexion of thought less clearly (*seeing that*).

292. λωφίσαι, *will give respite*, in H. only in ε 460, but familiar in Attic, both prose and poetry.

295. Ἰλιόφι seems to be used as a pure gen. after τεύχεα. It must then be a

false archaism, the original locative or instrumental force of the termination being forgotten when the functions of the old locative had been divided among the other cases. See on Γ 3, Θ 561 (where Ἰλιόφι πρό may have assisted the misuse), Δ 350, and H. G. § 158. It is more probable, in so late a passage, that this mistake was made than that we should restore Ἰλίου with L. Meyer; this would have been changed to Ἰλίου as in 104, q.v. ἐέλσαι with prothetic ε before F also suggests the mistaken analogy of ἐέλμένος (FeFeλμ.), but can be paralleled by ἐισάμενος, ἐέλδομαι, ἐέλοισι, and others.

296. ὅς κε, a sort of ‘whole-and-part’ apposition with λαόν. Ἔκτορι, we should have expected the acc. as the usual construction with verbs of robbing; but cf. P 236.

302. πλῶον, *were floating*, expresses the violence of the flood which could lift even armour off the ground. For the form cf. ε 240 τὰ οἱ πλώοιεν ἐλαφρώς.

οὐδὲ Σκάμανδρος ἔλγηε τὸ δν μένος, ἀλλ' ἔτι μᾶλλον 305
 χῶετο Πηλεῶνι, κόρυσσε δὲ κύμα ῥόοιο
 ἰνὸς' αἰερόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·
 " φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
 σχῶμεν, ἐπεὶ τάχα ἄστν μέγα Πριάμοιο ἄνακτος
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310
 ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα
 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
 ἴστη δὲ μέγα κύμα, πολλὸν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 δς δὴ νῦν κρατεῖ, μέμονεν δ' ὃ γε ἴσα θεοῖσι. 315
 φημὶ γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος
 οὔτε τὰ τεύχεα καλὰ, τά που μάλα νειόθι λίμνης
 κείσεθ' ὑπ' ἰλῆος κεκαλυμμένα· καδ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν, ἄλις χέραδος περιχεύας

305. σκάμανδρος LR Harl. a. || τὸ δν: τὸν GJ. 306. χῶετο U. 307.
 αἰερόμενος Vr. b. || κέκλετ' R. 310. ἐκπέρσει J: ἐκπέρσαι H (supr. α) Vr. d. ||
 κατὰ μόθον: γρ. κακὸν οὐδὲν T. 311. ἐκπίπληθι C: ἐπίπληθις L. 313.
 ὀρυμαγδὸν CGHJPRU. 314. παύσομαι G. 315. μέμονεν (P¹) Lira. ||
 μέμονε δ' ὃ γ' L. 316. οὔτε βίην J. 319. εἰλύσω: ἰλύσω ap. Sch. AT
 (διχῶς ἢ γραφή). || χέραδος Ar. Ω: χεράδος HJPR: χέραδος τινέ, Schol. U.

305. *ἔλγηε* trans., see on N 424.

307. For Simoeis see note on E 774. The mention of him seems purely perfunctory, as we should expect from the rareness of his appearances in the *Iliad*. It will be observed that the appeal remains absolutely unanswered, like that to Apollo in 229.

308. For the scansion of φίλε see Δ 155.

313. ἴστη, for this form of the imper. cf. δαίνῃ, and various post-Homeric instances in G. Meyer, *Gr.* § 573. It is explained as the simple strong present stem without personal ending, whereas καθίστα (I 202) is a contracted form for the thematic καθίσταε, like λεί, δίδου. *H. G.* §§ 5, 18.

315. μέμονεν ἴσα θεοῖσι, cf. E 440 μῆτὲ θεοῖσιν ἴσ' ἔθελε φρονεῖν (ἴσον ἐμοὶ φρονέουσα O 50 is different), and in the same sense ἴσον ἐμοὶ φάσθαι A 187, O 167.

317. τὰ τεύχεα καλὰ, the order of the words shews that τὰ is not an article in the Attic sense, but a real pronoun, *those his fair arms*. Cf. τὸν Χρῶσιν . . ἀρητῆρα A 11, τοῦ βασιλῆος ἀπηνέος A 340. . καίτοι, cf. νειόθεν ἐκ κραδῆς K 10. λίμνης, see on 246.

318. αὐτόν, as opposed to his armour.

ἰλῶος, the ὄ is a relic of the original length of the fem. suffix -ὄς.

319. The readings of this line are an old *crux*. There is something to be said for ἰλύσω: the verb is not found elsewhere, but may be a 'nonce-word' coined with reference to ἰλῶος above, as though 'I will *slime* him down with sand.' εἰλύσω itself is not free from difficulty. It must come from *Feλν-*, *FeλF-*=*voiv-*; but the *ei-* seems to be due to error. For the Homeric forms εἰλέωσιν, εἰλόμενοι, εἰλεύντο we should probably read *φέλλωσι*, *φέλλόμενοι*, *φέλλοντο*, and for the perf. *εἰλυμένος*, etc., *FeFλυμένος* from *Flū-* (cf. *σπῦ-* beside *σερῦ-*). εἰλύω will then be a later analogical formation from the perf., the only tense which recurs in H., or indeed in any but late authors with the exception of *εἰλύομαι*=*crawl* in *Soph. Phil.* 291, 702 (see van L. *Ench.* p. 493). εἰλυφάει T 492, εἰλυφῶν A 156 are further offshoots. χέραδος, *shingle*, neut. acc. The variant χεράδος as fem. gen. is due to the later constr. of ἄλις with gen., which is not found in H. There is no good evidence for the fem. now that χεράδει is read for χεράδι in Pind. *P.* vi. 13 on the express authority

μυρίον, οὐδέ οἱ ὅστε' ἐπιστήσονται 'Αχαιοὶ 320
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 αὐτοῦ οἱ καὶ σῆμα τετεύχεται, οὐδέ τί μιν χρεώ
 ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν 'Αχαιοί."
 ἢ καὶ ἐπῶρτ' 'Αχιλῆϊ κυκώμενος ὑψόσε θύων,
 μορμύρων ἀφρώι τε καὶ αἵματι καὶ νεκύεσσι. 325
 πορφύρεον δ' ἄρα κῦμα διπετέος ποταμοῖο
 ἴστατ' ἀειρόμενον, κατὰ δ' ἦρεε Πηλεΐωνα.
 "Ἡρῃ δὲ μέγ' αὖσε περιδδείσας' 'Αχιλῆϊ,
 μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης,
 οὐτίκα δ' "Ηφαιστον προσεφώνεεν ὃν φίλον υἱόν· 330
 "ὄρσοε, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γάρ

321. ἀλλέξαι Ar. || ἄσιν P. 322. αὐτῷ R. || κῦμα: μοῖρα Et. Mag. 169. 18. |
 τί: τέ U. || χρεῶν {H}. 323. εἰπύουσι CJPR Harl. a, Mosc. 2. 324.
 οὐίον AT. 325. αἵματι: οἶδατι Ven. B.} 327. ἀειράμενον D. 328.
 περιδείσας' PR (περί θ.) | ἀχιλλῆος C. 331 ἀθ. Ar. ? see below.

of Sch. T here. The neut. is further attested by Sch. U from Alkaios, and by Sch. Ap. Rhod. i. 1123 from Sappho (corruptly however, see *Et. Mag.* 808. 35). The variant *σχέραδος* rests on a quotation from Euphorion, *τύμβος ὑπὸ κνημοῖσι πολυσχεράδος Μυκόνιο*.

320. Friedländer has suggested that 320-21 and 322-23 are two distinct variants wrongly combined; in the first Achilles' bones cannot even be found, while in the second they are to be buried by the Achaeans. If this suggestion be admitted, it seems to follow that the second form (322-23) is the older and the first interpolated, as *μυρίον* comes in awkwardly after *ἄλς*. But it is certainly not necessary, and 323 does not involve finding the bones (see next note) even if it is consistent with it.

323. *τυμβοχόης*, so Krates read, while Ar. made the word *τυμβοχοῖος* (for -ῆσαι, aor. infin.). The question is of course one of interpretation only, not of ms. tradition. It seems clear that Ar. is wrong, and the only difficulty is to understand how he came to adopt an explanation which seems so perverse. *τυμβοχόη* it is true does not recur in Greek, while *τυμβοχοῖος* is used by Herodotos; but the formation is quite regular (cf. *ὀνοχόη*), and the verb implies the subst. Against *τυμβοχοῖος* it must be objected (1) that the -αι of the aor. infin. is nowhere else elided; (2) that the constr. *τυμβοχοῖοσάι μιν* is very harsh,

and cannot be supported by *νεκταρ οἰνοχοῖον*, where the acc. is cognate. (Herod. uses the word without an object.) On the other hand the constr. *χρεῶ μιν ἔσται* with gen. is sufficiently attested by δ 634 *ἐμὲ δὲ χρεῶ γίνεται αὐτῆς*, I 607 *οὐ τί με ταύτης χρεῶ τιμῆς*. *εἰπύουσι* may mean 'perform funeral rites,' setting up a *σῆμα*, even in the absence of the body. Such a cenotaph is not mentioned in H., but naturally follows from the importance attached to the formalities of burial, and is hinted at in X 512-14, α 291. But it is equally possible to regard *ὅτε μιν θάπτωσιν* as covered by the negative; 'he will need no mound *at his burial*, because he will have no burial' (Monro).

331 *ἀθετεῖται ὅτι ἄκαιρον τὸ ἐπιθετον* Schol. A (Hera should not allude to her son's deformity when asking a favour). But the line is obviously indispensable. Cobet suggests that the scribe has mistaken the *paragraphos*, a dash a little above the line at the beginning of a speech answering to our inverted commas, for the *obelos*, a dash at the side of the line. In his copy the *diple* which really belonged to the line may have been accidentally omitted, so that seeing as he supposed the *obelos*, and having a note referring to a critical mark, he inserted the word *ἀθετεῖται* on his own responsibility. Schol. U has in fact *Ἀριστόνικος* in place of *ἀθετεῖται*. For *κυλλοπόδιον* cf. Σ 371.

Ξάνθον δινήεντα μάχῃ ἤϊσκομεν εἶναι·
 ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκεο δὲ φλόγα πολλήν.
 αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστᾶο Νότοιο
 εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὄρουσα θύελλαν, 335
 ἢ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι
 φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καί, ἐν δ' αὐτὸν ἴει πυρί· μηδὲ σε πάμπαν
 μευλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειήῃ.
 μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὅπότε ἂν δῇ 340
 φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ."
 ὡς ἔφαθ', Ἥφαιστος δὲ τιτύσκετο θεσπιδαῖς πῦρ.
 πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροὺς
 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὗς κτάν' Ἀχιλλεύς.
 πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345
 ὡς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἄλων
 αἰψ' ἀνξηράνῃ· χαίρει δέ μιν ὅς τις ἐθείρῃ·
 ὡς ἐξηράνθη πεδίον πᾶν, καδ δ' ἄρα νεκροὺς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώσαν.

332. μάχῃ D. 333. πιφάσκεο PQ: πίφασκε J. 335. ὄρουσα Zen.: ὀρέουσα [Plut.] *Vii. Hom.* 129. 15. 336. ἢ κεν: ἢ κεν Zen. || ΚΑΙ(ε) (C *supr.*) T Vr. b. 339. καί: ἢ Harl. a. 341. ἐγὼ R. 342 om. Bar. 343. δαίετο: καίετο Vr. A. || καίε: δαίε J Vr. b A Mosc. 2: καίε ἢ δαίε Eust. 344. αὐτό· C. 346. νεοαρδέ': ἐνιοι νεοαλδέα νεοαύξητον Ap. *Lex.* 116. 5. 347. αἰψ' ἐν κηράνῃ(i) A (ἀν,) DGJ Vr. b d Mosc. 2: αἰψα κηράνῃ Vr. A: αἰψ' ἀνκηράνῃ C: αἰψ' ἐκασαίνῃ Aph. || χαίρῃ Q. || δέ: γε Vr. b. || μιν: μὲν Mosc. 2. || ἐθείρῃ D (c *corr.*) {H} PR. 348 om. U. 349. ἀν ποταμὸν H.

332. ἤϊσκομεν, the ironical imperf. implying 'it seems we were wrong.' The reference is evidently to the pairing of the gods in T 67. The symbolic allusion to the enmity of fire and water is obvious.

334. ἀργεστᾶο, see on A 306.

335. εἴσομαι, i.e. *πισσομαι*, I will hasten (*πισσαι*). Zen. took it to mean 'I shall know,' and for ἢ (336) read ἢ, *woherher*, with ὄρουσα for ὄρουσα. Hera takes no steps to fulfil her promise.

336. Τρώων is of course to be taken with κεφαλὰς, ἀπὸ . . . κῆαι going together. The opt. expresses the remoter purpose. κεφαλὰς virtually = *persons*, cf. *κάρηνα* A 158.

338. ἐν . . . ἔα πυρί, almost literally our 'set on fire.' Ψ 45 ἐν Πάτροκλον θέμεναι πυρί is nearly the same. For the rest of the couplet cf. T 108-09.

343. πρῶτα μὲν is answered by the simple δὲ in 349, instead of *επειτα δέ*.

344. This line is probably a mere interpolation from 236, where αὐτόν has its proper reference. Here also we must take it to mean the River, though the only subst. to which it can belong is πεδίον. Of course we could read *ἔσαν ἄλις*, or αὐτὸς with Bentley, as *Fdlis* keeps the F (an objection to Wolf's *κατανόθ'* which many edd. adopt). But it is better simply to reject the line and not trouble about emending it. It happens also that αὐτό is never found in H.

347. ἐθείρῃ, a word recurring in Greek only in Orph. *Arg.* 932 *χρυσέαις φολιδέσσιν ἐθείρεται*, which explains nothing. The der. and meaning are unknown; the context suggests *tills*.

349. κῆεν Hephaistos: ὁ δὲ indicating a change of action, but not of subject.

καίοντο πτελέαι καὶ ἰτέαι ἡδὲ μυρῖκαι, 350
 καίετο δὲ λωτός τε ἰδὲ θρύον ἡδὲ κύπειρον,
 τὰ περὶ καλὰ ῥέεθρα ἄλιν ποταμοῖο πεφύκει·
 τεύροντ' ἐγγέλυες τε καὶ ἰχθύες οἱ κατὰ δίνας,
 οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
 πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο. 355
 καίετο δ' ἰς ποταμοῖο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἡφαιστ', οὐ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοί γ' ὥδε πυρὶ φλεγέθοντι μαχοίμην.
 λῆγ' ἔριδος, Τρῶας δὲ καὶ αὐτίκα διὸς Ἀχιλλεύς
 ἄσπετος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;” 360
 φῆ πυρὶ καίόμενος, ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.
 ὡς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῶι,
 κνίσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,

350. καὶ P: τε καὶ Ω. || ἡδὲ: αἶθε P. 351. τε ἡδὲ GP. || κύπειρον αἱ ἐκ τῶν πόλεων, Did. 353. σάροντ' G. 355. πνοιῇ: ἐν τισι ρησὶ Did.: ρησὶ δε η [ρητική Blass] Amm. 356. καὶ ἐ τὸδ' Ἰς Ptol. Pind. 357. ἱσοφαρίζων J Harl. a, Mosc. 2 and ap. Eust. 360. ἀρωγῆς: αὐτῆς Syr. 361. ἀνὰ: ἄν Vr. b. 363. κνίσην Ar. Kallistratos Ω: κνίσων GQ Par. f Syr.: κνίσων (? κνίσων) ἄλλοι Did.: κνίσῃ Hermogenes U: κνίσῃ HJT Par. e: κνίσῃ PRS Harl. a b, King's Par. a b c d g h j. || μελδομένου Krates (Amm.), “Πεισίστρατος ὁ Ἐφέσιος” and Hermogenes (Sch. U). | ἀπαλοτρεφέος L.

350. For καὶ the vulg. has τε καὶ. But the F of *ἱτέαι* is preserved in κ 510 *μακραί τ' αἰγίροι καὶ ἱτέαι ὠλεσίκαρποι*: cf. *vũ-c.*, our *withy*. According to Barker Webb, quoted by Schliemann *Ilios* 116-18, all the trees and plants here named are still to be found in the Trojan plain—so far at least as we are justified in identifying them.

352. For the lengthening of τὰ in the first arsis see App. D, c. 1.

353. *ἐγγέλυες*, see note on 203. οἷ, sc. *ἦσαν*. See H. G. § 271 and note on A 535.

356. The periphrastic use of Ἰς, though common in Od., does not recur in *Il.*, where βίη is used instead. The only other place where the F of *Fis* is neglected is P 739. Heyne reads *kalero Fis*. Ptol. Pindarion's καὶ ἐ τὸδ' Ἰς κτλ. is an amusingly ingenious word-puzzle, but can hardly have been taken seriously even by its author.

358. *φλεττόντι* agrees with σοί, *πυρὶ* being an instrumental dat., *fight against thee thus blazing with fire*.

360. τί μοι ἔριδος, for this use of the partitive gen. cf. H. G. § 151 c.

361. φα is only here used after a speech in place of the regular ἦ.

362. *ὅτι οἶδεν ἐψησιν κρεῶν, χρωμένους δὲ τοὺς ἥρωας οὐ παρεισάγει*, An. See similar remarks on 388, O 679, Σ 219. There is however a want of point here, for it is not the boiling of flesh but the melting of lard which is described. Presumably Ar. considered that the habit of boiling flesh was implied in the existence of caldrons. *ζεῖ*, read *ζεῖ*: the contracted form is not only un-Homeric but unmetrical. So *τρεῖ* for *τρεῖς* A 554. The verb is used with λέβης just as we say ‘the kettle boils.’

363. *μελδομενος, melting the fat*. The verb is evidently not a passive, as some have taken it. It recurs only in late imitative poets, in the act. Of the variants given above there is something to be said for *κνίσῃ*, if we read *μελδομένης*. On *μελδομένου* there is a remarkable scholion in U: *Πεισίστρατος ὁ Ἐφέσιος καὶ Ἑρμογένης ἐν τῷ περὶ προβλημάτων*. “ἐγγράπτο μελδομενο, καὶ δέον ἦν <τὸ ν> προσθεῖναι, κακῶς δὲ τις τὸ σ προσέγραψεν. ὁ γὰρ νοῦς· τῇ κνίσῃ τηκομένου τοῦ σνός. ὁ μὲν ποιητὴς μελδε-

πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κείται,
 ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέει δ' ὕδωρ. 365
 οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' ἀντμή
 Ἥφαιστοιο βίηφι πολύφρονος. αὐτὰρ ὁ γ' Ἥρην
 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτιός εἰμι, 370
 ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἄρωγοί.
 ἀλλ' ἦτοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
 πανέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἡμαρ,
 μῆδ' ὀπότε ἂν Τροίῃ μαλερώϊ πυρὶ πᾶσα δάηται 375
 καιομένη, καίωσι δ' ἀρήϊοι υἱες Ἀχαιῶν.”
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν δν φίλον υἱόν·
 “Ἥφαιστε, σχέο, τέκνον ἀγακλέες· οὐ γὰρ ἔοικεν
 ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν.” 380
 ὥς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῆς πῦρ,
 ἄψορρον δ' ἄρα κύμα κατέσσυτο καλὰ ῥέεθρα.

365. ζέει: γρ. καὶ σχέτο T. 366. οὐδ': ἡδ' L. || προχέειν J Harl. a, Mosc. 2.
 367. ἡβην J. 372. ἐγὼ T. || ἀποπαύομαι P. 373. καὶ τόδ': τοῦτο L:
 τόδ' PR. 376. θαυμάσῃ C(D) J Harl. a, Mosc. 2, Ven. B. || θαύωσι {D} J Harl. a,
 Mosc. 2, Ven. B: θαύωσι C. 380. στυφελίζειν HS Vr. A. 382. κατέσχετο
 γρ. Sch. PX, and so Sch. D in lemma γρ. κατέσσυτο).

σθαί φησι τὰ ἐνόμενα, οἱ δὲ πεποιήκασιν
 τὸν λέβητα τηκόμενον.” The schol. goes
 on to repeat at further length that
 μελδόμενος is merely a conjecture of
 the μεταχαρακτηρίσαντες, who did not
 understand that ΜΕΛΔΟΜΕΝΟ = μελδο-
 μένου. The reading κνίσῃ μελδομένου,
 ‘with the fat of a hog being melted down,’
 is quite possible. Nothing more is known
 of this Peisistratos. For Hermogenes
 see Schrader *Porph.* p. 440. Ammonios
 attributes the same theory to Krates.

364. ἀμβολάδην, *spurling up*; cf.
 ὑποβλήδην. κάγκανα, also σ 308, *dry*;
 cf. πολυκαγκὰ δῖψην A 642.

366. οὐδ' ἔθελε, *he had no mind to*
flow on. ἐθέλειν implies ‘a wish in
 which there lies a purpose or design,
 consequently a desire of something the
 execution of which is, or at least appears
 to be, in one's own power’ (Buttmann
Lexil.). It thus comes to mean *δύνασθαι*,
 but with a very clear touch of sarcasm.
 So I 353, N 106.

367. βίηφι seems to be a pure gen.,
 ‘the breath of H.’s might.’ The order
 of words is against translating ‘H.’s
 breath wore him down perforce.’ See
 note on Ἰλιόφι, 295.

369. ῥόον ἔχραε κήδειν, *laid hands*
on my stream to vex it; so φ 69 τῷδε
 δῶμα ἔχραετ' ἐσθιέμεν. The dat. is also
 found, στυγερὸς δὲ οἱ ἔχραε δαίμων, ε
 396, cf. II 352. ἔχραε is an aor. from
 root χραυ, which with its cognates χρο-αίνω,
 χρο-ίω (Brugm. *Gr.* ii. p. 990) means
touch, stroke, graze, and has thence
 developed into *lay hands on* in a hostile
 sense. The regular sigmatic aor. is
 χραύσ-η (E 138); there is little ground
 for the proposed separation of the two
 words alluded to in the note there.
 The two co-existent aorists are exactly
 parallel to λῶε—λούσε. εἰ ἄλλων =
 ἐξοχον ἄλλων.

374-76 = T 315-17, except for the
 transfer of ms. authority from *δαιομένην*,
δαίωσι to *καιομένην*, *καίωσι*.

αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
 παυσάσθην· Ἥρη γὰρ ἐρύκακε χρωμένη περ·
 ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385
 ἀργαλέη, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο.
 σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρέϊα χθών,
 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς
 ἥμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
 γηθοσύνη, ὅθ' ὀράτο θεοὺς ἔριδι ξυνιόντας. 390
 εἰθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
 ῥινοτόρος, καὶ πρῶτος Ἀθηναίη ἐπόρουσε
 χάλκεον ἔγχος ἔχων, καὶ ὀνείδειον φάτο μῦθον·
 "τίπτ' αὐτ', ὦ κυνόμενι, θεοὺς ἔριδι ξυνελαύνεις
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν; 395
 ἢ οὐ μέμνη ὅτε Τυδεΐδην Διομήδε' ἀνῆκας
 οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἐλούσα

385. ἔν: ἀν Q. 387. πατάγῳ: διαδάω(i) DG{H}JPSTU Ven. B, γρ. A.
 388. κάλιπζεν U. 390. θε': θ δ' J. || ὀρά(ι)το G Vr. b¹. 391. οἳ γ':
 οἳ δ' Q: οὔτοι C. || γάρ: δὲ Vr. A. 394. αὐτ': αὐ CGH Ven. B. || κυνόμενι
 JPQR Harl. a b, King's Par. a d f h: κυνώμνι Par. e: κυνάμνι Par. λ:
 κυνάμνι Ω: κινάμνι Νεοπτόλεμος ὁ Παριανός (Sch. U) and ap. Sch. T Eust. ||
 θεοῦς: θεά L. 395. ἄητον: ἀήτητον PR. || ἀνῆκεν: ἀνωγα Syr. 396.
 τυ[δε]ΐδην διομήδην ἀνωγας Pap. λ. 397. οὐταμνι Ambr. || πανόψιον Ar. Ω:
 παρόψιον P (supr. n): ὑπονόψιον Antimachos, Pap. λ supr. (υπονο[ς]ψ).

386. ἄητο, either mid., *breathed* in two directions, or pass., *was blown about* by gusts of passion (cf. § 131 ὄμενος καὶ ἄμενος, in the literal sense). The latter gives the better sense, and is supported by ἀεσίφρων T 183, Ψ 603; cf. Γ 108 ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται. For the former the nearest analogy is perhaps the phrase μένεα πνέοντες. In *Scut. Herc.* 8, *Hymn. Cer.* 276, the word seems to be used of the wafting of fragrance.

388. κάλιπζεν, ὅτι αὐτὸς μὲν οἶδε σάλπιγγα, χρωμένους δὲ τοὺς ἥρωας οὐκ εἰσάγει, Ar., see on 362, Σ 219. The metaphor is tragic rather than epic. The idea seems to be that the noise of the fighting echoed back from the vault of heaven, not that thunder accompanied the battle; for Zeus, the thunderer, is passive. Cf. Hes. *Theog.* 679, of the battle with the Titans, ἐπέστανε δ' οὐρανὸς εὐρύς σειόμενος.

390. Zeus appears to have a just appreciation of the whole combat as a parody of serious fighting. It is only here and in 508 that Homer's Zeus ever

goes beyond a smile, like the Zeus of the hymn to Hermes (389), who 'laughs loud' at the tricks of his naughty son.

394. κυνόμενι, *dog-fly*: ὁ μὲν γὰρ κύων ἀναιδής, ἡ δὲ μύια θρασύεια (cf. P 570), An. The compound (here and 421 only) has no parallel in H.; we can only compare a few such words as ἱππαλεκτρών, ἱατρόμαντις in later Greek. Many mss. and all edd. have κυνάμνι, but the -α is indefensible.

395. ἄητον, a doubtful word; see on αἶητον Σ 410. It may perhaps be related to αἶητο above, in the sense 'blown about,' *flighty*. Another interpretation is *insatiable*, as if from σα, ἄω, which is barely possible. Qu. Smyrn. has θάρσος δατον, which may therefore have been an old variant here, though it would be no clearer than the text, ἀήτητον in P is of course an etymology which has displaced the word it was meant to explain. For the last part of the line see note on H 25.

396. ἢ οὐ, οὐ Brandreth. μέμνη, rather μέμνη', see O 18.

397. πανόψιον, a strange word, ap-

ἰθὺς ἐμεῦ ὦσας, διὰ δὲ χροά καλὸν ἔδαψας;
τῷ σ' αὖ νῦν ὁτῷ ἀποτισέμεν ὅσσα ἔοργας."

ὥς εἰπὼν οὕτωςε κατ' αἰγίδα θυσανόεσσαν 400
σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
τῇ μιν Ἄρης οὕτωςε μαιφόνος ἔγχρ' μακρῶι.
ἣ δ' ἀναχασσάμενη λίθον εἴλετο χειρὶ παχείῃ
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὖρον ἀρούρης· 405
τῷ βάλε θούρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.
ἐπτὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,
τεύχεα δ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·
"νηπύτι, οὐδέ νύ πώ περ ἐπεφράσω ὅσπον ἀρείων 410
εὐχομ' ἐγὼν ἔμμεναι, ὅτι μοι μένος ἀντιφερίζεις.
οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνους,

398. διὰ : εἰς (†) Pap. λ, *supr.* δια. 399. ἀποτισέμεν Vr. b. || ὅσσα Ambr.¹
{D} : ὅσα μ' Ω. 400. αἰγίδα {C} GHJPQR Harl. a Ambr., γρ. A : ἀγίδα Ω.
401. ἦν : τὴν Vr. A. || δάμνησι ADT Ambr. 402. μιν : μὲν A *supr.* ||
οὕτωςε C (*supr.* η) (P *supr.*) R : ἔστις P¹. 403. χαρὶ παχείῃ : παλλὰς ἀθήνη
Ambr. 'Vat. 10,' ἐν ἄλλωι A. 404. τραχύν P¹R. 405. τὸν δ' Par. suppl. grec.
144, Ap. Lex. 125. 4. || πρότερον Ap. Lex. ibid. 407. μέλαρα L (*supr.* πελε) P
(*supr.* η) Lips. 408. δ' Ambr., γρ. X : τ' Ω. 409. οἱ : μιν A (γρ. οἱ) QU
Mor. Vr. A, γρ. X. 410. ἐπέφρασω T. 411. ἱσαρίζαις A (ἐν ἄλλωι ἀντιφαρίζαις)
JQ Bar. Mor. Harl. a, Vr. b A Mosc. 2.

parently meaning *visible to all*, as opposed to the goddess who was invisible. The allusion is to E 856. Antimachos read ὑποπόσιον, either as adv. *secretly*, or adj. *the surreptitious spear* (cf. νοσφίδιος, Hes. fr. 4); and the variant has actually turned up in a papyrus. Bentley conj. πανίσιον. 398, cf. E 858.

399. ὅσα ἔοργας has little support, but is preferable as recognising the F, which, as Brandreth remarks, is generally preserved throughout the *θεομαχία*.

401. ὅτι ἰδίως ἐπὶ τῆς αἰγίδος τοῦτό φησιν, ἣν Διὸς ὄπλον παραδίδουσιν, An., i.e. the expression is a curious one (ἰδίως) by which to describe the shield of Zeus himself. It is perhaps for this reason that most mss. give ἀγίδα for αἰγίδα. But *θυσανόεσσα* is only used as an epithet of the aegis.

403-04 = H 264-65. From Schol. U on 424 it appears that objection was taken to παχείῃ used of the hand of a goddess; some would read βαρείῃ, others

Παλλὰς Ἀθήνη. But see φ 6, *Hymn.* Ap. 340.

405. Cf. Ψ 332, and note on M 421.

407. For *πέλαρα* see note on A 354. So Tityos lies spread over nine *πέλεθρα* in λ 577. The only other equally exaggerated picture of divine stature is in E 860 (and 744 ?); all, it will be noticed, in passages of apparently late origin. Compare also N 20. Homer's gods, though 'divinely tall' (Σ 518), are not such monsters as this.

410. *νηπύτι* as a form of address is a peculiarity of this book (441, 474, 585). Cf. note on T 200.

412. *τὰς*, *thy*; read *ἥ* (App. A. vol. i. p. 563). Ares' desertion of his mother Hera's side is denounced in E 832. The *ἐρινύες* here can hardly mean more than *curses*, and have entirely lost the moral significance of the avengers of parental wrongs. Compare λ 280 *ὅσα τε μητρός ἐρινύες ἐκτελέουσι*, Aisch. *Eum.* 417 Ἄρα δ' ἐν οἴκῳ γῆς ὑπὸ κεκλήμεθα, Hes. *Theog.* 472 *τίσαιτο δ' ἐρινύς πατρός ἐόο*.

ἦ τοι χωομένη κακὰ μήδεται, οὔνεκ' Ἀχαιοὺς
κάλλιπες, αὐτὰρ Τρῳσὶν ὑπερφιάλοισιν ἀμύνεις."

ὥς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ.
τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
πυκνὰ μάλα στενάχοντα, μόγις δ' ἐσαγείρετο θυμόν.
τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

"ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀτρυτῶν,
καὶ δ' αὖθ' ἡ κυνόμνυα ἄγει βροτολοιγὸν Ἄρηα
δητὸν ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε."

ὥς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαίρε δὲ θυμῷ,
καὶ ῥ' ἐπεισαμένη πρὸς στήθεα χειρὶ παχείη
ἤλασε· τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ.
τῷ μὲν ἄρ' ἄμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,
ἡ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευε·

"τοιοῦτοι νῦν πάντες, ὅσοι Τρῳέσσιν ἄρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,
ὧδέ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη
ἦλθεν Ἄρῃ ἐπίκουρος, ἐμῷ μένει ἀντιώσσω·
τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα ποτολέμοιο,
Ἴλιον ἐκπέρσαντες ἐυκτίμενον ποτολίεθρον."

[ὥς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη.]

414. ἀμύνεις : ἀρίστας Harl. a, Vr. b A, Mosc. 2, Par. h, γρ. AX : ἀρίστα J.
415. τρέπεν CGHST. 416. διὸς θυγάτηρ : φιλομυαδῆς J Harl. a, Vr. b A,
Mosc. 2, Par. b h, γρ. A : φιλομυαδῆς U. 417. μόλις H. || ἐσαγείρετο Ar. A {D}
Harl. d : ἐσαγείρατο Ω (incl. T). 421. κυνόμνυα JPQB : κυνόμνυα Ω (?). ||
γρ. τὴν κυνόμνυσιν (?) A. 424. ἐπεισαμένη Ar. Ω : ἐπερασσμένη Dem. Ixion
(Sch. U). || παχείη : πρέπει τῇ παρθένῳ χαρὶ βαρεῖν, Sch. U. 425. τῆς δ' :
τῇ δ' H¹ : τὴν δ' Vr. b. 426. κείτω C. || ἐπὶ : ποτὶ CDHPRST Ven. B, γρ. A. ||
πολυβοτείρῃ(i) HPT. 427. πτερόεντα προσηύδα JP Vr. b A, Mosc. 2, Harl. a b,
Par. b h, γρ. A. 429 om. Vr. b¹. || ὠρηκτοῖσιν PQS Mor. Bar. 431. ἄρῃ
Lips. : ἄρῃ S Harl. a : ἄρα CJ : ἄρῃ(i) Ω. || ἐπίκουρος : ἐν ἄλλῳ ἐπίκουρος A.
432. πολέμοιο JP. 433. Ἴλιον (Ar. ? cf. B 133) PR, γρ. A : Ἰλίου Ω, γρ. Schol. X.
434 om. ACDH¹ Ven. B, Harl. a, Vr. b d, Mosc. 2. || ὡς ἔφαρ' ἡ δ' ἐτέλεσσε(c) HmJSTU.

416. διὰ τοὺς χωρίζοντες φασι τὸν τῆς
Ἰλιάδος ποιητὴν εἰδέναι συνοῦσαν τῷ Ἄρει
τὴν Ἀφροδίτην, τὸν δὲ τῆς Ὀδυσσεύς
διαφώνως ἠφαίστω (i.e. in the lay of
Demodokos in θ the amour with Ares is
carried on secretly, while here it appears
to be public). λέγειν δὲ δεῖ διὰ τοῦ οὐχ οἱ
αὐτοὶ χρόνοι ἦσαν τῆς συμβιώσεως, An.

417. ἐσαγείρετο, cf. O 240 and θυμη-
γερῶν, η 283.

419-20 = E 713-14.

421. καὶ δ' (δη) αὐτὴ there again, an
expression of vexation. See note on A
202. So ἡ = that, in contempt.

426. κείνω, the regular form is κείατο.
But the hiatus shews that the text
should not be altered. So ἐπέκεντο
ζ 19.

429. μαχοίατο, opt. by 'attraction,'
as usual after a wish ; ζ 107 etc.

431. "Ἀρῃ" ("Ἀργί"), see note on 112.

434 is evidently interpolated from A

αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων· 435
 “Φοῖβε, τί ἦ δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν
 ἀρξάντων ἐτέρων· τὸ μὲν αἴσχιον, αἶ κ' ἀμαχητὶ
 ἴομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
 ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμουγε 440
 καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 νηπύτι, ὥς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶν περ
 μέμνηαι, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἄμφι
 μῶνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι 445
 παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
 μισθῶι ἐπὶ ῥήτῳ, ὃ δὲ σημαίνων ἐπέτελλεν.
 ἦτοι ἐγὼ Τρῳέεσσι πόλιν πέρι τείχος ἔδειμα
 εὐρύ τε καὶ μάλα καλόν, ἔν' ἄρρηκτος πόλις εἴη·
 Φοῖβε, σὺ δ' εἰλίποδας ἑλικας βούς βουκολέεσκες
 Ἰδης ἐν κνημοῖσι πολυπτύχου ὕληέσσης.
 ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθῆες ὦραι 450

436. ΔΙΕΣΤΑΜΕΝ: γρ. ἀφέσταμεν Vr. b. 437. ἀρξάντων P. 440. πρότερος: πρώτος T. 441. ἔχες GRU. 442. ἀμφι {CD} T Cant. 445. ἐπὶ ῥήτῳ DHTU Cant. (breathings on ρρ vary). 446. πόλις Aph. H. || Ἀριδίκης προφέρεται ἔτοι μὲν γὰρ ἐνὶ πόλεως περὶ τείχος ἔδειμα Schol. U. 447. καλόν: μακρὸν Zoilos (Schol. U). 449. ΚΝΗΜΟΪΣΙ: κρημοῖσι Q. 450. πολυγηθῆος Vr. b, Par. g and ap. Eust.

595, to soften the rather harsh transition to a fresh scene.

436. ΔΙΕΣΤΑΜΕΝ, *stand apart* from one another. But the variant ἀφέσταμεν may be preferable; it is the regular word for standing aloof from battle (391, N 738, O 672, etc.), and the hiatus may have caused the change. This bellicose Poseidon hardly seems to be the same god as in T 138-43.

440=T 219, and cf. N 355. For the compliment of allowing an enemy to begin cf. H 235.

442. ΜΕΜΝΗΣΑΙ, a form not elsewhere found in full, though μέμνη(αι) should always be restored for μέμνη (O 18, T 188, Φ 396). The later μέμνησαι occurs in Ψ 648. The legend of the servitude of Poseidon and Apollo to Laomedon is again mentioned in H 452-53 (see note). The reason of the humiliation is not given, though παρ Διὸς might be thought to imply a punishment. The later mythologists said that it was in order to display to the full the θβρις of Laomedon.

444. ΘΗΤΕΥΣΑΜΕΝ, the verb recurs in H. only in λ 489 βουλομένη κ' ἐπάρουρος

ἐὼν θητευμένη ἄλλωι, σ 357; θῆτες are distinguished from θυῶες in δ 644. That the word implies hired service is clear from σ 358 ἢ ἄρ κ' ἐθέλοις θητευμέν . . μισθὸς δέ τοι ἄρκιος ἔσται, and this sense remained in later Greek. It is, however, going too far to conclude from the word ἐπάρουρος that θητεύειν implied the status of a serf *adscriptus glabae*.

445. ΚΙΜΑΙΩΝΩΝ, *giving orders*; see A 289, and ρ 21 ἐπιτεταμένους σημάτωντι πάντα πιθέσθαι.

446. For the legend of the building of the wall of Troy by Poseidon see note on Z 433-39. The discrepancy between this and H 452, where both gods are made to join in building, was one of the grounds for Ar.'s athetesis of H 443-64. —Aridikes (see above) is again named by Schol. U on 474 and by *El. Gual.* on X 328 (s.v. ἀσφάραγος); nothing is known about him.

450. ΤΕΛΟΣ, *the term of hire*. ΠΟΛΥΓΗΘΕΣ by Epic usage must be a general epithet, 'bringing the glad changes of the year,' rather than special, 'bringing our glad release.'

ἐξέφερον, τότε νῶϊ βίησατο μισθὸν ἅπαντα
 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.
 σὺν μὲν ὃ γ' ἠπειλησε πόδας καὶ χεῖρας ὑπερθε
 δήσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπαών·
 στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολεψέμεν οὐατα χαλκῶι. 455
 νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῶι,
 μισθοῦ χωόμενοι, τὸν ὑποστάς οὐκ ἐτέλεσσε.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾶι ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 πρόχυν κακῶς σὺν παισὶ καὶ αἰδοίῃσι ἀλόχοισι." 460
 τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 "ἐννοσίγαι', οὐκ ἂν με σαόφρονα μυνήσαιο
 ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἔνεκα πτολεμίζω
 δειλῶν, οἳ φύλλοισιν ἐοικότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
 πανώμεσθα μάχης· οἳ δ' αὐτοὶ δηριαάσθων."

452. ἀπέπεμπε Vv. b A: διχῶς <καὶ> ἀπέβλεπε (ἀπέπεμπε?) Ar. (Schol. U).
 453. σὺν: coi {CD} GHJQS (T supr.) Vv. b. || δ γ': δδ' Vv. b. 454. τηλεδα-
 παών Ar. Ω: ἐπιλυτρώων αἱ ἀπὸ τῶν πόλεων (Did.). 455. ἀπολεψέμεν Ar.
 PR Par. a², γρ. A: ἀποκόψαι AQ Bar. Par. c: ἀποκοψέμεν Ω: ἀπολούεμεν
 ἄλλοι αρ. Eust. and Schol. Par. a. 456. δέ τ': δέ P: δ' DLR. || γρ. κεκοτηότι Σ.
 458. ἡμέων U. 459. παρᾶ(ι)ς PQRU Harl. a, Vv. b A. 460. πρόχυν Q.
 461. ἐκάεργος: διὸς υἱὸς C Ven. B. 463. πολεμίζω JQ Bar. Vv. d: πολεμίζω GPRU.
 466. δέ: δ' αὖ DGHJSTU, γρ. A. || ἀλλὰ τάχιστα: οὐδέ τις ἀλκή Plut. Mor. 104 f.
 (omitting 467). 467. πανώμε(ς)θα CDHPQRTU Mor. Vv. A: παυώμεσθα Ω

451. ἐπέφερον, brought to completion (ἐξ). Cf. the phrase τελεσφόρος ἐνίαντος. Βίησατο μισθόν, destituit deos Mercede pacta Laomedon, Hor. C. iii. 3. 21. βίησατο is only here construed with two accusatives as a verb of robbing.

453. For σὺν the printed vulg. has σοί, with some mss.; this, however, is in every way inferior, as it introduces an entirely false antithesis with ἀμφοτέρων; there is no reason why Apollo should be singled out for special punishment.

454. περάαν, see on 40. τηλεδαπαών: the θηλυτέρων of the 'city' editions was probably understood to mean 'fertile,' cf. θήλυς ἐέρση, and θηλύτατον πεδίον in Kallimachos.

455. στεῦτο, see on Σ 191. Ar.'s ἀπολεψέμεν is obviously more vigorous than the vulg. ἀποκοψέμεν: Laomedon is made to speak contemptuously as though the divine bodies were mere tree-trunks to be 'lopped' (A 236).†

458. ἡμέων, for the gen. with μετὰ see note on A 51; van L. suggests ἡμῖν.

459. παρᾶ, i.e. παρᾶ(αι): the alternative πειρᾶς cannot of course be resolved. See on Ω 390.

460. πρόχυν, see note on I 570.

464. An obvious reminiscence of the famous simile in Z 146, though far from improved by the totally incongruous clause ἀρούρης καρπὸν ἔδοντες, and by the ludicrous confusion of metaphor in ζαφλεγέες, 'like leaves are full of fire, eating the fruit of the earth.' It is hard to believe that any poet could have written such a medley except in deliberate parody.

466. ἀκήριοι, see H 100.

467. πανώμεσθα is to be preferred to the πανώμεσθα of most edd., as the -ω- is out of place in the subj. of the sigmatic aor.; cf. H 290. αὐτοί, by themselves, without our interference.

ὥς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
πατροκασιγνήτοιο μνηήμεναι ἐν παλάμῃσι.
τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν, 470
"Ἀρτεμις ἀγροτέρη, καὶ ὀνειδείων φάτο μῦθον·
"φεύγεις δὴ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὐχος ἔδωκας·
νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτως;
μή σευ νῦν ἔτι πατὴρ ἐνὶ μεγάροισιν ἀκούσω 475
εὐχομένου, ὥς τὸ πρὶν, ἐν ἀθανάτοισι θεοῖσιν,
ἄντα Ποσειδάωνος ἐναντίβιον πολεμίζειν."
ὥς φάτο, τὴν δ' οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
ἀλλὰ χολωσαμένη Διὸς αἰδοίη παράκοιτις· 479
"πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδεές, ἀντί' ἐμεῖο
στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι 481
τοξοφόρῳ περ ἐούσῃ, ἐπεὶ σε λέοντα γυναιξί

468. ἄρα: ἄρ U. 469. μνηήμεναι: τινὲς γρ. δαμήμεναι Sch. T. 471
ἀθ. Ar. || ἀγροτέρη: ἰοχάιρα Vr. b. 473. εὐχος: ἔχος J: καθος L.
474. ἀνεμώλιον αὐτως: Ἀριδίκης καὶ ταρέας οἰστούς· φησὶ δὲ κακῶς φέρεσθαι
ἀταρέας Sch. U. 475-77 ἀθ. Ar. 477. πολεμίζειν AQ: πτολεμίζειν DJm:
πτολεμίζειν J^U: πολεμίζειν Ω(Υ). 478. τὴν: τὸν Syr. 479. χολωσαμένη
Syr. || After this GHJS Vr. b d A add

νείκεσεν ἰοχάιραν ὀνειδείοις ἐπέεσσιν. 480

481. ἀδδεός Q. || ἐούσῃ P. 482. ἀντιφερίζειν Vr. b d A, Sch. T (lemma) and
ap. Eust.

469. μνηήμεναι ἐν παλάμῃσι, a
strange phrase apparently founded on
the familiar μνηήμεναι ἐν δατ λυγρῇ with
the ἐν παλάμῃσι of H 105, Ω 738. Cf.
Ξ 386.

471 ἀθετεύται ὅτι περισσὸς μετὰ τὸν
"τὸν δὲ . . θηρῶν." τίς δὲ κυνηγετικὴ
θεὸς εἰ μὴ ἡ Ἀρτεμις; An. The line
may be a gloss, but is quite inoffensive.

473. μέλεον, adv. as K 480, Π 336,
for nothing, without a struggle. So also
ἀνεμώλιον αὐτως may be taken together
as μάψ αὐτως. Compare Pandaros of his
bow, E 216 ἀνεμώλια γάρ μοι ὀπηδεῖ.

475-77. ἀπὸ τούτου ἀθεοῦνται στίχοι
γ'. οὐ δύναται γάρ ὁ αἰδούμενος "πατρο-
κασιγνήτοιο μνηήμεναι ἐν παλάμῃσι" εἰ
προκαλεῖσθαι τὸν Ποσειδῶνα ἐν τῷ Ὀλύμ-
πῳ πρὸς μάχην. ἄλλως τε οὐδὲ πολεμικός
ἐστίν, ἀλλὰ χοροῖς καὶ φόρμυγγι τέρεται,
An. But the speech can hardly end
with 474, and self-contradiction is not
inconceivable in the author of the Theo-
machy.

[480]. This line is unknown to Eust.,

and was interpolated later than Aristo-
nikos, who says that we must supply
προσέφη in 479 from 478, κοινὸν δὲ
δέξασθαι τὸ προσέφη. Such a construc-
tion is harsh and un-Homeric, but not
therefore to be rejected in the Theo-
machy. The line is adapted from B 277.
Compare note on 434 above, which was
added for similar reasons, but has found
its way into most mss.

481. κύον ἀδδεός, as Θ 423.

482. στήσεσθαι after μέμονας, see note
on H 36. ἀντιφέρεσθαι, cf. A 589 ἀργα-
λέος γάρ Ὀλύμπιος ἀντιφέρεσθαι. μένος
recalls μένος ἀντιφερίζειν or ἰσοφαρίζειν
(411, 488, Z 101, cf. I 390) where the
verb means to rival, not as in A 589 to
oppose. It appears therefore that we
must here take it in the former sense,
if indeed we ought not to adopt the
variant ἀντιφερίζειν. If it meant oppose
we should require μένα.

483. γυναιξί is the emphatic word,
'even if you have a bow, it was only
given you to use against women, not

Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἦν κ' ἐθέλησθα.
 ἦτοι βέλτερόν ἐστι κατ' οὔρεα θήρας ἐναίρειν
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἱφί μάχεσθαι.
 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' ἐν εἰδήσι
 ὄσσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις."

485

ἦ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῶι χεῖρας ἔμαρπτε
 σκaiήι, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα,
 αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὔατα μειδιώσα
 ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον δίστοιο.
 δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,
 ἦ ῥά θ' ὑπ' ἴρηκος κοίλῃν εἰσέπτματο πέτρην,
 χηραμόν· οὐδ' ἄρα τῇ γε ἀλώμεναι αἴσιμον ἦεν·
 ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.

490

495

Λητὼ δὲ προσέειπε διάκτορος ἀργεῖφόντης·

"Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ
 πλῆκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
 ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν
 εὖχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίηφι."

500

486. τ' om. JQ. 488. φέρτερος Vt. A. || ἱσοφρίζας Q. 489. ἔμαρπτε(ν)
 JQ. 492. ἐντροπαλιζομένην Ar. Ω: ἐντροπαλιζομένην SU Syr. Harl. a, Mosc. 2
 Ven. B² and ap. Did.: πολλὰ λισσομένης Cyr. Chia: ἐντροπαλιζομένης Ptol. ?
 (Sch. U). 493. ὑπαιθα: ἔπατα JPR Harl. a b, Par. a b¹ d f h j, γρ. A. 495.
 αἴσιμον: ὑόραμον Q. 498. μαχέ(σ)ομαι JQ Harl. a, Mosc. 2. || δέ: γὰρ A
 (γρ. δέ) QU Syr. Mor. Vr. A. 501. νικῆσαι C Ven. B.

against goddesses.' The masc. λέοντα is strange, but the fem. does not occur in H. (see on P 134, Σ 318), and the masc. may therefore be taken as of common gender, especially as it appears to be a borrowed (Semitic) word. Death is commonly personified under the form of a lion in Semitic mythology, and some traces of this appear even in Greek symbolism, of which the present passage is the clearest. For Artemis as a death-goddess see Z 205, 428, etc. She is said to have been worshipped in Ambrakia in the form of a lioness.

485. Ar. remarked that ἐναίρειν, literally *despoil* (ἐναρε), is not properly used of slaying animals. See, however, Soph. *At.* 28, and τ 263 *μηκέτι νῦν χροά καλὸν ἐναίρειο*.

487. See Z 150 for possible constructions of the passage. We may here regard 489 as supplying a very practical apodosis to the *ei*-clause, as in H 242. So Nikanor suggests, ἦ καὶ κομματικὸν ἀπέλιπε τὸν λόγον ἐπίτηδες ὁ ποιητής,

τῆς θεοῦ διὰ τῶν ἔργων τὸ λείπον ἀναπληρώσας. For the gen. πολέμοιο, to learn *about war*, see H. G. § 151 d.

490. τόξα, from the mention of arrows in 492, seems to mean 'weapons of archery,' including the quiver; though this is not a Homeric use, cf. A 45. αὐτοῖσιν in the emphatic place cannot mean less than 'those very weapons,' i.e. *her own* bow and arrows.

492. ἐντροπαλιζομένην, *turning aside her head* to avoid the blows. The variant ἐντροπαλιζομένη is evidently inferior, as there is no reason why Hera should turn aside. Schol. U is very corrupt but seems to point to a variant ἐντροπαλιζομένης as well as πολλὰ λισσομένης, both of which are possible.

495. χηραμόν, a *cleft*, a word recurring in Aristotle and later writers. χεῖρ is used in the same sense in X 93.

499. πλῆκτίζεσθαι, *to bandy blows*. ἀλόχοισι, plur. because the sentiment is general (cf. 185), containing also an evident allusion to the triumph of Hera.

ὥς ἄρ' ἔφη, Λητὼ δὲ συναίνυντο καμπύλα τόξα
 πεπτώτ' ἄλλυδις ἄλλα μετὰ στροφάλλυγι κονίης.
 ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς·
 ἡ δ' ἄρ' Ὀλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ. 505
 δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
 ἀμφὶ δ' ἄρ' ἄμβρόσιος ἑανὸς τρέμε· τὴν δὲ προτὶ οἱ
 εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺ γελάσσας·
 "τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων;" 509
 τὸν δ' αὖτε προσέειπεν εὐστέφανος κελαδεινῇ· 511
 "σὴ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
 ἐξ ἧς ἀθανάτοισιν ἕρις καὶ νείκος ἐφῆπται."
 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν· 515
 μέμβλετο γάρ οἱ τείχος ἐυδμήτοιο πόλῃος,
 μὴ Δαναοὶ πέρσειαν ὑπὲρ μόνον ἥματι κύνει.

503. πεπτώτ' PR^m Vr. A Par. c g, γρ. A: παπεώτ' CRS King's Harl. d, Par. f j
 πεπτηνόντ' Par. b: πεπτηνόντ' Vr. b: παπαώτ' Mosc. 2: παπεώτ' Ω || μετὰ κτλ.:
 μετ' ἀσανάτοια θεοῖσιν J. 504 om. U. 505. οὐλυμπον C Syr.: οὐλυμπόνδ' P.
 507. ποτὶ Q. 508. ἀνείρετο CGJP. 509. After this D^mGJ TU Vr. A add

μασιδίως, ὥς εἴ τι κακὸν βέζουσαι ἐνωπία. 510

513. νείκος: νείκε(α) Ar., γρ. X: νείκε' ἐτύχον Sch. T. 515. φοῖβος:
 οἶος Amm. on 232.

502. καμπύλα applies properly only to the bow though τόξα plainly means the arrows; an instance of the purely mechanical use of a familiar standing epithet. So μετὰ στροφάλλυγι κονίης is tastelessly borrowed from the fine passage Π 775. Here it can only mean that she raises the dust by running away. πεπτώτα: the correct form of the perf. part. in H. is doubtful; mss. invariably confuse it with the commoner πεπτηώς, crouching, from πτη- (πτήσσω), and the mistake is as old as Ap. Rhod. who has ἀττη ἐνιπεπτηνίαν iii. 973 (but περὶ γούνασι πεπτηνίαν iv. 93 is ambiguous). It recurs in H. only χ 384, where mss. have πεπτε-, πεπτη-, πεπτε-ώτας, πεπτη-, πεπτε-ότας, of which only the first and last will scan. The Attic form is πεπτώς (Soph. Ai. 829, Anl. 697), and this is presumably right for H. also. The weak form of the stem is πτ-, not πτε-, and πε-πτ-ός thus corresponds to βε-βα-ός, Fe-Fe-ός, etc. The only alternative would be πεπτώς, on the analogy of πέπτωκα, a difficult form. (Cf. Brugm. Gr. ii. p. 1206, where an intermediate πε-πτ-α-ός from πε-πτ-ός is assumed.)

504. This line looks as though it were formed on Σ 138 ὡς ἄρα φωνήσασα πάλιν πρᾶπθ' υἱὸς εἶοιο, but the constr. must be different, as πάλιν evidently cannot here be taken with the gen., back from (see T 439). We must either make εὐστατέρος depend on τόξα or regard it as a gen. of the point aimed at or attained (H. G. § 151 b, c). Neither of these alternatives is satisfactory.

509-10 = E 373-74, as indeed the whole scene is clearly founded on reminiscences of the wounding of Aphrodite. 510 is omitted here by almost all mss.

511. κελαδεινῇ as subst., see II 183.

513. νείκος ἐφῆπται, cf. B 15. But νείκε' ἐτύχθη would be a more suitable phrase—the quarrel is no longer 'impending,' but has come to a head. It is likely that this was the reading of Ar. (Ludwich ad loc.).

515. 'Ammonios' in his schol. on 232 has οἶος for Φοῖβος. This suits the context well, as emphasising the contrast with οἱ ἄλλοι 518, but looks very like a conjecture.

οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν εἶοντες,
οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιώοντες,
καδ' δ' ἶξον παρὰ πατρὶ κελαϊνεφεῖ. αὐτὰρ Ἀχιλλεύς 520
Τρῳᾶς ὁμῶς αὐτοῦς τ' ὄλεκεν καὶ μώνυχας ἵππους.
ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἰκάνει
ἄστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκε,
πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κῆδ' ἐφῆκεν, 525
ὥς Ἀχιλλεύς Τρῳέσσι πολύστονα κῆδεα θῆκεν.
ἐσθήκει δ' ὁ γέρων Πριάμος θεῖον ἐπὶ πύργου,
ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
Τρῳῆς ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκή
γίνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαίνει χαμαῖζε 530
ὄτρύνων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς·

520. παρὰ: παρ A{CD}U Harl. d, Par. c g. || πατρὶ: Ζηνὶ A{CD}QU Mor.
Harl. d, Par. c g (γρ. παρὰ πατρὶ A^m). 521. αὐτός Vr. b. 522. ἰκάνει:
γρ. ἵκηται A (cf. Σ 207). 524 om. L. 525 om. T^t (add. Rhosos, T^m): placed
after 526 in Syr. || πολύστονα PR: φόνον καὶ AU Harl. a, Mor.: πόνον καὶ Ω. ||
κῆδεα θάκαι PR: κῆδε' ἐφῆκεν H (ἐφῆκεν) Q: κῆδε' ἔθηκεν Ω: γρ. ἔτευκεν A.
526. ἐσθήκει AU Vr. A: ἱσθήκει Syr.: εἰσθήκει Ω. 529. γίγνεθ' L. 530.
ὄτρύνων Ar. ADJQ Harl. d: ὄτρυνέων ἄλλοι (Did.), Ω. || τεῖχος: πύργους J. :
γρ. πυλαο<u> >ρούς X.

522. Adapted from Σ 207, not successfully. The disasters caused by Achilles seem to be compared to the disaster of a burning city; but according to the actual words they are compared to the rising smoke. This is very pointless.

523. οἶδων . . ἀνάκει may be taken as a parenthesis, indicating perhaps that the fire is accidental, and not due to an enemy; then καπνός will be the nom. to ἔθηκε and ἐφῆκεν, and the unity of the simile is at least superficially saved. Still this is very harsh. It is almost equally unsatisfactory to make μῆνις the subject of the three following verbs, as the comparison to the smoke is entirely lost sight of. We may, however, take it to be "the conflagration," or more generally "the state of things," which causes misery like that of Achilles' progress. Bothe by omitting 524 certainly improves the passage, and gets rid both of the sham antithesis πᾶσι . . πολλοῖσι, and of the fourfold assonance of ηκε, which is disagreeable to our ears, though we cannot be sure that it was so to the Greeks (there are three rhyming lines in Ψ 152-54). It is thus possible

to regard Achilles' progress over the plain as likened to the slow but unceasing advance of a great column of smoke, putting aside all question of the misery caused by the fire. No stress can be laid on the omission of the line by L; it is due merely to homoioteleuton, which has not affected the other mss. of the same family (P Lips.). The same cause has led to the omission of 525 in T and presumably to its displacement in Syr.

525. If 524 is omitted, πολύστονα is obviously better than the vulg. πῶνα καί, which merely reinforces the false antithesis of 524.

526. οἶδων, probably as built by Poseidon. θεῖος is not used as a mere synonym of ἱερός, the common epithet of citadels. So θεομήτων ἐπὶ πύργων Θ 519.

528. ἄφαρ, see on A 418, N 814. Here it is no more than μάλα, were chased again.

530. ὄτρύνων is better than ὄτρυνέων. The future part. is out of place in introducing a speech which is to be regarded as the actual representation in words of the action of the verb.

“ πεπταμένους ἐν χερσὶ πύλας ἔχειτ’, εἰς ὃ κε λαοὶ
 ἔλθωσι προτὶ ἄστρῳ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
 ἐγγὺς ὅδε κλονέων· νῦν οἶω λοίγι’ ἔσσεσθαι.
 αὐτὰρ ἐπεὶ κ’ ἐς τείχος ἀναπνεύσωσιν ἀλέντες,
 αὐτὶς ἐπανθήμεναι σανίδας πυκινῶς ἀραρυίας·
 δεῖδία γὰρ μὴ οὐλος ἀνὴρ ἐς τείχος ἄλῃται.”
 ὥς ἔφαθ’, οἱ δ’ ἀνέσαν τε πύλας καὶ ἀπῶσαν ὀχῆας·
 αἱ δὲ πετασθεῖσαι τεύξαν φάος. αὐτὰρ Ἀπόλλων
 ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.
 οἱ δ’ ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο,
 δῖψῃ καρχαλέοι, κεκοινιμένοι ἐκ πεδίου
 φεύγον· ὁ δὲ σφεδανὸν ἔφεπ’ ἔγχεϊ, λύσσα δέ οἱ κῆρ

533. κλονέει C Ven. B, Vr. A. 535. αὖθις C. || ἐπανέμεναι Ar. {C},
 ἐν ἄλλωι A: ἐπ’ ὅψ (ἐπᾶψ) μέναι τινὲς τῶν κατὰ πόλεις, Ω. 538-39 ἄθ. Zen.
 539. ἀλάλκοι: ἀνάλκοι Par. j: ἀλάλκι L (supr. οι): ἀμύναι CH (supr. n over
 αι) ST Ven. B King’s: ἀμύνει Par. e. 540. εὐθὺς H. 541. θίψαι J Bar. Vr. A. ||
 καρχαλέοι G (J supr.) Vr. A: καρχαρέοι R (καρχαλέοι R^m). 542. σφεδανῶν
 Ar. ALR^mT (e corr.) Ven. B Syr.: σφεδανῶς C (supr. ὄν).

531. πύλας refers presumably to the Skaian gate, the only one of which we hear on the side towards the plain.

533. κλονέων, the variant κλονέει is equally good. Λοῖστια, as A 518.

535. οὕτως Ἀρίσταρχος, ἐπανέμεναι διὰ τοῦ ν, ὡς ἀναθεῖναι. τινὲς δὲ τῶν κατὰ πόλεις ἐπ’ ὅψ θέμεναι, Did. So in Σ 14 Ar. read ὅψ ἐπὶ νῆας ἵμεν for νῆας ἐπ’ ὅψ ἵεσθαι of mss. It is not easy to decide between the two readings. Against ἐπ’ ὅψ θέμεναι the only argument seems to be the sound. ἐπιτιθέναι is the Homeric word for closing a gate (e.g. E 751), while ἐπανατίθεναι is not elsewhere found. Compounds with ἐπανα- are common in later Greek, but the only Homeric instance is ἐπανέστησαν B 85. But as these arguments are by no means strong, we may be content to let Ar. decide the matter for us.

538. μᾶ left long in *thesi* before a vowel is a very rare license in this place; cf. A 505, Δ 412, X 199. ἄλῃται, aor. subj. from ἀλλομαι, here only; in A 192 we have ἀλεται (ἀλεται ἰ) the correct form answering to the non-thematic ἀλτο. The scholia all refer the word to ἀλῆναι, like ἀλέντες above.

537. ἀνεσαν, loosed, relaxed, the fastenings; cf. θ 359, X 80 for this sense of ἀνίημι.

538. φάος, safety for the fugitives, as Z 6, Σ 102, and elsewhere. Ζηνῶδοτος

τοὺς στίχους ἡθέτηκε, γελοῖον ἡγούμενος διὰ πολλῆς φωτίζεσθαι τὴν πόλιν, τοῦ παντὸς τόπου ἐναιθρίου ὄντος, An. It is not easy to believe that this silly reason was Zen.’s real ground for the athetesis; the criticism is more in the style of Zoilos, for whose name Zen.’s may have been accidentally substituted.

539. It is not easy to decide between ἀλάλκοι and ἀμύναι. As a rule ἀμύνειν takes acc. and gen., ἀλαλκεῖν acc. and dat. On the other hand, λοιγὸν ἀλαλκεῖν comes twice besides in this book. (138, 250), and we have φάρμακον . . . ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἤμαρ, κ 288, and οὐκ ἔσθ’ ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι X 348. The balance is thus slightly in favour of the text. There are two possible alternatives, if we accept it, which evade the unusual constr.; we may take Τρώων with ἀντίος, putting the comma after it, or we may make it depend as a possessive gen. upon λοιγόν, cf. λοιγὸν Ἀχαιῶν, 134. But neither of these is natural; and ἀντίος is generally used of hostile meeting.

541. καρχαλέοι, here only before Ap. Rhod. It is presumably connected with καρχαρ-όδοι, and means rough, Virgil’s asper siti (G. iii. 434). But καρχαλέοι, dry, would be defensible if it had better support.

542. σφεδανῶν, as A 165, II 372. But there is weighty evidence for σφε-

αἶεν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.
 ἔνθά κεν ὑψίπυλον Τροίην ἔλον υἷες Ἀχαιῶν,
 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνήκε,
 φῶτ' Ἀντήνορος υἷον ἀμύμονά τε κρατερόν τε.
 ἐν μὲν οἱ κραδίη θάρσος βάλε, πὰρ δέ οἱ αὐτὸς
 ἔσση, ὅπως θανάτοιο βαρείας χεῖρας ἀλάλκοι,
 φηγῶι κεκλιμένος· κεκάλυπτο δ' ἄρ' ἥρι πολλῇ.
 αὐτὰρ ὃ γ' ὥς ἐνόησεν Ἀχιλλεῖα πτολίπορθον,
 ἔσση, πολλὰ δέ οἱ κραδίη πόρφυρε μένουσι.
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·

545

550

547. αὐτὸς: αὐτῷ R. 548-550 om. T^c. 550. ἀχιλλεῖα πτολίπορθον: τινὲς ἀχιλλεῖα πηλεῶνα Sch. AT. 551. μένοισι: κίοντι Bar. 552. ἄρα: ἄρ JL.

δανῶν, and this was the reading of Ar.; δι: σφεδανῶν σφῶδρος διῶκων, An., οὕτω σφεδανῶν, ὑπερρωμένος τῷ θυμῷ καὶ σφῶδρος ὑπάρχων, καθάπερ ἀπὸ τοῦ φονῶν τὸ φονῶν, Did. Of these the latter explanation is the more correct, as σφεδανῶν would be intrans., though coming from σφεδανέων rather than σφεδανῶν. The contraction is in itself suspicious, and the participle is not demanded by the analogy of O 742, Ω 326.

544-45, cf. II 698-700. 546, cf. Δ 194.

548. The reading of the text is that of all mss., so far as is known. It is true that Hoffmann quotes A C, and La R. A only, for κῆρας instead of χεῖρας; but the facsimile shews that this can only be due to some strange hallucination. A, like the rest, has χεῖρας, as is correctly printed by Villoison. As κῆρας is found as early as Eust., ms. support may yet be discovered for it; but this will not alter the fact that χεῖρας is the only authentic reading. κῆρας θανάτοιο is not an uncommon phrase in H., and in view of the similarity of sound we might expect to find it sporadically here as the result of mere error. Its absence is thus the more significant. We must, therefore, accept the bold personification of 'the heavy hands of Death,' which after all hardly goes beyond Ἰππῶι κασιγνήτῳ θανάτοιο in Z 231. This line and the ms. reading of A 97, λοιμοῖο βαρείας χεῖρας ἀφέξει, mutually support one another, and the reading Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσσει should be rejected. (For the personification of λοιμός in later poetry cf. Soph. O. T. 27 ὁ πυρφόρος θεὸς . . . λοιμός

ἐχθιστος and Simon. Amorg. fr. 7. 101 οὐδ' αἶψα λοιμὸν οἰκίης ἀπώσεται, ἐχθρὸν συνοικητῆρα, δυσμενέα θεόν). It is noteworthy, however, that the metaphorical uses of χεῖρα are curiously rare in H.; v 267 ὑμεῖς δὲ μνηστῆρες ἐπίσχετε θυμὸν ἐνικῆς καὶ χειρῶν is looseness of expression rather than metaphor. Even ἐπιχειρεῖν and ὑποχείριος appear only in the most literal sense.

549. φηγῶι, presumably the oak by the Skaian gate; see note on E 693.

550. πτολίπορθον· δι: πλεονάζει ἐπ' Ὀδυσσεὺς τὸ πτολίπορθος, νῦν δὲ ἀπαξ ἐπ' Ἀχιλλεῖος. πρὸς τοὺς χωρίζοντας· τοῖσι γὰρ χρώνται. τινὲς δὲ Ἀχιλλεῖα ἠηλείωνα ποιοῦσι, ξενισθέντες πρὸς τὸ ἐπιθετον, An. We find πτολίπορθος as an epithet of Achilles, however, in Θ 372, O 77, Ω 108, so that An.'s ἀπαξ cannot be justified. Apparently the chorizontes argued that Achilles was πτολίπορθος in II., Odysseus in Od., to which Ar. replied that the epithet as used of Achilles was unique (or rare at least). Odysseus is also πτολίπορθος in II., B 278 (see note), K 363, so the argument does not come to much.

551. πόρφυρε, see notes on A 103, Z 16.

552=Λ 403, where it introduces a speech very similar in construction to Agenor's, though shorter. The scheme of Hector's deliberation, X 99-130, is still closer to the present. In all these cases two alternatives are discussed and rejected, with the identical line Λ 407=Φ 562=X 122, in favour of the more heroic course. Between Hector's speech and Antenor's there is the further resemblance that (1) the most obvious

“ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος
 φεύγω, τῇ περ οἱ ἄλλοι ἀνυζόμενοι κλονέονται,
 αἰρήσει με καὶ ὧς καὶ ἀνάλκιδα δειροτομήσει. 555
 εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
 Πηλεΐδῃ Ἀχιλλῇ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
 φεύγω πρὸς πεδῖον Ἰλῆιον, ὅφρ' ἂν ἴκωμαι
 Ἰδης τε κνημοὺς κατὰ τε ῥωπήϊα δύω·
 ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο 560
 ἰδρῶ ἀποψυχθεὶς προτὶ Ἴλιον ἀπονεοίμην.
 ἀλλὰ τί ἡ μοι ταῦτα φίλος διελέξατο θυμός;
 μή μ' ἀπαειρόμενον πόλιος πεδίονδε νοήσῃ
 καὶ με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν·
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι.” 565

553. ὑπὸ: ἀπὸ G. 554. κλονέονται AGQU Syr.: φοβέοντο PR: φοβέον-
 ται Ω, γρ. A. 556. τούτοις R. || ἀποκλονέεσθαι P. 558. ἸΛῆΙΩΝ Ar. Ω:
 ἸΔῆΙΩΝ Krates. 559. κνημοὺς: κρημοὺς U. 560. ἂν: ἄρ DQ Vr. A (ἄρ).
 561. ποτὶ CGQR. 563. ἀπαειρόμενος Q: ἀπαειράμενον A supr. 564.
 μάρψῃ S. 565. ἔσται Bar.

means of escape, direct flight, is summarily rejected; (2) a more circuitous evasion is first entertained and then dropped, after both sides have been considered; (3) resistance is decided upon with some faint hope.

555. ἀνάλκιδα, not 'helpless,' 'unarmed,' as some have taken it, but a *coward* with all the contemptuous connotation of the word, as will be seen by referring to the other instances, e.g. A 390 ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο, O 62 ἀνάλκιδα φύζαν, etc. δειροτομήσει continues the same thought; see note on 89.

556. εἰ, 'suppose I leave'; no apodosis is required; cf. A 581. So in 567 and the corresponding line X 111.

558. This line seems hopeless as it stands. The meaning of ἸΛῆΙΩΝ we cannot guess at; it is the adj. of an unknown name Ἰλῆς. It is commonly taken to be from Ἴλος or Ἰλιος, and explained to mean 'near the tomb of Ilos' (Schol. B, cf. K 415) or 'the plain of Ilios.' But even if the form admitted this, no πεδῖον other than the Τρωϊκόν (K 11, etc.) or Σκαμάνδριον (B 465), the plain between the city and the ships, appears elsewhere in the poems. Nothing is gained by adopting Krates' reading Ἰδῆιον: the correct form of the adj. is Ἰδαῖος, and there is no plain near Troy which can be called 'the plain of Ida,'

for Ida is twenty miles away across entirely hilly country. There must therefore be something wrong with the text. Bothe's ἐλῆϊον is a step in the right direction, as substituting a general epithet for a proper name. But by far the most ingenious and convincing emendation is that of van L. and M. da Costa, φεύγω πρὸς πεδῖον λείον, ὅφρ' ἄγκε' ἴκωμαι. They suppose that ἄγκε' (ANKE) was mistaken for ἂν κε, and the second particle dropped as redundant, the defective metre being filled out by turning λείον into Ἰλῆϊον (ΙΑΕΙΩΝ). For λείον πεδῖον = level plain see Ψ 359; it is opposed to the ascent to Troy on which Agenor finds himself. He proposes to turn aside to the plain of the Scamander SW. of the city, and follow it up till he reaches the 'glades' (the natural aim of the fugitive, cf. X 190, δ 337) and 'foot-hills of Ida'—a perfectly intelligible plan. The τε after Ἰδης in 559 thus gains a meaning which in the existing text it entirely lacks.

561. ἰδρῶ ἀποψυχθεὶς, cf. K 572, A 621.

563. ἀπαειρόμενον, our colloquial 'taking myself off.' The act. ἀπαίρειν is familiar in this sense in Attic prose and verse, e.g. Eur. Oycl. 131 ὡς ἀπαίρωμεν χθονός: the mid. seems not to recur. For the independent subj. with μή cf. notes on A 26, II 128.

λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
εἰ δέ κέν οἱ προπάρουθε πόλιος κατεναντίον ἔλθω·
καὶ γὰρ θην τούτῳ τρωτὸς χρώς ὀξεί χαλκῶι,
ἐν δέ ἴα ψυχή, θνητὸν δέ ἔ φασ' ἀνθρωποι
ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κύδος ὀπάξει." 570

ὥς εἰπὼν Ἀχιλλῆα ἄλεις μένεν, ἐν δέ οἱ ἦτορ
ἄλκιμον ὤρματο πτολεμίζειν ἠδὲ μάχεσθαι.
ἦύτε πάρδαλις εἰσι βαθείης ἐκ ξυλόχοιο
ἀνδρὸς θηρητήρος ἐναντίον, οὐδέ τι θυμῶι
ταρβεῖ οὐδὲ φοβείται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ· 575
εἷ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἢ βάλῃσιν,
ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
ἀλκῆς, πρὶν γ' ἢ ξυμβλήμεναι ἢ δαμῆναι·
ὥς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγῆνωρ,
οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ' Ἀχιλλῆος, 580
ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἵσῃν,

556. λίαν {H} PR. 567. δέ κέν οἱ: δ' αὐτῷ H {δ' ἂν ἀπὸ, Hoffm.}.
κατεναντίος {H} PR (κατ' ἐν). 570 ἀθ. Ar. 571. ἄλεις: αλεις Syr. 572.
ὀρματο JQ. || πολεμίζαν ST Syr. 573. πάρδαλις Ar. Ω: πόρδαλις ACDJST
Syr. Harl. a, Vr. d A, Mosc. 2 (see note on N 103). 575. κεν ὑλαγμὸν:
'Ἀρίσταρχος τινὰς φησι γράφειν κυνυλαγμὸν· οὕτω καὶ Ζηνόδοτος Did. 576.
κτάμενός Vr. b. || μιν: τις αἱ ἀπὸ τῶν πόλεων, P. || ἦ οἱ. Syr. || οὐτάσῃ CQ.
578. γ' om. J. 579. υἱὸν R¹. || ἀγαυὸς J. 580. φερέσιν Ven. B. || περὶσσαι
Vr. b.

567. The apodosis is again omitted, as in 556. The synzesis of πόλιος is very rare (only B 811 in the same phrase): Menrad conj. πρόσθεν πόλιος.

568. It will be noticed that the invulnerability of Achilles is a purely post-Homeric legend.

569. For the hiatus see on I 319. Here Fick conj. ἐνι δ' ἴα, i.e. ἐνι with lengthening in the first ictus, Agar ἐν δέ F'(α) ἴα.

570 ἀθετεῖται διὰ ὡς ἐλλείποντος τοῦ λόγου ἐντάξῃ τις αὐτόν. δεῖ δέ τῳ "θητὸν δέ ἔ φασ' ἀνθρωποι" προσυπακοῦναι τὸ εἶναι. καὶ διὰ ἐπιφερόμενον τὸ "αὐτὰρ οἱ Κρονίδης Ζεὺς κύδος ὀπάξει" ἐναντίον ἐστὶ τῳ προτρέποντι τὸν Ἀγῆνωρα ἀντιστῆναι τῳ Ἀχιλλεῖ, An. The objection is well founded; the desire to supply a verb which is not needed has been a fruitful source of interpolation, cf. A 295. The meaning of the last clause is that the line directly contradicts the hope of victory which has just been expressed. It is from Θ 141.

575. ταρβεῖ, read ταρβέει: so also M 46. 'Ἀρίσταρχος τινὰς φησι γράφειν "κυνυλαγμὸν," καὶ Στρησίχορος δὲ ἔοικεν οὕτως ἀνεγνωκέναι. φησὶ γοῦν "ἀπειρέσιαι κυνυλαγμοί," Herod. The reading is worth consideration, among other reasons because it avoids the trochaic caesura in the fourth foot; though this is not uncommon after ἐπεὶ κε (σε etc.), cf. 483 and van L. *Ench.* p. 20. But the compound is certainly a startling one.

576. The shortening of ἦ (from ἠφέ) is very rare; the only other cases in *Il.* are K 451 (read ἦ ἀντίβιον), (Π 515 if we read ἐνι), Φ 113, Ψ 724. Here μιν is out of its proper order (*H. G.* p. 337) and is better omitted (the same objection applies to reading F' for μιν). The alternative τις may indicate that both words are mere stop-gaps.

580. περὶσσαι, the only instance in H. of the opt. after πρὶν (except πρὶν γ' δε . . . ἀσταιμ I 489).

ἐγχείηι δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·
 “ἦ δὴ που μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
 ἥματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων·
 νηπύτῃ, ἦ τ' ἔτι πολλὰ τετεύξεται ἄλγε' ἐπ' αὐτῇ. 585
 ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμέν,
 οἳ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν
 Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ὦδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.”
 ἦ ῥα καὶ ὄξυν ἄκοντα βαρείης χειρὸς ἀφῆκε, 590
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν·
 ἄμφι δέ οἱ κνημὶς νεοτεύκτου κασσιτέραιοι
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε
 βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.
 Πηλεΐδης δ' ὠρμήσατ' Ἀγήνορος ἀντιθεῖο 595
 δευτέρως· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,

583. ἦ δὴ: γρ. ἦδη A, τινὲς Herod. 584. πέρσει U Vr. A. 585. ἦ τ' ἔτι: ἦ μάλα A (γρ. ἦ τέ τι) QU. || τετεύξεαι HPR Harl. a (p. ras.). || ἐπ': ἐτ' Vr. b. || αὐτῇς Lips. 586. γάρ ῥ' οἱ C Ven. B, Mosc. 2: γάρ τοι D² HPRST. || ἄνδρες PR: ἐν ταῖς πλείουσιν ἄνδρες ἔσμεν, καὶ μήποτε οὐ κακῶς, Did. 587. οἳ καὶ Ar.: οἳ κε(ν) Ω and ἐν τισὶ τῶν εἰκαιστέρων Schol. B. || τετέων R Lips. || ἀλόχων τοκέων τε ἐν τισὶ ἀντιγράφοις Eust. 588. εἰρυνόμεσθα CG Ven. B (La R.'s εἰρυνόμεσθα is probably a misprint): εἰρυνόμεσθα J (supr. σεα): εἰρυνόμεσθα PU: εἰρυνόμεσθα ἢ εἰρυνόμεσθα Eust. 590. βαρείης: παχέης CDJ (πεν-) Harl. a, Vr. b, Mosc. 2, γρ. A. 592. οἱ HJ: μιν Ω. 593. κονάβιζε D: κονάβιζε J. 594 om. A¹. || ἔρύκακε JPR. 595. ὀρμήσατ' Q. 596. {τ' om. CD}. || ἐν ἄλλωι ἔασεν ἔσμεν διὸς υἱὸς ἀπόλλων A.

583. ἔολπας, the neglect of the *F* is rare, cf. T 186, and see *H. G.* p. 376. Bentley conj. *ἐφέλπε*, the simplest change of several that have been proposed (*ἦ μάλα δὴ τι ἐφέολπας* Cobet; *ἦ δὴ που σὺ ἐφέολπας* Brandreth).

587. οὕτως αἱ Ἀριστάρχου οἳ καὶ πρόσθε· ἐν τισὶ δὲ τῶν εἰκαιστέρων αἱ κε πρόσθε, Did. All our mss. read *κε* or *κεν*, which involves taking *εἰρυνόμεσθα* as a future; but there is no meaning in the particle, which is purely otiose. *καὶ* is used with the rel. precisely as in T 165, where see note. It marks the clause as a consequence of the preceding words, and may be expressed by 'therefore.' *τοκέων*, a non-Homeric form for *τοκῶν*, see note on O 660. *τετέων* is obviously inadmissible here, and there is no satisfactory correction.

588. *ἐφάψαι* and *ἐφέψαι* ω 471 are the only instances of the future in this phrase

(for which see on Z 321), the aor. being elsewhere the only tense used.

591. καὶ ῥ' ἔβαλε, καὶ *F* ἔβαλε Brandreth.

592. οἱ, so La R., for the vulg. μιν. As he points out, the dat. is the only case used in similar phrases, e.g. M 396, N 805, Σ 205, where it means *upon him*. When *ἀμφί* is used with acc. it means *round about*, Π 414, Ω 588, etc. If μιν be read it must therefore mean *κνήμην*.

594 looks like an addition intended to bring in an allusion to the *ὀπλοποιῖα*: the fact that A omits it may be significant.

596. οὐδέ τ' ἔασεν, most mss.; but the τ' is meaningless, and if it is true that CD omit it (Hoffmann), we have valuable ms. testimony to the reading οὐδέ *F* ἔασεν, which in any case is clearly right (Brandreth). So in the next line read *δέ F* for *δ' ἔρ'* (Brandreth).

ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἥρι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμον ἐκπεμπε νέεσθαι.
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ·
 αὐτῷ γὰρ ἐκάεργος Ἀγθήνορι πάντα ἐοικὼς 600
 ἔσθῃ πρόσθε ποδῶν, ὃ δ' ἐπέσσυτο ποσσὶ διώκειν.
 ἕως ὃ τὸν πεδίῳ διώκετο πυροφόροιο,
 τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
 ὥς αἰεὶ ἔλποιο κιχήσεσθαι ποσὶν οἴσι· 605
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὀμίλῳ
 ἀσπᾶσιοι προτὶ ἄστυ, πόλις δ' ἐμπλητο ἀλέντων·
 οὐδ' ἄρα τοί γ' ἔτλαν πόλις καὶ τείχεος ἐκτὸς
 μέιναι ἔτ' ἀλλήλους, καὶ γινώμεναι ὅς τε πεφεύγοι
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο 610
 εἰς πόλιν, ὃν τινα τῶν γε πόδες καὶ γούνα σώωσαν.

597. ἐκέρπαξε U. || κάλυψε δ' ἄρ': γρ. καὶ καλύψας A. 598 om. L.
 599. ἀποέργαθε Ar. Ω: ἀπεέρσαε ap. Did. || λαῶ PR. 600. γάρ ῥ' GHS:
 γάρ & J. 601. ποσσὶ: τρωσσὶ Pⁱ (supr. πο). || διώκων Vr. b. 603. στρέψας
 GJU Harl. a. || κάμανδρον LR Harl. a. 604. δ' ἄρ': γὰρ GH. 606. τρώες:
 πάντες C Ven. B. 607. πόλις: πόλιν Antim. Rhianos, γρ. A. || ἐμπληστο PQR
 Mor. Bar.: ἐπληστο L: ἐπλητο Par. b e: ἐμπληστο Antim. Rhianos. 608. ἄρα:
 ἄρ P. 609. μέιναι ἐπαλλάλους H Vr. b. || ος κε Pap. λ. || πεφεύγα DJ.
 610. ἐς(ς)υμένως A (γρ. ἀσπᾶσιως) Q Bar. Mor.: ἀσπᾶσιως Ω. || ἐπέχυντο U Vr.
 A: ἐκέχυντο {H} R. 611. γε om. PR. || γούνα σώωσαι Ar.: γούνα' ἐσάωσαν D.

604. δόλῳ . . ποσὶν οἴσι, a paren-
 thesis, ἕως being answered by τόφρα.
 δέ F' ἔθελγεν (rather δέ Fε θέλγεν, because
 of the caesura) Brandreth.

609. γινώμεναι ὅς, a case where the
 rel. pronoun comes very near the indirect
 interrogative, cf. on H 171. πεφεύγοι,
 this thematic perf. opt. is very rare (see
 note on Θ 270), and it is a question if
 we should not read πεφεύγει—in such a
 question mss. hardly count. But we
 may perhaps see a special vividness in
 the opt., which expresses the mere
 possibility only of any particular man
 having survived: 'to discover the man
 who *might* have escaped and him who
had fallen.'

610. ἐσσυμένως though not strongly
 supported, seems better than the

vulg. ἀσπᾶσιως after ἀσπᾶσιοι just
 above.

611. For σώωσαν Ar. read σώωσαι,
 which is defensible on much the same
 grounds as πεφεύγοι above. The use of
 the sing. verb, even though πόδες is one
 of the nominatives, is sufficiently sup-
 ported by B 339, Γ 327, § 291, cf. P 387.
 Bekker has ingeniously but needlessly
 conjectured that both readings spring
 from an older σώωσαν=σάωσειαν, of
 which he finds another instance by read-
 ing ἄλφον for ἄλφοι in υ 383. This form of
 the 3rd pl. opt. is sufficiently established
 by inscriptions from Delphi for the the-
 matic tense (-ου), and we should there-
 fore be justified in assuming its existence
 in the aor. form, if there were any need.
 See G. Meyer *Gr.* § 589, *H. G.* § 83.

X

INTRODUCTION

THE story of the slaying of Hector is simple and straightforward ; its place in the *Mêvus* is incontestable. It is closely connected with the end of the preceding book—so closely that Φ 526 would seem to be a more natural point for the division of the rhapsodies.

The whole book has an unquestionable claim to a place in the very front rank of all Epic poetry. It occupies a peculiar place in the *Iliad*, as no single Greek hero other than Achilles and Patroklos is so much as named from beginning to end. The artistic effect of this reticence is an ample justification for it, and rebuts any suggestion thereon founded of separate authorship. Even Patroklos is not named till 323, an interpolation ; whence some critics have argued that the 'Patrokleia' did not form part of the original *Mêvus*, as Achilles 'could not have failed' to mention his dead friend in his colloquy with Hector before the fight. But most readers will find in the burning fury of 261–68 a more vivid allusion to Achilles' special grief than could well be given by words.

This book has had, however, to pay the penalty of antiquity and fame, and has not remained free from accretions. We shall find abundant reason for holding that the Ransoming of Hector in Ω is a late part of the *Iliad* ; the last scene of this book, 405–515, is an introduction to Ω, and may almost be called a part of it. Certainly it loses half its significance if there is to be no ransoming to follow. On the other hand, 404 forms an admirable and dramatic close to the *Mêvus*, while the ες of 405 is the usual opening of a new canto. The beautiful scene 437–515 may well be from the hand which gave the parting scene of husband and wife in Ζ. It is unfortunately disfigured by the interpolation of 487–507 ; for though the description of the sorrows of orphanage has a pathos of its own, it is entirely unsuited to the context, as Aristarchos long ago perceived, and is fitted into its place by a most frigid stop-gap in 500–7.

Serious doubt has been thrown also on parts of the speeches of Priam and Hector, 38–76 and 99–130. To deal with the latter first, it has been urged that the repetition after so short a space of the exact scheme on which the speech of Agenor in Φ 552–70 is framed must be regarded as a fault. To this it might be replied that the objection tells equally against the speech of Agenor. But it is strange that Hector should not make even a passing allusion to the moving appeals of his parents ; and still more strange that he

should thus entertain the thought of surrender after the vigorous description of his heroic attitude in 92-97. His reflexions certainly show anything but *ἀσβεστον μένος*. The use of *ὑπό* in 102, and the curious epanalepsis in 128 may possibly be notes of late origin, though the latter could be easily removed by excision of the line. The other objections can be met by nothing short of the excision of 98-130, reading in 131 *τόφρα δέ οἱ σχεδὸν ἦλθε ποδάρκης διὸς Ἀχιλλεύς*, or the like.

The portion of Priam's speech to which objection has been made is 46-55. If the death of Lykaon in the preceding book is an addition, these lines must of course go with it, and most readers will probably feel that the tone of them rather weakens than enforces the passionate appeal of the preceding passage. The balancing of the grief of the parents and that of the people for Lykaon and Polydoros, and of the loss of both against that of Hector, is the thought rather of a dispassionate bystander than of a chief actor. And the gratuitous exaggeration of horror in 69-76 combines with other considerations pointed out in the notes to stamp these lines too as not original.

It must be said at once, however, that all these suspicious rest on somewhat general grounds which will carry different cogency to different minds. The additions, if such they are, are so skilfully made as not to betray any glaring contradiction, or even confusion of motive. But the same can hardly be said of one very troublesome passage, 166-207. The difficulties of the latter part of it are sufficiently discussed in App. K. The conclusion there arrived at is that 199-207 must go; the same verdict can be claimed against 166-198. There can be no doubt that the whole passage most seriously interrupts the story at the moment when our feelings are being strung to the highest pitch by the nearness of the climax. The rapidity of the best Epic style demands that the *τέρας* of 208 should follow immediately on the *τρίς* of 165.¹ The colloquy of Zeus and Athene, 167-185, resembles closely that which precedes the death of Sarpedon; it is open not only to the doubts which affect so many of these scenes in Olympus, but to the more serious objection that it anticipates and seriously weakens the solemn weighing of the fates which follows (209 ff.); when that comes, we ask why it should be required merely to register a decision which has been already given, though with extreme indifference, by Zeus. It seems, then, that the passage 166-207 is made up (1) of the colloquy in Olympus, added first; (2) of the similes 189-193, 199-201, which may well be old variants of that which precedes in 162-66; (3) of various explanatory passages; 202-4 to explain how Apollo can be said to 'leave' Hector in 213—the original poet conceived Apollo watching his friends as at the beginning of the book; 205-7 to explain why the other Greeks did not interfere. The one intervening piece of narrative, 194-98, is at least extremely obscure, but it may fairly be classed with the other two explanatory or scholiastic additions; it certainly does not help the story.

Splendid though the book is in its directness, speed, and pathos, the effect which it produces on a modern reader is probably very different from that which was aimed at by the original poet. For us it is Hector who is

¹ See E 436, Π 702, 784, Τ 445, Φ 176 (= φ 125); cf. also Λ 462, Σ 155 (Erhardt).

throughout the object of sympathy and admiration. Fighting a hopeless fight against gods as well as the mightiest of heroes, he presents himself in a far nobler light than Achilles, who enjoys the divine aid denied to his enemy, and whose overmastering passion is not patriotism, but the gratification of a private revenge. It is in the last scene of all that we feel this most keenly—first in the treacherous interference of Athene, at once so revolting and so needless; and secondly, in the brutal ferocity with which Achilles refuses to agree with Hector that the victor shall give the vanquished honourable burial. One might think that the poet had purposely done all in his power to exalt the Trojan at the expense of the Greek.

But it is not to be believed that such was really his intention; and it is possible to see how an ancient Greek audience may have viewed the matter in another light. To them the presence of the gods on Achilles' side was not so much a mere extraneous aid as a tangible sign that Achilles was after all fighting the great fight of Hellenism against barbarism; it is a reminder that the action on earth is but a reflexion of the will of heaven, and it exalts rather than belittles those to whom help is given. The moral superiority of Achilles being thus warranted from the point of view of national and religious feeling, to him redounds all the exaltation of his adversary.¹ It is because it is difficult, or even impossible, for a modern reader to realise the supreme importance of the religious aspect of the situation, and its predominating influence on the relative position of the two characters, that the death of Hector must always produce on us an effect different from that which we may be sure was originally designed. Otherwise we must admit that the poet of the *Μῆνις* was guilty of a serious artistic mistake in allowing our sympathy to go out only in favour of that one of his characters who cannot, either poetically or patriotically, be his real hero.

¹ Against this, however, see the suggestive criticism of Professor Lewis Campbell, *Religion in Greek Literature*, pp. 56-7.

ΙΛΙΑΔΟΣ Χ

*Εκτορος ἀναίρεας.

ὥς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἤντε νεβροί,
 ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν
 κεκλιμένοι καλήσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 τείχεος ἄσσον ἴσαν σάκε' ὤμοισι κλίναντες.
 "Εκτορα δ' αὐτοῦ μῆναι ὀλοὴ μοῖρ' ἐπέδθησεν,
 Ἰλίου προπάροιθε πυλάων τε Σκαιάων.
 αὐτὰρ Πηλεΐωνα προσήυδα Φοῖβος Ἀπόλλων·
 "τίπτέ με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με

5

2. ἀπεψύχοντο: ἀνεψύχοντο (A *supr.*) Vg. A, γρ. PX Lips., διχῶς Ag. 5. ὀλοή CD (p. ras.) HPQRT Ambr. Syr. Harl. a, Ven. B: ὀλωή Vg. A. || γρ. καὶ μοῖρα πέδθησεν X. 7. αὐτὰρ ὁ H Ambr. Syr. 8. πηλέως R. 9. ἄμβροτον T (*supr.* μ) Syr. Bar.

1. πεφυζότες, see on Φ 6.

2. ἀπεψύχοντο, διχῶς, καὶ ἀνεψύχοντο καὶ ἀπεψύχοντο· χαριεστέρα δὲ ἡ διὰ τοῦ ν, Did. (A); but ὁ δὲ Ἀρίσταρχος ἀνεψύχοντο γράφει. χαριέστερον δὲ τὸ ἀπεψύχοντο, B (the last sentence also in T). Both these contradictory statements are suspicious; ἀπό is clearly the preposition required, and there is no hint of a variation where the word recurs (A 621, Φ 561). In E 795, K 575 ἀνα- is in place. ἀκέοντο, a unique use. The word is regularly used of healing wounds; but is found also of *patching up* ships ξ 383, and *repairing* an error N 115, κ 69.

4. σάκε' ὤμοισι κλίναντες, see A 593, N 488. In both these cases the formation is destined to receive a charge of the enemy. How it could serve in an advance is by no means clear, as the

soldiers' right arms would be impeded. It may mean that the approach to the walls is a mere reconnaissance carried out with all defensive precautions. But even so we should rather have expected the ὑπόσ' ἀνασχομένοι of M 138. Platt (J. P. xix. p. 48) suggests that the same phrase may indicate two different manoeuvres. Here it might possibly imply throwing the shield back, so that the whole weight lay on the shoulders, as the Homeric warrior did when no attack was likely (Θ 94, A 545). But this is not satisfactory.

5. ὀλοή for the usual ὀλοή only here, A 342, *Hymn. Ven.* 224; cf. ὀλώϊος Hes. *Theog.* 591, and ὀλῖος (A 62) beside ὀλος.

6. Ἰλίου, i.e. Ἰλῶο, see on Φ 104.

7. Apollo is still in the guise of Agenor, Φ 600.

ἔγνωσ ὡς θεός εἰμι, σὺ δ' ἄσπερχές μενεαίνεις. 10
 ἦ νύ τοι οὐ τι μέλει Τρώων πόνος οὐδ' ἐφόβησας,
 οἷ δὴ τοι εἰς ἄστν ἄλεν, σὺ δὲ δεῦρο λιάσθης.
 οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι.”
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκύς Ἀχιλλεύς·
 “ἔβλαψάς μ', ἐκάεργε, θεῶν ὀλοώτατε πάντων, 15
 ἐνθάδε νῦν τρέφας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
 γαῖαν ὀδᾶξ εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.
 νῦν δ' ἐμέ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ σάωσας
 ῥηϊδίως, ἐπεὶ οὐ τι τίσιν γ' ἔδδειςας ὀπίσσω·
 ἦ σ' ἂν τισαίμην, εἴ μοι δυνάμεις γε παρείη.” 20
 ὥς εἰπὼν προτὶ ἄστν μέγα φρονέων ἐβεβήκει,
 σευάμενος ὡς θ' ἵππος ἀθλοφόρος σὺν ὄχεσφιν,
 ὃς ῥά τε ῥεῖα θέησι τιταινόμενος πεδίοιο·
 ὡς Ἀχιλεὺς λαιψήρᾳ πόδας καὶ γούνατ' ἐνώμα.
 τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσι 25
 παμφαίνονθ' ὡς τ' ἄστέρ' ἐπεσσύμενον πεδίοιο,

10. After this Syr. adds *ἰλίου ἐπαλαπάσαι ευκτιμενον πολλικερον*. 12. *θεορ'*
ἔλασεως AHPQRST Vr. A, Harl. a. 13. *κτανέας* G. 15. *ὀλοώτατε* :
τυνὲς ὀλοώτατε (l. *δολικώτατε*) Schol. BT. 17. *πρὶν* : *προτὶ* D. 18. *ἀφείλο*
Ambr. Harl. a, Par. h and *ap.* Sch. T. 19. *ἐδδειςας* Ambr. 22. *σευόμενος* H.
 23. *ῥά σμ.* D “*Vat. 1,*” γρ. *ὅς τε ῥεῖα ἐκτεταμένου τοῦ τε*, Sch. X. 25. *πρώτον* Q.
 26. *ὥς τ' :* *ὥς* R. || *ἀπεσσύμενον* R : *ἐπιεσσύμενον* Sch. X (lemma).

10. *ὡς δὲ*, the opposition is only between the actions, not the subjects, of the two clauses, as A 191, etc. The interposition of the subordinate *ὡς θεός εἰμι* makes the expression natural, though not logical. For the last half of the line cf. Δ 32 (Syr. adds Δ 33 here also, though it is clearly out of place). *μενεαίνεις*, *art striving*, cf. note on II 491.

11. *Τρώων*, a curious case of the objective gen., ‘labour concerning the Trojans,’ i.e. the slaughtering of them. *τὸ περὶ τούτῳ Τρώας πολεῖν*, An.; cf. note on Ἑλένης ὀρμήματά τε στοναχάς τε, B 356. It evidently cannot mean ‘the distress of the Trojans.’ mss. do not give here the usual variant *φόνος*, which would seem a more natural expression.

13. For the personal use of *μόρσιμος*, *predestined*, cf. π 392 (= φ 162), *ὅς κε πλείστα πόρην καὶ μόρσιμος ἔλθῃ*. Else we have only *μόρσιμον ἡμᾶρ* and *μόρσιμον ἦεν* (ἔσται).

15. *ἔβλαψας*, *hast foiled me*; in this

metaphorical sense used only of divine agency in H. (e.g. I 507, O 724), except φ 294 *οἶνος καὶ ἄλλους βλάπτει*, see note on II 660. Bentley conj. *βλάψας με*, *ἑκάεργε*. Others have proposed to transfer *μ'* to the next line (*τρέφας μ' ἀπὸ τείχεος*). *ὀλοώτατε* as Γ 365.

19. Cf. A 515 *ἐπεὶ οὐ τοι ἐπι δέος ὀπίσσω*, *hereafter*.

20. Cf. β 62. It appears from Sch. T that some read *ἦ* (sc. *τίσει*) for *ἦ*.

23. *ὅς τε ῥεῖα* may be right, but see note on P 462. Cf. Ψ 517-18, Z 507, and for *τιταινειν* also B 390, M 58. It is simplest to take *πεδίοιο* with *θέησι*.

24=O 269. *λαιψήρᾳ* may be either an adverb or a (predicative) epithet. In the latter case it comes from the familiar *λαιψήρᾳ δὲ γούνα* K 358, T 93, X 144, 204, in spite of the interposed *πόδας*. For the adj. agreeing with a noun from which it is separated by another of different gender cf. O 344.

ὅς ῥά τ' ὀπώρας εἰσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
 φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶι,
 ὃν τε κύν' Ὀρίωνος ἐπὶ κλησὶν καλέουσι·
 λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
 καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
 ὦιμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὁ γε κόψατο χερσὶν
 ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνει
 λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35
 ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
 τὸν δ' ὁ γέρων ἔλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
 "Ἐκτορ, μὴ μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
 οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης
 Πηλεΐωνι δαμείς, ἐπεὶ ἡ πολὺ φέρτερός ἐστι, 40
 σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο

27. ὀπώρα H. 30. λαμπρότερος J Et. Mag. 484. 44. || δ γ' CD²GJPSTU
 Syr. Ven. B: of D': 33' Ω. 32. ἔλαμπε ἐνι D. 33. δ γε κόψατο :
 δ γε λάζετο P: δ γ' ἔλάζετο R. 36. ἐστήκει Ar. AQ Harl. a, Vr. b: ἰστηκει
 Syr.: εἰστήκει Ω. 39. ἄνευ L.

27. The star that goes forth in harvest-time, Sirius, is the ἀστὴρ ὀπωρινός of E 5, where see note (and cf. A 62, N 244-45). It is strange that the shining 'in the darkness of night' should be brought into connexion with the heliacal rising (i.e. the first perceptible appearance in the dawn) of the star in summer, the time of fever; Sirius is, of course, seen at night only in winter and spring. We must either say that the combination of brightness and deadliness which renders this such a splendid simile, is poetically legitimate, though astronomically impossible; or, which is perhaps more reasonable, admit that we do not rightly understand νυκτὸς ἀμολγῶι. The precisely similar difficulty in 317 (q.v.) suggests that the words really mean in the twilight, whether of morning or evening. There is nothing in any of the other passages where the phrase recurs (A 173, O 324, δ 341), to make this explanation impossible, and it is in fact given by Eust. But it still leaves the difficulty that it is only in the depth of night that Sirius 'shines bright amid the host of stars.'

29. The name of the 'dog' (Canis

maior) has now been transferred to the constellation of which Sirius is the brightest star. It follows close upon Orion. Ὀρίωνος, rather Ὀρίωνος, see on Σ 486. ἐπὶ κλησὶν in Σ 487 means 'as a second name.' It may be so here if we can assume that the preceding description is in itself enough to suggest the first name Sirius.

31. σημειῶσαι ὅτι ἀπαξ ἐνταῦθα ὁ πυρετός, καὶ ὅτι πυρετὸν κυρίως λέγει, οὐχ ὅτι τινες δέχονται τὴν διάκνουσιν τοῦ ἀέρος (i.e. in the special sense fever, not heat generally), An. So Virg. Aen. x. 274 *Sitim morbosque ferens mortalibus aegris*, and cf. Soph. O. T. 27, with Jebb's note.

34. ἀνασχόμενος, sc. χεῖρας, cf. Ψ 686. The word indicates the violence of his gesture.

41. σχέτλιος, hard of heart, of Achilles; so of Herakles σχέτλιος, ὀβριμωγός, E 403, φ 28. If it were not that the preceding and following verbs both referred to Achilles, it would be more natural to apply the adj. to Hector, rash, in the tone of friendly but shocked remonstrance, which so often belongs to it; see 86, K 164, Σ 13, etc.

ὄσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν
 κείμενον· ἢ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
 ὅς μ' οἶδ' ὡν πολλῶν τε καὶ ἐσθλῶν εὐνὴν ἔθηκε,
 κτείνων καὶ περνὰς νήσων ἐπὶ τηλεδαπάων. 45
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ιδέειν Τρώων εἰς ἄστυ ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῶι, ἢ τ' ἂν ἔπειτα
 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50
 πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
 εἰ δ' ἤδη τεθνᾷσι καὶ εἰν Ἀΐδαο δόμοισιν,

42. ἔδοικεν Ar., γρ. X: ἔδονται Ω (ἔδονται C sup.): τινὲς ἔδοιντο (?) Sch. B.
 43. ἔλεσι Harl. a, Vr. d, Mosc. 2. 44. ὅς ο' J. 45. τηλεδαπάων: τινὲς
 ἐπιλυτεράων Sch. T (cf. on Φ 454). 48. τοὺς Ar. AD Vr. b, "Vat. 10": οὗς Ω. ||
 λαοθόη Bar. 49. στρατῶν J Par. j and ap. Eust. || ἦ: εἰ Pap. λ. 50.
 ἀπολυσόμεθ': ἐν ἄλλωι ἀπολύσομεν A. 51. παῖδ' ὅπως πολλὰ Aph. ?
 (see Ludwich). || γέρων: αἱ ἀπὸ τῶν πόλεων φίληι, Did.

42. ἔδοικεν is the reading of Ar. only, mss. all giving ἔδονται. That the opt. is not necessitated by the sense is seen from Γ 54, A 386, q.v. But it is evidently better, both as followed by κε . . . ἔλθοι, and because Priam certainly does not mean to express any confident hope that the dogs will soon eat Achilles. For the use of κέν and ἂν with the fut. indic. see on 66 below.

43. κείμενον, sc. unburied. ἔλεσι is to be taken with ἀπό. Cf. Ω 514. ἦ . . . ἔλεσι is a parenthesis, ὅς referring to εἰ.

45. Cf. Φ 454. The variant θηλυτεράων is mentioned here also by Schol. T.

46. For the deaths of Lykaon and Polydorus see T 407 ff., Φ 34 ff.; for Laothoe Φ 85 ff.

48. κρείουσα (here only) evidently implies that Laothoe was a real wife and not in any subordinate position. Thus we have a genuine case of polygamy, but among the Trojans only; nothing of the sort is even hinted at among the Homeric Greeks. This is one of the few hints of a recognised difference of custom dividing the two nations.

50. ἀπολυσόμεθ', aor. subj. or fut. indic. ? ἐν ἄλλωι ἀπολύσομεν A; a wrong reading, as the act. is used only of him who accepts the ransom (see on A 13). But perhaps we should read ἀπολύσομαι.

51. This giving of gifts to the daughter,

if genuine, again shows that Laothoe can hardly have been in an inferior place, or one of which the father disapproved. But van L. is probably right in omitting the line as a late addition. The practice of giving gifts to a daughter at marriage dates only from the end of the Homeric period (see note on I 146); and Priam can hardly be expected to proclaim that he looks to his wives' dowries for the ransom of his sons. Hoffmann rejects 46-55, Naber 46-53.

52. As Nikanor points out, this line may be punctuated in two ways: (a) as in the text; (b) with the comma after τεθνᾷσι instead of δόμοισιν. The latter has the advantage of giving a better antithesis to μυνυθαδιώτερον, 'we shall indeed carry our grief to the grave (cf. the same idea in 389), but the people will the sooner be consoled.' On the other hand the line occurs four times in the *Od.* (δ 834, ο 350, υ 203, ω 264), and there we must always take the two halves together, supplying εἰσὶν (*εἰσίν*). This consideration is decisive, unless we are prepared to suppose that the poets of the *Odyssey* borrowed the line without noticing or understanding how it was to be taken. This is not absolutely impossible, as there are a good many cases where lines are taken from earlier portions with a slight change of connexion; but it is certainly not necessary.

ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
 ἔσsetαι, ἣν μὴ καὶ σὺ θάνῃς Ἀχιλλῇ δαμασθείς.
 ἀλλ' εἰσέρχαιο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσῃς
 Τρῳᾶς καὶ Τρωιάς, μηδὲ μέγα κῦδος ὀρέξῃς
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆῃς.
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶι
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόοντα,
 υἱὸς τ' ὀλλυμένους ἐκκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτήτῃ,
 ἐλκομένας τε νουὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν.
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν

55

60

65

58. ΤΕΚΟΣ: τινὲς εἶλος Schol. T. 58. αὐτὸς τε R. 59. φρονέων PR^m:
 τινὲς ζῶντ' Sch. T. || ἔλαϊρε CPRS. 61. Αἴσῃ: νούσῳ [pseudo-]Plut. 119. 7:
 Δούμ Stob. Flor. 104. 1. 62. ἐκκηθείσας CHJPQR: ἐκκηθείσας Vr. A: ἐκκηθείσας
 Cant. Mosc. 2. 64. ποτὶ DGHST. || γαίῃ: ἔστυ "Vat. 10," Stob. Flor. 104. 1.
 66. με: τε T.

58. For ἐμῷ van L. suggests ἐμοί, which answers better to μητέρι.

59. φρονέοντα, before I have lost my φρένες in extreme old age. This absolute use occurs here only. Schol. T mentions a variant ζῶντα, which may, however, be no more than a gloss.

60. ἐπὶ γήραος οὐδῶι, a phrase which recurs also in Ω 487, ο 246, 348, ψ 212. To us the 'threshold of old age' suggests merely the beginning, and this meaning the phrase may have in the Odyssean passages as well as in Herod. iii. 14. But in both places of the *Iliad* it is essential that it should mean, or at least be consistent with, *advanced* age. Some have thought that as a room is left, as well as entered, by the threshold, it may mean the extreme end, as well as the beginning. Perhaps it is better to remember that in the Homeric house the οὐδῶς is not merely a line to be crossed, it is a place in the hall where people habitually sit; see δ 718, κ 62, and more particularly ρ 339, where a man ἐπὶ οὐδοῦ is ἐντροσθε θυράων. It would seem therefore that the position is that of an inmate of the chamber; a man ἐπὶ γήραος οὐδῶι is one who has taken up his abode in the halls of old. (The proposal to take οὐδῶι=οὐδῶι as in ρ 196 φάτ' ἀρισφαλὲ' ἔμμεναι οὐδῶν is refuted by ψ 212

γήραος οὐδῶν κέσθαι: though a man may be said to be 'upon the path of old age,' we should not speak of *reaching* the path. Moreover the lengthening in οὐδῶς=οὐδῶς seems to be purely metrical—permissible in the 6th foot but not in the 5th (App. D, c 3). In οὐδῶς=threshold the first syllable is long even in thesis, and therefore by nature.)

61. πόλλ' ἐπιδόοντα, πολλά *fidōnta* Bentl. ἐφορᾶν in H. means 'to see to,' 'visit,' or 'oversee'; not elsewhere as in later Greek (chiefly in aor.) 'livē to see' (except perhaps ν 233).

62. ἐκκηθείσας, probably no more than 'dragged into slavery,' though the scholia see in it a more specific reference to the fate of *Kassandra* (as in λ 580). Cf. ἐκκηθμοῖο Z 465.

65 is suspected with some reason by Düntzer and Nauck as a weak and tautological addition.

66. ἄν . . ἐρύουσιν, a clear case of fut. indic. with ἄν if the text is right. The real suspicion attaches not to the mood, but to ἄν itself, for which we can here easily read ἄρ (van L.) or αἶ (Heyne). The case against *κεν* with fut. indic. is stated by van L. *Ench.* p. 310. It depends entirely first on the assumption (generally made tacitly) that because ἄν with fut. is not found (after a certain

ὠμησται ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῶι
 τύφας ἢ βαλὼν ρέθειν ἐκ θυμὸν ἔλγεται·
 οὗς τρέφον ἐν μεγάροισι τραπέζης θυραωρούς,

67. ἐρύ(σ)ουα(ν) PR Vr. A: ἐρύωαι Plut. Mor. p. 114 A. || κέ: με Bar.
 68. ἔλγεται: ἐν ἄλλω ἔλτοτο A. 69. θυραωρούς Ar. Syr., τινέ Sch. P:
 πυλαωρούς Ω.

amount of gentle violence to the tradition) in Attic, therefore it must be forbidden in Homer; secondly on the fact that in most places where the construction is found in H. it can (again with more or less gentle violence) be conjectured away. A γε or τε can generally take the place of κε, μέν of κεν, ἀρ of ἀν. In cases where the fut. stem is identical with that of a known sigmatic aorist, we can always change -εις, -ει, -ουσιν, -εσθε, -ονται, into -ης, -η, -ωσιν, -ησθε, -ωνται; the other cases are always ambiguous because of the short vowel of the Homeric aor. subj. There remain only verbs of which we can say with confidence that they have no aorist stem identical with the future. And as the number of these is even smaller in H. than later Greek (e.g. we have ἀξέμεν, ὀλέμεν, and perhaps ὀφέσθαι as aorists) we are almost reduced for crucial instances to the comparatively small number of futures which have not a sigmatic stem, with the addition of a few like κείσονται in 71, which we feel confident cannot be aorists. There are at least three such crucial passages—δύσω Ξ 267, ἐρείει Δ 176 (cf. ὡς ποτέ τις ἐρείει 182), κείσονται X 71. These passages, taken in conjunction with the general ms. tradition, undoubtedly make a strong *prima facie* case in favour of the construction; the stronger because it is hard to understand what can possibly have made copyists or μετα-χαρακτηρίζοντες conspire to foist into the text a construction which, *ex hypothesi*, was never known to Greek; they cannot have been under the influence either of classical example or of a tendency to false archaism. We should more reasonably expect to find the fut. indic. regularly corrupted into the aor. subj., which to the classic period was doubtless an archaic construction (Pind. N. vii. 68 μαθὼν δέ τις ἀν ἐρείει looks like a reminiscence of Δ 176). It certainly cannot be said that the fut. indic. is inconsistent with the meaning of κεν; on the contrary it seems so natural that surprise may be felt that it should have been allowed

to drop out of use. There is therefore no ground for altering the ordinary tradition, which is consistent, and furnishes a large number of examples. On the use of the constr. see H. G. § 326. 1. πύμαστων, after living to see all my family slain. πρῶτῃσι εὐρίσκαι, at the street-door leading into the αὐλή.

69. τραπέζης, Ψ 173. θυραωρούς, not πυλαωρούς as vulg. because πύλη = city-gate, while the sense requires house-door, θύρη.—The connexion of the line with the context is none too clear. The text is punctuated so that οὗς refers forward, ὁ being the demonstrative, not the relative. But it is equally possible to remove the colon at the end of 68 so that οὗς may refer backwards, and to take of ας relative and co-ordinate with οὗς. In any case the sequence is awkward, and is one of various difficulties which lead us to suspect this line at least, if not the whole passage 69–76. Though to be devoured by dogs (i.e. the half wild pariahs of an Eastern town) is the common fate of the heroic dead, yet that a man should be eaten by his own house-dogs is an exaggeration of horror unlike the true Epic style. This may be remedied by excising 69; but much the same may be said of the details in 75, and of the over-violent ἀλύσσοντες. There is too a neglect of F in ἐποίηκεν (cf., however, A 128 etc.). Now this passage closely resembles a well-known fragment of Tyrtaeos (x. 21–28):

αἰσχρὸν γὰρ δὴ τοῦτο, μετὰ προμάχοισι
 πεσόντα
 κείσθαι πρόσθε νέων ἀνδρῶν παλαιότερον,
 ἤδη λευκὸν ἔχοντα κάρη πολὺν τε γένειον,
 θυμὸν ἀποπνεύοντ' ἀλκιμον ἐν κοίῃ,
 αἱματὸντ' αἰδοῖα φίλης ἐν χερσὶν ἔχοντα—
 αἰσχρὰ τὰ γ' ὀφθαλμοῖς καὶ νεμεσητὸν ἰδεῖν—
 καὶ χροῖα γυμνωθέντα· νέουσι δὲ πάντ'
 ἐποίηκεν,
 ὅφρ' ἐρατῆς ἡβης ἀγλαὸν ἀνθος ἔχῃ.

This is commonly supposed to be copied by Tyrtaeos from H.; but the opposite theory, that the interpolator of 69–76 copied from Tyrtaeos, is more probable;

οἷ κ' ἐμὸν αἷμα πίνοντες ἀλύσσοντες περὶ θυμῷ 70
 κείσονται ἐν προθύροισι. νέωι δέ τε πάντ' ἐπέοικεν,
 ἀρηϊκταμένωι, δεδαϊγμένωι ὀξεί χαλκῷ
 κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη·
 ἀλλ' ὅτε δὴ πολλίον τε κάρη πολλίον τε γένειον 75
 αἰδῶ τ' αἰσχύνωσι κύνες καταμένοιο γέροντος,
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."
 ἦ ῥ' ὁ γέρων, πολίης δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἔκτορι θυμὸν ἔπειθε.
 μῆτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,
 κόλπον ἀνιέμενη, ἐτέρηφι δὲ μαζὸν ἀνέσχε· 80
 καὶ μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·
 "Ἔκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καὶ μ' ἐλέησον
 αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον·
 τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα
 τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἴστασο τούτῳι· 85
 σχέτλιος· εἴ περ γάρ σε κατακτάνηι, οὐ σ' ἐτ' ἔγωγε

70-71 *om.* D^c. 71. προθύροισι JS. 72. ἀρηϊκταμένω D: ἄρα (ἄρηι Q)
 κτανομένω(ι) Q Bar. 73. φανήη Ar. Ω: φανήη CGLQSU. 75. αἰσχύνουσα
 CS Vr. A Ven. B. 77. ἄρ' *om.* CHQ Vr. A. 79. ἐτέρωσι J. 81. δακρύσας·
 J. 83. τοι: σοι *ap.* Did.: τι PQ Par. c g. || ἀνέσχον U Par. b, τινά τῶν
 ἀντιγράφων Eust. 84. φίλον GJPQR Vr. A. 85. ἑών Ar. AC Ven. B Bar.
 Mor. Harl. a, King's Par. g³, γρ. X: ἰών Ω. 86. γάρ *om.* Syr. || κατακτείνη(ι)
 CJ: κατακτείναι U Harl. a: κατακτάναι Q. || οὔτε c' R.

the lines of Tyrtaios certainly run more smoothly than those of 'Homer,' and they are in all probability older than the Attic redaction.

70. ἀλύσσοντες, here only; apparently a longer form of ἀλύω, *maddened* by drinking human blood—though this does not agree very well with κείσονται. *περὶ θυμῷ*, *H. G.* § 186. 2.

71. πάντα, any fate, even mutilation, if it come upon him in war; ἀρηϊκταμένωι being concessive, and the clause *δεδ.* . . κείσθαι being in apposition with πάντα as the most extreme of all cases. πάντα is again taken up in 73 and enforced by περ which belongs to the whole clause, *yes, everything is honourable to him in death*. The sing. ὅττι is again in apposition with πάντα in a very similar way to the preceding κείσθαι, as implying the extreme conceivable.

72. ἀρηϊκταμένωι, here only. As with similar dative compounds it is

doubtful if we should write it in one word or two; ἀρηϊφατος is in favour of the former alternative. See notes on A 74, N 477, Φ 146.

73. φανήη, *befall him*; as φάνη βύτοιο τελευτή II 787.

80. κόλπον ἀνιέμενη, see App. G, § 5; for the use of the verb cf. ἀνεσαν πύλας Φ 537, and αἶγας ἀνιέμενους (*slitting open*), β 300.

83. ἐπέσχον, *held to thy lips*, 494, I 489.

84. φίλε, masc. πρὸς τὸ σημαίνον, like θάλος δν 87.

85. ἑών is preferable to ἰών, as it is the position within the wall whence the defence is to be conducted, not the coming to it, on which stress is laid.

86. σχέτλιος, ambiguous precisely as in 41. If referred to Achilles it is an exclamative nom. as A 231 δημοβόρος βασιλεὺς. If the reference is to Hector, we should rather expect σχέτλιε.

κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολὺδωρος· ἀνευθε δέ σε μέγα νῶϊν
'Αργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται."

ὥς τῷ γε κλαίοντε προσαυδήτην φίλον υἱὸν 90
πολλὰ λισσομένω· οὐδ' Ἐκτορι θυμὸν ἔπειθον,
ἀλλ' ὃ γε μίμν' Ἀχιλλῆα πελώριον ἄσπον ἰόντα.
ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησι,
βεβρωκὼς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός,
σμερδαλέον δὲ δέδορκεν ἐλισσόμενος περὶ χειρὶ· 95
ὥς Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἐπὶ προύχοντι φαιεινὴν ἀσπίδ' ἐρείσας.
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
"ὦ μοι ἐγών· εἰ μὲν κε πύλας καὶ τείχεα δύω,
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.
νῦν δ', ἐπεὶ ὤλεσα λαὸν ἀτασθαλίησιν ἐμῆσιν,
αἰδέομαι Τρῶας καὶ Τρωιάδας ἐλκεσιπέπλους, 105
μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμεῖο·

87. **θάλος**: τέκος A (γρ. **θάλος**) Par. c.g. 88. **πολύδωρος**: πολυῒδνος Mgr.
93. **ὀρέστερος**: A has n *surpr.* over c: *ἐναι τῶν κατὰ πόλεις ὀρέστερον ἄνδρα*
δοκεῖμι Did. 95. **σμερδαλέος** Syr. 100. **πρῶτον** J and *ap.* Eust. || **ἀναθήσει**:
καταχεύει *ap.* Eust. 101. **προτὶ** JPR. || **ἡγήσασθαι** J. 102. **νύχθ'** ὑπὸ λυγαίνῃ
(= σκοτεινῇ) *Et. Mag.* 571. 22. 103. **κέρδιον**: καὶ κάλλιον διχῶς, Sch. T.
106. **ἐμοῖο** P Bar.

87. **θάλος**, so § 157 *λευσσόντων τοιόνδε*
θάλος χορὸν εἰσοικνεύσαν, where it is
treated as if fem.

88. **πολύδωρος**, see note on Z 394.
μέγα νῶϊν ἐπὶ τόπον, Schol. B, i.e. with
ἀνευθε, very far away. This does not
seem very natural, but is better than the
alternative of joining it with *κατέδονται*,
shall eat again. We should, however,
have expected *μάλα*.

94. The poison of snakes was supposed
to be derived from herbs which they ate.
μέλλοντες δὲ τινα ἑλλοχᾶν ἢ ἀνθρωπων ἢ
θῆρα θανατηφόρον ῥίζας ἐσθίουσι καὶ τὰς
πόας τοιαύτας, Aelian *H. A.* vi. 4. Cf.
coluber mala graminis pastus, Virg. *Aen.*
ii. 471 in a passage imitated from this.

95. **ἐλισσόμενος περὶ χειρὶ**, *coiling*
round (inside) the hole, cf. A 317. The
description is due rather to human
nervousness than to accurate observa-

tion of nature, as a snake under the
circumstances would certainly prefer to
retire into the hole.

98. For the scheme of the following
speech compare that of Agenor, Φ 552 ff.,
and see the remarks in the Introduction.

100. The allusion is to Polydamas'
speech in Σ 249 ff., q.v. **ἀναθήσει ἀντὶ**
τοῦ περάσσει, Schol. B. Cf. *ἐλεγχείην*
καταχεύει Ψ 408, ξ 38; *μῶμον ἀνάσαι*
β 86.

102. **ὕπο**, temporal, see note on II
202; or perhaps in a local sense *under*
cover of the night ('regarded as a space
of darkness,' *H. G.* § 203; as in *θοῆν διὰ*
νύκτα μέλαιναν, etc.). Cf. *ὑπὸ τοῖς*. The
use of temporal slightly differs from
that in II and approaches that of later
authors, as it implies only *in the course*
of, not *during*.

103 = E 201. 105 = Z 442.

'Ἐκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.
 ὧς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺν κέρδιον εἴη
 αὐτην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι,
 ἥε κεν αὐτῷ ὀλέσθαι ἐνκλειῶς πρὸ πόλης. 110
 εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλέεσσαν
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τείχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω,
 καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 πάντα μάλ', ὅσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
 ἡγάγετο Τροίηνδ', ἥ τ' ἔπλετο νείκεος ἀρχή,
 δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοὺς
 ἄλλ' ἀποδάσσεσθαι, ὅσα πτόλις ἦδε κέκευθε·
 Τρῶσιν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι

107. ἦφι: ἦ D: ἴφι Ap. *Lex.* 87. 8. 108. κέρδιον: αἱ κατ' ἄνδρα πολὺν
 κάλλιον Did.: διχῶς Sch. T. 109. κατακτείναντα {CD} Harl. a, Mosc. 2, Par.
 b¹ h: Ar. διχῶς. 110. αὐτὸν {C} PR Harl. a, Mosc. 2, Vr. A: ἡ αὐτὸν U^m.
 111. μὲν om. GPR. || ὀμφαλέεσσαν: οὐλά τε πάντα Syr. 113. ἀντίον C
 Ven. B Vr. A. 115. ὅσα τ': ὅσα(c) PR. || ἐπὶ: ἐπὶ A (*supr.* n) DR. 116.
 τροίηνδ' (om. δ') (Ar. f) PR. 117. ἅμα τ' DH (L *supr.*) PSU Ven. B. 118.
 ἀποδάσσεσθαι Ar. CJU Ven. B: ἀποδάσσεσθαι Q: ἀποδάσσεσθαι Ω. || ὅσα: ὅσα τε
 DH Vr. b d A, γρ. A: ὅσα τε Q. || πόλις JPRU. 119. ἔλωμαι: γρ. δαίωμαι A.

108. τότ' ἂν, τό κεν (Brandreth) is probably right.

109. The reading of the text, κατακτείναντα . . αὐτῷ, is by far the best attested, though the natural tendency to assimilate the case has left marks on the mss. The dat. αὐτῷ seems necessary to keep up the connexion with ἐμοί: the acc. would be ambiguous, as it might refer to Achilles. 'But the part. κατακτείναντα has yielded as usual to the influence of the infin. with which it is closely connected (*to slay and return*), and is undoubtedly more Homeric (*H. G.* 243. 3 d) than the dat. which Ar. read as an alternative. The harshness of the acc. interposed between the two datives is more apparent than real. The proposal to take αὐτῷ = ὅτ' αὐτόν, suggested by An., is not admissible. It would be better to read αὐτοῦ on the spot, with Heyne (αὐτόν, van L.). ἄνθρωπον, *man to man*, with κατακτείναντα. It takes the emphatic place to point the contrast with 99. νέεσθαι, *to return home*, with the idea of *happy return* which belongs to the verb and its derivative νόστος.

110. This is the only instance of κεν with the infin. in H.; cf. I 684. The addition of the particle to the second of

two disjunctive clauses is found also in A 431-33, δ 546. It is more commonly added to both clauses, *H. G.* § 363. 2 b. It seems to serve here as a reinforcement of the δ above, which colours with its contingent tone the subordinate clauses depending on it. But we should certainly have rather expected the familiar *ἢ καὶ*.

111. For the construction of the εἰ-clause without an apodosis see § 556.

113. αὐτός, *by myself*, without my arms.

115-16. Cf. H 389-90. ἦ is perhaps for δ, 'attracted' to the gender of ἀρχή, the antecedent being the whole preceding clause as in ἡ θέμις ἐστίν; though it may with some violence be referred to Ἑλένην. The variant Τροίηνδ' for Τροίηνδ' is very likely right, though it does not appear in the parallel passage. Compare K 268 with note.

117. ἀμφίς, *apart* from Helen's property, which is surrendered in its entirety. It is hardly so well taken as ἀνδράχια, *in half*.

119. Τρῶσιν, *at the hands of the Trojans*, the dat. as with δέχομαι, etc.; *H. G.* § 143, n. 2. γερούσιον, *sworn by the γέροντες in the name of the people*.

μή τι κατακρίνῃν, ἀλλ' ἄνδιχα πάντα δάσσεσθαι 120
[κτῆσιν, ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει].
ἀλλὰ τί ἡ μοι ταῦτα φίλος διελέξατο θυμός ;
μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἔοντα
αὐτως ὥς τε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

120. δάσσεσθαι Ar. ? Sch. T: δάσασθαι Ω. 121 om. ADH. || ἔεργε Vr. b.
122. τί ἦ (τίη) Ar. χωρὶς τοῦ δ: others τί δ᾿α? 123. ἐγὼν R Vr. A. || μὴν
om. PR: μιν D. || ἐλεήσει Vr. d².

120. δάσσεσθαι, so Stephanus and Heyne for δάσασθαι of mss., which cannot be right. The aor. infin. might stand by itself, lit. *an oath for dividing*, as δ 253 ὦμοσα μὴ μὲν ἀναφῆναι without statement of time (Lendrum in C. R. iv. 100); but when the fut. has already preceded, the constr. would be very harsh. Schol. T μέλλοντός ἐστι· διὰ διὰ τοῦ σ (*debut il esse* διὰ τοῦ ε, Heyne) implies that the reading is old; and the variation in 118 shews how little trust can be reposed on ms. testimony in such a matter. See note on Σ 511-12, where we see the origin of the aor., and whence 121 has been interpolated. It is an objectionable tautology after 118.

123. ἴκωμαι, approach as ἰκέτης. So also Σ 260 τὴν ἰκόμεν φεύγων. μὴ with subj. expresses apprehension, which is followed by an assertion (fut. indic.) as ε 415 μὴ πῶς μ' ἐκβαίνοντα βάλλῃ . . μελέῃ δέ μοι ἔσσεται ὁρμή (M. and T. § 261). The parallel Φ 563-65 is also similar (μὴ με . . νοήσῃ . . μάρψῃ . . οὐκέρ' ἔπει' ἔσται).

124. αἰδέσεται, respect my character, as suppliant and therefore αἰδοῖος (Φ 75).

126. It is impossible to explain with any confidence the phrase ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης. It recurs, with variations, several times in Greek, but not in a way to throw much light on the present passage. The other instances are τ 163 οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης: quoted by Plato *Apol.* 34 D καὶ γὰρ αὐτὸ τοῦτο τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων: *Rep.* 544 D ἡ οὖν ἐκ δρυὸς ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι: Hesiod *Theog.* 35 ἀλλὰ τίη μοι ταῦτα περὶ δρὺν ἢ περὶ πέτρην: Platt (*J. P.* xix. 48) adds Cic. *ad Att.* xiii. 23, Ovid *Ars Am.* ii. 541, and Nonnus xlviii. 504 τίς δρὺν μῦθον ἔλεξε . . καὶ εἰς γάμον ἤγαγε

πέτρην. It seems that there must have been some familiar connexion between the two words which permitted them to be used together in various contexts by some virtue of allusiveness now lost. How common this is with proverbial expressions in ordinary conversation hardly needs to be pointed out. A homely analogy may be found in the phrase 'cock and bull,' the French *coq-à-l'âne*, which starting from some old witch-story of the turning of a cock into a bull originally implied aimless discursiveness, but is now used to express gross incredibility. So the phrase here used seems to mean *idle talk*; in τ and Plato it refers to mythical origin, the line in Hesiod sharing both connotations; it ends in Nonnus with the idea of *inevailability* (cf. our 'stocks and stones' with the same sense, and also with that of idolatry). All may naturally spring from some primitive folk-tale of the origin of mankind from stones or trees. We might here put ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης in inverted commas, *croon him the tale 'from oak or tree.'* In any case we must not seek in the words a rustic background to the lovers' seat—such an idea is neither Epic nor Greek. A. B. Cook in C. R. xv. 322 (where a review of previous attempted explanations is given) seeks a more definite reference in *δαριζόμεναι*, which he holds to be properly used not only of lovers' dalliance, but of the boastful challenge of the warrior, beginning commonly with a proclamation of his ancestry, so that there is no 'grim irony' or oxymoron in the πολέμου δαριστός, but the straightforward 'challenge of battle' (N 291, P 228). Cook therefore explains that it will be no use for Hector to face Achilles with boasts of his fabulous ancestry 'from stock or stone,' and

τῶι ὀαρίζεμεναι, ἃ τε παρθένος ἡϊθέος τε,
 παρθένος ἡϊθέος τ' ὀαρίζετον ἀλλήλῳιν.
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
 εἶδομεν ὀπποτέρῳι κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130

ὥς ὥρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς
 ἴσος ἐνναλίῳι, κορυθαίκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 135

"Ἐκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν· 140

ἢ δέ θ' ὑπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺν λεληκὼς
 ταρφέ' ἐπαῖσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὥς ἄρ' ὃ γ' ἐμμεμαὼς ἰθὺς πέτετο, τρέσε δ' Ἐκτωρ
 τεῖχος ὑπο Τρώων, λαίψηρά δὲ γούνατ' ἐνώμα.

128. ἀλλήλοισι(ν) CDHPS Ven. B. 129. ὅττι τάχιστα: ἐν ἄλλῳι ὄφρα
 τάχιστα A. 130. ὀρέξαι PR: ὀρέξει Harl. a. 132. εἵκος H, and τινὲς Sch.
 P.T. || πολέμιστῃ(i) CQU. 133. In Pap. λ this is preceded by a line containing
 the letters]ναμ[. 135. αἰετούμενιο P. 136. ἔκτορα: ἢ ἔκτωρ U supr. ||
 τρόμος: ἢ τρόμῳι U supr. 137. μένων L. 139. ἐλαφρότερος P. ||
 πετεσινῶν S. 140 om. Ut. 143. ὃ γε μεμαὼς S. || πέτετο: τρέπετο P
 (supr.) R. || τρέσε: τρέε Mor. 144. τεῖχει (A supr.) C Ven. B: τεῖχῃ Mor.
 Bar.: τεῖχος Vg. b. || λαίψηρά GH.

translates 'by no means now may one parley with him (of descent) from stock or stone, as lad and lass, lad and lass parley each with the other.' But this is very harsh, and the mention of 'lad and lass' seems expressly to exclude any martial connotation.

128. The *epanalepsis* was greatly admired by ancient critics, but has offended the moderns, who maintain that the moment is not suitable for such artificial flowers of speech. Heyne and others accordingly reject the line.

129. *ξυνελαυνέμεν*, the act. is only here used intrans. ; cf. *σύμβalon* II 565. *ὅττι τάχιστα*: if we adopt the variant *ὄφρα τάχιστα*, the colon should be placed before the word *ὄφρα*, as in N 326, etc. Reading *ὅττι* the punctuation must be as in the text, as I 659, O 146, Ψ 403, 414, cf. 71 ; *εἶδομεν* being added asyn-

detically as in Θ 532. (The use of *ὅττι* with superl. occurs in H. only in this phrase.) Paley compares Aisch. *Cho.* 890 *εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα*.

132. *κορυθαίκι* only here, in sense = *κορυθαίολι*. Compare the doubtful *τριχάϊκες*, τ 177.

134. *ἀμφι*, to right and left, of the armour generally. Cf. N 245 *χαλκὸς ἐλαμπε περὶ στήθεσσι*.

140. *οἴμῃς*, *surveys*; also 308, 311, ω 538. Cf. *οἶμα* Φ 252, and note on N 64.

141. *ὑπαιθα*, before him, as Φ 493.

143. *τρέσε*, fled, not feared: *ὅτι τὸ τρέσαι οὐ τὴν πτόησιν σημαίνει, ἀλλὰ συνήθως αὐτῷ φεύγειν. ἐπήγγεκε γούνατ' ἐπὶ τῷ Τρώων*. An. For this remark see on N 515, Φ 288.

144. *λαίψηρά*, see note on 24.

οἱ δὲ παρὰ σκοπιὴν καὶ ἔρινεον ἡνεμόεντα 145
 τείχεος αἰὲν ὑπέκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνώ δ' ἵκανον καλλιρρόω· ἔνθα δὲ πηγαὶ
 δοιαὶ ἀνατσοῦσι Σκαμάνδρου δινήεντος·
 ἡ μὲν γάρ θ' ὕδατι λιαρῶι ῥέει, ἀμφὶ δὲ καπνὸς
 γίνεταί ἐξ αὐτῆς ὥς εἰ πυρὸς αἰθομένοιο. 150

145. [ἡνεμός]σσαν A *supr.* 146. ὑπέκ: ὑπὲρ G. 147. κρουνώ . .
 καλ(λ)ιρ(ρ)ῶι GT. 148. ἀνατσοῦσι PR: ἀναίχουσι Q. || καμάνδρου L Harl. a.
 149. χλιαρῶι P. 150. γίνεταί L.

145. Where the σκοπιή was we cannot say. It can hardly be, as the scholia think, the tomb of Aisyetes where Polites is posted as σκοπός in B 793, for that must have been far from the wall. The ἔρινεός is named as a landmark again in Z 433, A 167.

146. The idea seems to be that a wagon-track ran round the town at a short distance from the wall, and that both keep away from under the wall in order to secure the better going of this road. ἀμαξιτός does not recur in H. Cf. x 103 λείην ὁδόν, ἥ περ ἀμαξαι . . καταγίνεον Ὀδην.

147. ἔνθα δέ MSS., ἔνθα τε Hermann and most edd. See note on N 21. The two springs are of necessity at the root of all speculations on the question whether or no the poet is describing an actual locality with which he was personally acquainted. Lechevalier thought that he had discovered them at the foot of the hill of Bounarbashi, which therefore for many years held an unquestioned claim to be the site of Troy. But further investigations shewed, firstly, that there were at this spot not two springs but very many—the Turks call the place 'the Forty Eyes' (i.e. springs); secondly, that to the thermometer all the springs were of the same temperature, whatever they might be to the fancy. Virchow (*Beiträge zur Landeskunde der Troas*, 13-45) has tested all the springs round the plain of Troy, and finds that there are but trifling differences of temperature between them. There are hot springs in the Troad, but they lie far away to the SW. (at Tuzla and Lidja Hammám) and are quite out of the question. It is, however, remarkable that the Menderé, which we are bound to identify with the Skamandros, rises in Ida from two very large springs notably differing in temperature. Clarke in 1801 found them to be 34° and 69° Fahr.

respectively, Barker Webb in 1819 43° and 70°, Virchow in 1879 8·4° and 15·8° Cent. (= 47·12° and 60·44° F.), the differences depending doubtless on the amount of melting snow which probably supplies the cold spring. This admirably suits the words of the text; the more so as πηγαὶ Σκαμάνδρου must mean *sources of Skamandros*, not merely 'springs flowing into Skamandros.' But the sources in question, so far from being close under Troy, whether we place it at Hissarlik or Bounarbashi, are some twenty miles away to the SE., close under the top of Ida. The conclusion is inevitable; the topography of the Μῆνις is a fancy picture, composed of fragments of real geography known by hearsay to a poet not personally acquainted with the locality. The piece of information about the springs is just such as might have been brought home to Greece by campaigners in the Troad; not only is the spot itself, according to the descriptions, one eminently calculated to impress the imagination, but it was in all likelihood the seat of the worship of the διπετῆς ποταμός in connexion with the ancient cultus of Zeus upon Gargaros. Whether from confusion of the tradition or from merely poetical motives, the poet transfers the source of the river bodily to the foot of the hill of Troy.

148. Ar. endeavoured to evade the difficulty of the expression πηγαὶ Κκαμάνδρου above mentioned by assuming an ellipsis of a preposition, ἐξ or ἀπὸ, as though 'springs fed by Skamandros.' This is quite indefensible.

150. The 'steam' from the water may be understood to apply to winter only, as the following θέπει may imply. Such a phenomenon has not been observed at the source of the Skamandros, but would be quite possible in very cold weather with water at a constant temperature of over 60° F.

ἡ δ' ἐτέρῃ θέρεϊ προρέει εἰκυῖα χαλαζῇ
 ἡ χιόνι ψυχρῇ ἡ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἔασι
 καλοὶ λατνεοί, ὅθι εἴματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων,
 καρπαλίμως, ἐπεὶ οὐχ ἱερήιον οὐδὲ βοεῖν
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεόν Ἑκτορος ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
 ἡ τρίπος ἥ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος·

152. ψυχρῇ Pap. λ (surp. n). 154. θεῖ: τόμ Pap. λ. 156. τὸ πρὶν: πρὶν P. 158. μιν om. PR. || ἐν νείῳ φέρεται στίχος ὑπὸ τούτων εὐτελής, φεῦγ' υἱὸς πριάμοιο, δίωκε δὲ δῖος ἀχιλλεύς, Did. 159. ἱρῶν V. b. 160. ἃ τε: δτε D. || γίγνεται L. 162. τέρμασι C. 163. τρωχῶσι T V. A. || δέ: δὲ L. || κεῖται μέγα P: κεῖται μέγ' L Lips. 164. ἡ τρίπος: ἵππος Mosc. 2. || κατατεθνηῶτος A (surp. n) CDGQT.

152. ἐξ ὕδατος, the prepositional phrase is used attributively, *ice formed from water*.

153. πλυνοί, *washing-troughs*, cf. § 40, 86. Schliemann has found such basins at the foot of Hisarlik, but they are of Roman brickwork. They would be, of course, a necessity to any ancient city. In the same passage of § (26) we also find *σιγαλόεντα* used of *dirty* clothes. It is an *epitheton ornans* expressing probably the natural gloss of linen (Studniczka, p. 50). The princess Nausikaa herself washes the clothes as the wives and daughters of the Trojans do here.

157. φεύγων, ὁ δὲ . . διώκων is better Greek than ὁ μὲν φεύγων which we should be inclined to expect. Pindar *I.* vi. 60 νίκας τρεῖς, ἀπ' Ἰσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας. 'It is usual, when an expression which denotes a sum is followed by the items, that only the second should be marked as such,' W.-M. *Her.* ii. 144, where other instances will be found. So *H* 420 στρόνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὅλην, and see note on Ω 527.

158 is rejected by Bekker, Düntzer,

and Nauck as a weak and tautological addition. The further line given by Did. (see above) is still worse.

159. βοεῖν, perhaps a shield, as P 492, q.v. A mere hide seems too cheap a thing for a prize, though Schol. T says καὶ νῦν Οἰταῖοι Ἑρακλεῖ πενταετήριον ἀγῶνα ποιούντες βύρσας δίδασσι. ἱρῶν: an animal for sacrifice, probably an ox, cf. Ψ 260. So also in § 250, p 600.

162. Heyne suspects 162-65 as a later addition; the chariot-race with 'tripod or woman' for a slave seems to belong to a later stage of society than the primitive βοεῖν and ἱερήιον of 159—a thought which has suggested expansion. But 165 at least is indispensable: see below.

163. τρωχῶσι, for τρωχάουσι or rather τρωχάωσι, see on O 666. τὸ δὲ marks the opposition, 'and in that case a great prize is set.'

164. ἀνδρὸς κατατεθνηῶτος is best taken with ἄεθλον, on the analogy of Ψ 631 βασιλῆος ἄεθλα. Cf. An., ὅτι ἀμφίβολον πότερον ἀνδρὸς τεθνεῶτος γυνή, ἢ ἐπὶ τεθνεῶτι ἀνδρὶ, ὁ καὶ ὑγίης οὐκ οἶδε γὰρ ἄλλους ἢ τοῖς ἐπιταφίους ἀγῶνας Ὀμηρος.

ὥς τὰ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165
 καρπαλίμοισι πόδεσσι· θεοὶ δ' ἐς πάντες ὀρώντο.
 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν· τε·
 “ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τείχος
 ὀφθαλμοῖσιν ὀρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 “Εκτορος, ὃς μοι πολλὰ βοῶν ἐπὶ μηρί ἔκην 170
 “Ιδης ἐν κορυφήσιν πολυπτύχου, ἄλλοτε δ' αὐτε
 ἐν πόλει ἀκροτάτη· νῦν αὐτὲ ἐ δῖος Ἀχιλλεὺς
 ἄστν πέρι Πριάμοιο ποσὶν ταχέεσσι δῶκει.
 ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε,
 ἥέ μιν ἐκ θανάτοιο σάωσομεν ἥέ μιν ἤδη 175
 Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἔοντα.”
 τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦ πάτερ ἀργικέραυνε κελαινεφές, οἷον ἔειπες·
 ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένου αἵσῃ,
 ἀψ' ἐθέλεις θανάτοιο δυσηχέος ἐξανάλυσαι ; 180
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

166. δ' ἐς AQRS Vr. b A, γρ. X: δέ ε' Vr. d: δὲ DHJP: δέ τε Ω. 168.
 τείχος: ἄστν Plato *Rep.* iii. 388 c. 171. κορυφοῖα L: κνημοῖα D. 172. ἐ
 om. AQ. 178. ἔαπας DU.

165. Aristotle (*Poet.* 24) quotes the pursuit thrice round the city as an absurdity (*ἄλογον*) for the stage, but permissible to an Epic poet. The supposed impossibility of it was apparently the motive which induced some critics, in defiance of the plain and only possible sense of the words, to take πόλιν πέρι δινηθήτην to mean ‘make a circuit hard by the city’; comparing *περὶ πτόλιν μαρνάμενοι* Z 327 and similar phrases. Heyne, who adopted this idea, subsequently abandoned it, pointing out that the addition of *τρὶς* removed all doubt as to the meaning of the words, which cannot be taken otherwise than in Ω 16 *τρὶς ἐρύσας περὶ σῆμα Μενοιτιάδαο*. A triple circuit of the hill of Hissarlik, though a severe course, is by no means an absurd impossibility for a strong man; see Schliemann, *Plios*, p. 142. So Virgil understood the words, while varying the application; *ter circum Pliacos raptaverat Hectora muros*, *Aen.* i. 483. Erhardt suggests that the *ὥς* originally opened a new section of the tale, being followed by 208 immediately; only

when the connexion had been severed by the long interpolation was the simile 162-64 added, and *ὥς* made to refer back to it. See *Intro.*

166. For δ' ἐς the ordinary reading is δέ τε. This gives the usual dactyl before the bucolic diaeresis, but the text is better supported and suits the sense better, as *ἐσορᾶν* is the regular verb for *looking on*, Δ 4, 9, Ω 23 etc.

171. In Θ 48 Zeus has an altar on Gargaros, the highest peak of Ida (5806 feet above the sea). Schliemann found there a slab of marble which he believed to have been an altar; *Troja*, 332-37.

174-76. Compare the similar passage concerning Sarpedon, II 435-38; so also 179-81 = II 441-43.

182-84 = Θ 38-40. (οἱ ἀστερίσκοι) *δτι ἐνταῦθα ὑγιῶς λέγονται, κατὰ δὲ τὴν πρὸ τῆς κόλου μάχης ἀγορὰν τῶν θεῶν οὐκέτι, An.* There is no doubt that the lines are far more intelligible after the hesitating speech of Zeus here than when alluding to his very uncompromising threats in Θ 5-27. He may be supposed now to recognize, in spite of his proposal

“θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῶι
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
ἔρξον ὅππῃ δὴ τοι νόος ἐπλετο, μηδ’ ἔτ’ ἐρώει.”

185

ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ’ Οὐλύμποιο καρήνων ἀτξασα.

“Ἐκτορα δ’ ἀσπερχές κλονέων ἔφεπ’ ὥκυν Ἀχιλλεύς.

ὥς δ’ ὅτε νεβρὸν δρεσφι κύων ἐλάφοιο δίηται,

δρσας ἐξ εὐνῆς, διὰ τ’ ἄγkea καὶ διὰ βήσας·

190

τὸν δ’ εἴ πέρ τε λάθησι καταπτῆξας ὑπὸ θάμνῳ,

ἀλλά τ’ ἀνιχνέων θέει ἔμπεδον, ὄφρα κεν εὔρη·

ὥς Ἐκτωρ οὐ λήθε ποδώκεα Πηλεΐωνα.

ὁσσάκι δ’ ὀρμήσειε πυλάων Δαρδανιάων

ἀντίον ἀτξασθαι, ἐνδμήτους ὑπὸ πύργους,

195

εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,

τοσσάκι μιν προπάροιθεν ἀποτρέψασκε παραφθὰς

πρὸς πεδίον, αὐτὸς δὲ ποτὶ πτόλιος πέτετ’ αἰεί.

ὥς δ’ ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·

183. τριποτόνεια G. 185. ὅποι P. 186. ὥτρυνε R Vr. d. || πάρος : μένος Cant. 188. ὥκυν : ἔπυν J. 192. ἐπινεύων H. || εὔροι P Vr. b. 194. ὀρμήσατο P. 195. ἀντίος H. || ἀτξασθαι DU : ἀτξασθαι Ω. || ὑπὸ : ἐπὶ CGJPQRST (ἐπὶ πύργους ἐπὶ πτόλιος R) : ποτὶ "Vat. 10." 197. ἀποτρέψασκε (Ar. ?) H Syr. : ἀποστρέψασκε Ω (Maass wrongly gives ὑποστρέψασκε as lemma in T) : διχῶς καὶ παρατρέψασκε Ar. (παραστρέψασκε Bekk.). || παραστὰς GPR. 198. πεδίον r' G. || προτὶ D. || πέτατ' Syr. and ap. Did. 199-201 ἀθ. Ar.

to save Hector, that the fated time has come, and he cannot resist. In Θ he still has a free hand.

188. Cf. on A 496. The analogy of T 492, φ 533, where κλονέων is used absolutely, leaves no doubt that Ἐκτορα is to be taken as the object of ἔφεπε alone.

194. The only explanation of this passage seems to be that Hector is still running along the wagon-track (146), but that Achilles is taking the shorter but rougher course immediately under the walls. Thus though he cannot overtake Hector, he can cut him off whenever he attempts to reach the gate. For the Dardanian gate see on E 789. The fact that the Skaian gate is not named is in favour of Ar.'s identification of the two. This part of the description evidently applies to the whole of the first three circuits.

195. ἀτξασθαι, as we have ἐφορμάται ποιησέν, φ 399; the fut. is similarly used after μέμονα (H 36), etc. Besides,

though we find both ἀίξει and ἀίχθηναι, the aor. mid. does not recur (see on Ψ 773), whereas the fut. of intrans. verbs is commonly in the mid. (Bekker, H. B. i. 196). The aor. or pres. infin. is usual after ὀρμῶν (Θ 511, K 359, N 188, φ 265, 572, δ 282), which may account for the change. For ἀντίος = in the face of an inanimate object cf. O 694 ἴθυσε νεὸς . . ἀντίος ἀίξας, and T 463. It is possible of course to take πυλάων directly with ὀρμήσειε, dashed for the gate.

196. For the dat. ol with ἀλάλκοιεν cf. Γ 9, E 779, Z 109.

197. προπάροιθεν may be taken either in a local or temporal sense; cf. K 476. ἀποτρέψασκε seems more suited than ἀποστρέψασκε to express the idea *turning him aside*. The latter would rather mean 'making him wheel round.' ποτὶ πτόλιος, on the city side of him.

199-201. ἀθεοῦνται στίχοι τρεῖς ὅτι καὶ τῇ κατασκευῇ καὶ τῷ νοήματι εὐτελεῖς· καὶ γὰρ ἀπραξίαν δρόμον καὶ τὸ ἀπαράβατον σημαίνουν, ἐναντίως τῷ "ὥς δὲ τ'

οὐτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὐθ' ὁ διώκειν· 200
 ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν οὐδ' δς ἀλύξαι.
 πῶς δέ κεν Ἑκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦν τετ' Ἀπόλλων
 ἐγγύθεν, δς οἱ ἐπῶρσε μένος λαιψήρά τε γούνα ;
 ἄλλοισιν δ' ἀνένευε καρῆατι δῖος Ἀχιλλεύς, 205
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,
 μὴ τις κῦδος ἄροιτο βαλῶν, ὁ δὲ δεύτερος ἔλθοι.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε ταηληγέος θανάτοιο, 210

200. ἀποφεύγειν Q. 201. ὥς δ: ὥς βα ACJU Syr. Ven. B Vr. b: ἐν ἄλλωι
 Δς ὁ τὸν A. || δύναται JL (P man. rec.) R (X lemma). 202. ὑπεξέφερε(ν) Ar.
 Syr., γρ. TX. 205. ἄλλοισιν ADH¹P Syr. Bar. Mor., γρ. Harl. a: λαοσίαν Ω
 ("παρὰ τοῖς νεωτέροις" X). || ἀνένευε H. 206. εἴα ἵσταται Eust. 207.
 βαλῶν: ἐλῶν S. || ἔλθω(ι) JQ (surp. α) U Vr. b. 209 om. Ht.

ἀεθλοφόροι περὶ τέρματα μῶνυχες ἵπποι" (162). Against the latter objection it may be pointed out that there is every poetical justification for one simile to introduce the chase by the notion of speed, and another to close it by a representation of helpless fatigue. Indeed Virgil's imitation in *Aen.* xii. 908 shows that no poetical objection can be made, while the vividness of the feeling described is one which will come home to every one. The main difficulty lies in 200, which seems tautological and awkward, though quite intelligible, in expression. It may be a mere gloss. The difference between διώκειν and μάρψαι will be noticed; the inability to catch in reality is not compared to the inability to catch in a dream, which would be commonplace enough, but to the feeling of inability even to move in pursuit—a far more effective point. Achilles' powerlessness to overtake Hector is depicted with the utmost vividness when compared to the dreamer's feeling that he has to move and yet is rooted to the ground. For the omission of τις as subject cf. N 287. The length of the -αι of δνείρωι is suspicious, but v. Δ 484, E 215; and so -η remains long in Δ 412. Various emendations have been proposed, but are too violent to command assent. The whole question of the genuineness of the lines is to some extent involved in those which follow. See therefore App. K, § 7.

202-4. For a discussion of this much disputed passage see App. K.

206. Note the hiatus ἐπὶ Ἑκτορι: there seems to be no explanation—certainly not in the initial s of (σ)έχ-ω.

207. Compare K 368, which may be imitated from this, though the converse is not impossible.

208. τὸ τέταρτον, after completing three circuits they are just beginning one more, the springs being near the starting-point.

209-10=Θ 69-70, 212=Θ 72, where see notes. ὅτι ἐντεύθεν ἡ Ψυχοστασία Αἰσχύλου πέπλασται, ὡς τοῦ Διὸς τὰς ψυχὰς ἰσθάντος, οὐ θανατηφόρους μοῖρας, An. Compare Plutarch *de aud. poet.* (p. 17 B) τραγωιδίαν ὁ Αἰσχύλος ὅλην τῶι μύθῳ περιέθηκεν, ἐπιγράψας Ψυχοστασίαν, καὶ παραστήσας ταῖς πλάστιγγι τοῦ Διὸς ἐνθεν μὲν τὴν Θέτιν ἐνθεν δὲ τὴν Ἥῳ, δεομένης ὑπὲρ τῶν νιῶν μαχομένων. The latter passage, like the schol. quoted on Θ 70, shows that the Ψυχοστασία dealt with the death of Memnon, not of Hector. Apparently Aischylos took the idea of the weighing and transferred the scene, with the characteristic determination of the Greek artist to have a free hand with his materials, which has led to the general avoidance by the tragedians of the few opportunities offered by the *Iliad* and *Odyssey* for dramatic treatment. The weighing of souls after death is a familiar symbol in Egyptian religion, and may also have had its influence on Aischylos.

τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἑκτορος αἰσιμον ἡμαρ,
 ὦιχετο δ' εἰς Αἶδαο, λίπεν δέ εἰ Φοῖβος Ἀπόλλων.
 Πηλεΐωνα δ' ἔκανε θεὰ γλαυκῶπις Ἀθήνη,
 ἀγγοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα· 215
 “νῦν δὴ νῶτ' γ' ἔολπα, δίφιλε φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἑκτορα δηρώσαντε μάχης ἅατόν περ ἔοντα.
 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
 προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
 ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἄμπνυε, τόνδε δ' ἐγὼ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.”
 ὥς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαίρε δὲ θυμῶι,
 στήθ' ἄρ' ἐπὶ μελήης χαλκογλῶχινος ἔρεισθεις. 225

211. δ': σ' Q. 212 om. A. || μέσσα: ῥῶμα Chrysippos. || αἰσιμον Ἑκτορος H.
 215. μετνύδα Q. 216. μῶϊν Zen. Par. b. 217. ἀχαιοῖσιν ποτὶ HQ (-α) STU.
 218. ὠκώσαντα PR (U *supr.*). || ἅατόν Bar. Mor. Vr. b, γρ. X: ἅτῶν Ω. 219.
 οἱ: τοι H. || ἄμμε A^mGHJQTU Syr. Ven. B: ἄμμι Ω. 220. πάθη(ι) DHPR
 Bar. Mor. Mosc. 2: [πάθ]αι A *supr.* 222. τόνδε τ' D Syr. Vr. A: τόνδ' JP.

Virgil has a well-known imitation of the passage in *Aen.* xii. 723 ff. The rise and fall of the scales, too, is a natural metaphor to express the vicissitudes of battle; it is but a step from the metaphor itself to the belief that there is in heaven a pair of scales which move up and down in a sort of magic sympathy as the fortunes of war change. In other words—for primitive man confounds cause and metaphor—the scales guide the war and so become a material expression for the will of fate.

212. Χρύσιππος “ῥῶμα” γράφει· τὴν γὰρ ῥοπήν τοῦ ζυγοῦ ῥόμην καλεῖσθαι, Schol. T.

213. ὦιχετο, the subject may be αἰσιμον ἡμαρ, *Hector's fate descended to the grave*, symbolizing his death; or better, *Hector himself*, who is proleptically said to have gone to Hades when his fate was decided. For the latter Monro compares I 413 ὦλετο μὲν μοι νόστος *my return is (as good as) lost*, N 772 νῦν ὦλετο πᾶσα καρ' ἄκρης *‘Ilios: but points out that both these occur ‘in speeches, where such a boldness of expression is more natural.’* Düntzer and Nauck suspect the line.

216. The vulg. μῶϊ τ' and Zen.'s νῶϊν are evidently two attempts to avoid the supposed hiatus in νῶϊ *Féfolπα*.

217. Ἀχαιοῖσι may be a proper dat., *shall bring the A. glory*, or a locative, *shall bring ourselves great glory in the Achaeians' eyes to the ships* as in phrases like ἀμπρεπεία Τρώεσσιν Z 477, and others quoted on Δ 95, q.v. The peculiarity of the phrase lies in the addition of προτὶ νῆας, which shews that οἴσεσθαι means *bring*, not merely *win* as in the common κράτος φέρεσθαι, etc.

219. See note on Z 488.

221. προπροκυλινδόμενος recurs in ρ 525 of a wanderer *rolled on and on away* from his home; a context which makes the reduplication seem more natural than it does here, where it strengthens the meaning of the verb, *rolling violently*, i.e. *grovelling*, rather than of the preposition. The gen. Διός seems to depend on one προ-, but the whole phrase is strange.

222. ἄμπνυε, from an aor. ἄμπνυν, which though quite regular in formation (cf. ἐκλυνν) is not elsewhere found, unless in the variant ἐπίπνυν Σ 502, q.v.; cf. πλε (by πῖθι), etc. Cobet's conj. ἄμπνυε, to suit ἀμ-πνύω, is wrong, the two verbs being apparently distinct (see note on E 697).

225. χαλκογλῶχινος, the spear is not elsewhere represented as having barbs

ἡ δ' ἄρα τὸν μὲν ἔλειπε, κυχῆσατο δ' Ἑκτορα δῖον
 Δηϊφόβῳ ἔικυα δέμας καὶ ἀτειρέα φωνήν·
 ἀγγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦθεϊ, ἡ μάλα δὴ σε βιάζεται ὠκύς Ἀχιλλεύς,
 ἄστν πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων· 230
 ἄλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”
 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ·
 “Δηϊφοβ', ἡ μὲν μοι τὸ πάρος πολλὴ φίλτατος ἦσθα
 γνωτῶν, οὗς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας·
 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, 235
 ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσι,
 τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι.”
 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ἦθεϊ, ἡ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
 λίσσονθ' ἐξείης γονιούμενοι, ἀμφὶ δ' ἑταῖροι, 240
 αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
 ἄλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
 νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
 ἔστω φειδωλή, ἵνα εἵδομεν εἴ κεν Ἀχιλλεύς 245
 νῶϊ κατακτείνας ἕναρα βροτόεντα φέρηται
 νῆας ἐπὶ γλαφυράς, ἡ κεν σῶι δουρὶ δαμείῃ.”

226. ὅρ T. 227. διηφοβῶν δ Syr. 228. μετῆυδα Q. 229. βιάζεται I.
 Lips. Cant.: βιάζετ' P. 231. στέωμεν CJ¹PR Ven. B Harl. a, Mosc. 2, Vr. b;
 στώμεν J²: στακόμεν Vr. A. || ἀλεξώμεσθα GHQT: ἀλεπώμεσθα P. 232. τὸν δ'
 DS Vr. A. 236. ὅς: ὡς CH (supr. ο) J¹TU Ven. B, Vr. A^m. 237. ἔντοσθε P.
 240. λίσσονθ' ἐξείης Q. 246. ἦ: εἴ C. || δαμείνι AH: δαμῆν P.

(cf. *τανυγλώχινας* of arrows, Θ 297); possibly *γλωχίς* may imply no more than *blade* or *point*.

229. *ὅτι νεωτέρου πρὸς πρεσβύτερον σεπτικὴ προσφώνησις ἐστὶ τὸ ἡεῖε*, Ariston. See on K 37. The variant *βιάζετο*, *was* (just now) *pressing thee*, does not look like a mere error; it is a really ancient variant, as good as the text, perhaps better.

231 = Λ 348, where see note.

234. *γνωτῶν*, cf. note on N 697. *τέκε*, sing. where we should expect plural, as Σ 398.

235. *τιμίσασθαι* mss.; Stephanus, with Eust., reads *-εσθαι*. The future looks more natural, *I ween that I shall honour thee* in the future; but the aor. is at least equally good in the sense *I intend*,

am minded, to honour thee, as Ω 560 *νοέω* δὲ καὶ αὐτὸς Ἑκτορά ται λῦσαι, and Γ' 98 *φρονέω* δὲ διακρινθήμεαι ἤδη (see note there).

236. For ὅς lengthened in the first arsis see App. D, c 1. *ὡς, seeing how*, is equally good, but for want of ms. support, and the probability that corruption would be from ὅς to ὡς, not vice versa.

244. *φειδωλή* only here for the commoner *φειδῶ*, cf. H 409. For the periphrasis cf. Θ 181 *μνημοσύνη τις ἐπειτα πρὸς δηλοῖο γενέσθω*.

245. *φέρνται* . . . *δαμῆν*, for the change of mood see the very similar Σ 308. It is of course easy to write *δαμῆν*, but in similar cases the use of the same mood in the two alternatives seem to be avoided.

ὥς φαμένη καὶ κερδοσύνηι ἡγήσατ' Ἀθήνη.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
"οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ 250
τρὶς περὶ ἄστρῳ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην
μεῖναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκε
στήμεναι ἀντία σείο· ἔλοιμί κεν ἢ κεν ἄλοϊν.
ἀλλ' ἄγε δέυρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἀρμονιάων. 255
οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικιδῶ, αἶ κεν ἐμοὶ Ζεὺς
δώμῃ καμμουίνην, σὴν δὲ ψυχὴν ἀφέλωμαι.
ἀλλ' ἐπεὶ ἄρ' ἐκέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺ ῥέξειν."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε. 261
ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,

247. τινὲς πλεθυντικῶς κερδοσύνης Sch. A (so A *supr.*). 250. πηλέως Cant.
Bar. 251. δῖον· δῖος αἱ χαριέστεραι (Did.), "Vat. 10." 252. Νῦν δ'
QR Vr. b. 253. στήναι Vr. b. || σοφο P. || ἄλοϊν· ἐλώμην Vr. d: ἐλώμην
L Lips. 254. ἐπιδώμεθα· τοῖ· ἐπιδωσόμε' οἱ H (*supr.* βω over δω) Vr. d (οἱ).
255. μάρτυρες R (Zen. ? Cf. B 302). 257. δώσα H. 258. ἄρ· ἄν Q.
259. ῥέξαι PQS Bar. Mor. Vr. b A. 260 is preceded in Pap. λ by a line ending
ῥωσι . . . α. 261. συνημοσύνας τ' DS: μεσημοσύνας Vr. A: συνημοσύνας Q.
262. This line is followed in Pap. λ by another ending . . οχο . . . ος.

247. τὸ ἐξῆς ἐστὶν ὡς ἡγήσατο φαμένη καὶ κερδοσύνη (so Friedl.; MS. ἐστὶ καὶ ἡγήσατο), ὅλον οὐ μόνον διὰ λόγων αὐτὸν ἡπάτησεν, ἀλλὰ καὶ διὰ τοῦ προσελθεῖν ἀξιοπίστως, Nicanor: so she said, and led him moreover (did not merely talk) with guile. But it is simpler to take καί as expressing the consequence of her words, see on T 165.

251. δῖον, *fled*, apparently conn. with *δῖμαι*, and distinct from δ(F)ε, *feared* (see Curtius, *Et.* no. 268). γράφεται καὶ δῖος· καὶ οὕτως εἶχον αἱ χαριέστεραι, Did. Both forms are equally isolated; the doubt as to the trans. or intrans. use may be paralleled by *δῖμαι*, which = *ugio* M 304, Ψ 475, and = *fugio* passim (see on Σ 584).

253. ἔλοιμί κεν ἢ κεν ἄλοϊν, *whether I slay or be slain*, stated paratactically, 'I may slay or I may be slain.' Both optatives are potential. Hentze less simply takes the first as potential, the second as concessive, 'I might kill you, or, I grant, I might be slain,' while Monro, *H. G.* § 300 n, takes

them both as concessive, 'expressing willingness.'

254. ἐπιδώμεθα, from ἐπιδόσθαι, lit. *let us give one another our gods*, each offering to the other the guarantee of his own gods as guardians of his oath, as is done in the formula of Γ' 276 ff. (see note). In the more similar circumstances of H 76 ff., however, Zeus alone is called upon to guard the oaths of both parties. ἐπι-implies *thereover*, *thereto*, as in ἐπι-μάρτυρος H 76 (?), α 273, and ἐπίσκοποι in the next line. The use of the verb is quite isolated, the nearest analogy being *περιδώμεθα* Ψ 485; but no good sense can be got if we divide the word ἐπιδώμεθα. Note the variant *ἐπιδωσόμεθ'* of γάρ, a correction no doubt suggested by K 463, where see note. This is perhaps alluded to in οἱ δὲ "ἐπικαλεσώμεθα," Sch. T.

257. καμμουίνην, *power to outlast*, i.e. victory, as in Ψ 661.

261. ἄλαστε, see note on M 163. συνημοσύνας, the *ἀρμονίαι* of 255; cf. *συνώμεθα* N 381: Herod. would write *συνήμοσιν*, with interaspiration.

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσι διαμπερές ἀλλήλοισιν,
 ὥς οὐκ ἔστ' ἐμέ καὶ σὲ φιλήμεναι, οὐδέ τι νῶϊν 265
 ὄρκια ἔσσονται πρὶν ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 παντοίης ἀρετῆς μμνήσκεο· νῦν σε μάλα χρῆ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
 ἔγχει ἐμῶι δαμάαι· νῦν ἀθρόα πάντ' ἀποτίσεις
 κῆδ' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχει θύων."
 ἦ ῥα καὶ ἀμπεπαλὼν προτεὶ δολιχόσκιον ἔγχος·
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἴκτωρ·
 ἔζετο γὰρ προῖδών, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
 ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη.
 ἄψ δ' Ἀχιλῆϊ δίδου, λάβε δ' Ἴκτορα ποιμένα λαῶν.
 Ἴκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·
 "ἡμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,

263. ἄρνες: ἄνδρες C¹ Bar. Mor. 265. οὐδέ τι (A *supr.*) DP Bar. Vr. d:
 οὐδ' ἐπὶ Vr. b: οὐτέ τε CJU: οὐτέ τι Ω. 266. ὄρκια γ' D. || πρὶν ἢ Syr.
 (*supr.* r): πρὶν γ' ἢ Ω. || ἕτερόν τε R. 267. ταλαύρινον R. 269. θαρσαλέον D.
 270. ἔτ' *om.* CGPQR Ven. B (γρ. καὶ χωρὶς τοῦ ἐπὶ X). || σε: τε T. 271.
 θαμάσει Bar. Mor. || μῶν PR Bar.: μῶν δ' Ω. 272. εὐκων A: εὐπ-ων Harl. a.
 274. ἀλεύατο D. || φαίδιμος Ἴκτωρ: χάλκεον ἔγχος Q. 275. ἔζετο:
 ἔζετο Cant. || χάλκεον: ἐν ἄλλωι μέλιων A.

263. τε καὶ, καὶ Heyne, on account of *ἄρνες*.

265. It will be seen that ms. authority is for *οὐτε* rather than *οὐδέ*. The latter is of course the regular correlative to *οὐ*, but we find *οὐ . . οὐτε* in i 146 (see M. and R.), λ 483. It has been said that *οὐτε* joins the two clauses more intimately, as though the second were included as a matter of course in the former (Hoffmann): but the Odyssean passages hardly bear this out, and it is better to read *οὐδέ* and neglect the ms. tradition which on such a point counts for little or nothing.

266. The hiatus after *ὄρκια* is very doubtful, as the word is closely connected with *ἔσσονται*—all the more closely by the pause before *πρὶν*. It is a question if we should not read *ὄρκια γ'* with D; γε would be in place, giving the emphasis of contempt—'none of

your oaths,' as we should put it. On the other hand γ' after *πρὶν* may well be omitted with Syr.; see note on E 288, where the rest of the line and 267 are repeated.

268. παντοίως, illustrated by H 237 ff. 269 = E 602.

271. Compare α 43 νῦν δ' ἀθρόα πάντ' ἀπέτισεν (Ἀγισθος), 'his death was the one lump sum paid as the price of his adultery and assassination' (M. and R.). Here the *δέ* after *μῶν* is omitted on Platt's suggestion (*J.P.* xxiii. 214); the clause is clearly more vigorous without it, being an expansion of the preceding, not a contrast such as νῦν *δέ* expresses with special emphasis.

275. ἔζετο, *crouched*, in the Mykenaeian posture of defence (note on A 593), for the usual *ἔαλε*. Cant. reads *ἔζετο*, an ingenious emendation based on II 736 q.v., and to be taken as = *took care* (ἡλεσθήθη).

ἐκ Διὸς ἡείδης τὸν ἐμὸν μόνον· ἦτοι ἔφης γε· 280
 ἀλλὰ τις ἀρτιεπὴς καὶ ἐπὶ κλοπὸς ἔπλεο μύθων,
 ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξεις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον, 285
 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι
 χάλκεον· ὥς δὴ μιν σῶι ἐνὶ χροῖ πᾶν κομίσαιο·
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον."
 ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλεΐδα μέσον σάκος οὐδ' ἀφάμαρτε· 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χώσατο δ' Ἔκτωρ,
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 στή δὲ κατηφής, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
 Δηϊφοβὸν δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·

280. ἡείδης GQ Ven. B: ἡίδας Vr. A: ἡίδας (ἡείδας, ἡείδας, ἡίδας) Ω.
 281. ἀρτιεπής: ἀρτιπῆρ J. || μύθοις A *supr.*: μύθοις ἢ μύθοι ἢ μύθοις Eust.
 282. μένεος τ' Vr. A. || λαοσίμῳ CGU Syr. Ven. B. 284. μεμαῶτα PR. ;
 ἔλασσε(ν) PR. 285. ἔλυναι ΔΗQT Syr. Ven. B: ἔλυνε Ω. 286. ἐνὶ S,
 γρ. X: ἐν Ω. 287. καὶ κεν: ἐν ἄλλῳ καὶ σφιν A. || ἐλαφρότατος D. 288.
 σοῖο GP. || κατακταμένοιο Q. 290. μέσον: μέγα R. 291. ἀπεπλάγην P:
 ἐπεπλάγην J: ἀπεπλάγην C Vr. d. 294. ἐκάλει: αἱ <ἀπὸ> τῶν πόλεων
 ἐβόα Did.

280. ἡείδης, a form which recurs in ι 206 only. ἦ- is the temporal augment, arising from the prothetic ε 'so often developed by F; cf. ἦσκον, ἦκτο, from ἐ-ἦκ- (G. Meyer, *Gr.* § 475 c, *H. G.* § 68).—Offence has been taken at the use of the article in τὸν ἐμὸν. This has abundant analogies in H., and it is doubtful if we can hope to expel it even from the most ancient passages. The best suggestion here, if that end is desired, is *ἡείδῃσθα* (*εὐείδῃσθα* Naber) *ἐμὸν*: compare *ἡείδῃσθα* τ 93. *ἦτοι ἔφης γε* sarcastic, *yet you thought you did*. The imperfect ἔφης and the equivalent plpf. *ἡείδης* are both used, as often, to contrast performance with promise.

281. ἀρτιεπής, *glib of tongue* (cf. ἀρτί-*πους* ἀρτίφρων), i.e. a mere chatterer, not a doer. So in the next clause μύθοις is the emphatic word. ἐπὶ κλοπὸς, *wily*, as λ 364, ν 291, and with the same construction φ 397 ἐπὶ κλοπὸς ἔπλετο τόξων, *cunning in bows*. The evolution from κλέπτω of the purely mental sense, *conceal*, *do secretly*, goes very far in later Greek, see L. and S. The transitional

steps κλέπτειν νόον and νόωι are Homeric, Ξ 217, Α 132, etc. Cf. the ἐπὶ κλοπῶν ἦθος of women, Hes. *Opp.* 67.

282. Compare Z 265. For λᾶσσωμαι a few mss. give λαθολμην, but the subj. is more in place as indicating the intended effect as still continuing. 283, cf. Θ 95.

284. στήθεσφιν is probably a gen., but may be explained as a real locative, lit. *through in my breast*.

285. The variant ἔλυνε is purely itacistic. No verb ἔλυνω exists in good Greek; the few sigmatic forms in Trag. are aor. from *ἔλε(ν)ω, and trans. in sense (*avert*).

286. ἐνὶ, though poorly attested, is necessary for metrical reasons. For the shortening of -ω in this place cf., e.g., Α 30; and for ὥς in wishes Σ 107.

293. κατηφής, *downtcast*; see on II 498. ἄλλ(α) (a rare elision), it was usual to carry two spears.

294. λευκάσπιδα, *br. in H.* The only case where λευκός is connected with a shield is Α 35, where on Agamemnon's shield are ὀμφαλοὶ . . κασιπτερόιο λευκοί (or rather λευκοί, see note there).

ἦνιτέ μιν δόρυ μακρόν· ὁ δ' οὐ τί οἱ ἐγγύθεν ἦεν. 295
 "Ἐκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 "ὦ πόποι, ἦ μάλα δὴ με θεοὶ θανάτουνδε κάλεσαν·
 Δηΐφοβον γὰρ ἔγωγ' ἐφάμην ἥρωα παρῆναι·
 ἄλλ' ὁ μὲν ἐν τείχει, ἐμέ δ' ἐξαπάτησεν Ἀθήνη.
 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς οὐδ' ἔτ' ἀνευθεν, 300
 οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
 Ζηνὶ τε καὶ Διὸς υἱὶ ἐκηβόλῳ, οἳ με πάρος γε
 πρόφρονες εἰρύατο· νῦν αὐτέ με μοῖρα κιχάνει.
 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι." 305
 ὧς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
 οἴμησεν δὲ ἀλεῖς ὧς τ' αἰετὸς ὑψιπετής,
 ὅς τ' εἰσιν πεδίονδε διὰ νεφέων ἐρεβενῶν
 ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτῶκα λαγῶν· 310

297. οὐα θάνατον δ' ἐκάλεσε *Lips.* 301. ἀλέαν Q. || πάλαι τό γε :
 πάραιοι γε "Vat. 1," γρ. Sch. X (T?). || τό γε : τότε JQT Bar. Mor. || φίλτερον :
 φέρτερον Vr. A. 302. υἱὶ CJPQRSTU Ven. B : υἱεῖ Ω. || πάρος περ CHJ.
 303. προφρονέως DH. || εἰρύσσαι GPR Syr. 304. ἀσπουδί A Syr. Ven. B :
 ἀσπουδί Ω. 305. ἐσσομένοισι Q. 306. εἰρύατο Vr. b. 307. ὑπαὶ LQ.
 308. οἴμωτέ τε Q. 309. τινὲς ἀπὸ νεφέων Sch. T. 310. ἀρπάξων AGL
 Syr. Harl. a : ἀρπάξων Ω. || ἀμαλὴν PRU (*supr.* ἀμαλὴν).

The adjective may mean no more than *resplendent*, see on Ξ 185. In Trag. it is the characteristic epithet of the Argives; Aisch. *Sept.* 90, Soph. *Ant.* 106, Eur. *Phoen.* 1099. White shields are among the votive offerings recorded in the recently-discovered inventory of the temple at Aegina; they are attributed by Xenophon (*Hell.* iii. 2. 15) to the Marians, and by Plutarch (*Cleom.* 23) to Macedonians.

295. The rather harsh asyndeton is due to the fact that ἦνιτε is explicative of ἐκάλε. οὐ τί οἱ : οὐκ ἐτί F(α) Platt (*J. P.* xxiii. 214).

299. Hector knows who has deceived him, as in T 450 Achilles knows that it is Apollo who saves Hector. The rare and late τείχεα (for τείχεῖ) cannot be corrected without violence (πύργῳ van I., *τειχεσσ'* Röhl).

300. οὐδ' ἔτ', so Monro for vulg. οὐδέ τ' : H. G. p. 304. τε has no meaning here, the sentence not being general.

301. The reference of τό γε is vague; we may understand 'that I should die after all.' φίλτερον, the comparative

expresses 'rather than what they seemed to mean.'

303. εἰρύατο, some mss. have εἰρύαται, which is preferred by Heyne and defended by Cobet (*M. C.* 371). But, to say nothing of the weight of testimony and the analogy of the preceding ἦεν, the present perf. here would give a wrong sense. It is of course common in H. (A 553 etc.) with πάρος, but only when the emphasis is laid on a habit having been continued to the present time; here the emphasis is on the fact of the change. In this sense the use with the imperf. is regular (N 102 and often). For the same reason πάρος γε is right and πάρος περ wrong (note on P 587).

304. ἀσπουδί, without an effort, as Θ 512, O 476.

307. τό lengthened in the first arsis, see on 236. τέτατο, extended; elsewhere only of objects which can be said strictly to be stretched, as capable of being shortened : e.g. Γ 372, and cf. E 728.

310. πτῶκα ἐπιθετικῶς Ap. *Lex.*, i.e. *timid.* But in P 676 and later Greek

ὡς Ἐκτωρ οἶμῃσε τινάσσων φάσσανον ὀξύ.
 ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι 315
 [χρύσεαι, ἃς Ἡφαιστος ἵει λόφον ἀμφὶ θαμειάς].
 οἶος δ' ἀστήρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶι
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῶι ἴσταται ἀστήρ,
 ὡς αἰχμῆς ἀπέλαμπ' ἐνέκεος, ἣν ἄρ' Ἀχιλλεὺς 320
 πάλλῃν δεξιτερῇ φρονέων κακὸν Ἔκτορι δίδωι,
 εἰσορόων χροὰ καλόν, ὅπῃ εἴξειε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χροὰ χάλκεα τεύχη,
 καλὰ, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς,
 φαίνεται δ', ἥι κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσι,
 λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος· 325

311. οἶμῃσε: ὠρμῃσε H. 312. ὠρμήθη Q. || ἐμπλήσατο Q. 314. ἐπένευε CU. 315. καλαί: αἱ πλείους δαναΐ Did. 316 om. A¹D¹H. || χρύσεαι PQR. τὰς Q. 319. ἀπέλαμψε HPR. 320. πάλλῳν QT (supr. ε παπ. rec.). 322. τεύχεα Vr. b. 323. ἐνάριξε Q: ἐπενάριξε DPR. 324. φαίνεται: ἐν τισι τῶν υπομνημάτων φαίνεν Did. (Schol. A): ἐν τισι φαίνον Schol. T. 325. λαυκανίην AT Syr. Mor. Bar. Harl. d, Par. e: λευκανίης C³ (p. ras.) QS Vr. b A, Mosc. 2, Par. c f g h j: λαυκανίης Ω.

it is a subet., and so it is better to take it here on the analogy of *ἱρῆς κίρκος*, *τρήρωνες πελειάδες*, etc.

313. ἀγρίου, i.e. ἀγρίου; Φ 104 etc. For the constr. of κάλυψε cf. E 315, P 132, Φ 321.

315-16 = T 382-83, where see note. The second line is out of place in the old part of the poems where the *ὀπλοποιία* is unknown.

317. Cf. 28. The Evening Star is hardly the one which we should expect to find in *the gloom of the night*, if that be the meaning of *νυκτὸς ἀμολγῶι*. But in certain circumstances Venus is a brilliant object in winter to a comparatively late hour. See however note on 27.

319. ἀπέλαμψε, *there was a gleam*. We must supply *σέλας* (cf. T 379) or the like as subject from the general idea of the verb itself; a very curious use, and hardly to be paralleled in H., if in Greek. There is no similar instance given in *H. G.* § 161 or Kühner, § 352, phrases like *ἐκέρυξε* (sc. ὁ κήρυξ), etc., all having personal subjects. The most analogous is the idiom *ἦν ἀμφὶ ἡλίου*

δυσμάς, etc., sc. *ἡ ἡμέρα*. The only other instance of an impersonal verb quoted from H. is i 143 *οὐδὲ προῦφαίεν' ἰδέσθαι*, *there was no light to see by*, and here *ἰδέσθαι* in a way takes the place of the subject (as with *δεῖ πρᾶναι*, etc.). In the case of *βροντᾶν θεῖ*, etc., the subject is *Zeús*, and in H. is always expressed.

321. εἴπαιε, *it gave him an opening*. See Σ 520 *εἶπε λοχῆσαι*.

322. ἄλλο τόσον μὲν, for this adverbial phrase cf. Σ 378, Ψ 454. The *καὶ* however is curious and has not been satisfactorily explained. *τεύχη*, see on H 207. Here van L. reads *τεύχεα καλὰ, χάλκε', & κτλ.*

323 = P 137. If Patroklos wore Achilles' arms in the original poem, it is almost incredible that the fact should not be mentioned here. That it should not be is perhaps rather in favour of the genuineness of the line, which is obviously open to suspicion.

324-25. Though the sense of the passage is clear enough, it is critically one of extreme difficulty. The only important ms. variation is between *λαυκανίην* and *λαυκανίης* or *λευκανίης*. The

τῇ ρ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχει δίος Ἀχιλλεύς,
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκκῆ.
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελή τάμε χαλκοβάρεα,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 ἦριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δίος Ἀχιλλεύς·
 "Ἐκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξεναρίζων
 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζω νόσφιν ἐόντα,
 νῆπιε· τοῖο δ' ἀνευθεν ἀοσητήρ μέγ' ἀμείνων

330

326. μεμαῶς GHST. || ἔγχει: ἔκτορα D. 328. ἀπὸ σφάραγον King's Par.
 h and τινὲς τῶν παλαιῶν, Eust. || μελή . . χαλκοβαρεῖν *Et. Mag.* 180. 50.
 329 δδ. Ar. || ποτιείποι S: προτιείποι Vr. A Mosc. 2: προτί εἶπν R. 330.
 κονίαν CJU. || ἐπεύχετο A *sic*rr. 331. ἀτάρ: ἄφαρ *ap.* Schol. T (?)

evidence of Did. is ἐν τισι τῶν ὑπομνημάτων φαῖνεν (φαῖνον, Schol. T) δ' ἢ κληῖδες, ἢ ἐπὶ τῶν τευχέων· τὰ τεύχη οὐκ ἐκάλυπτε τὴν λαυκανίην, ἀλλ' ἐποίει φαίνεσθαι. It appears then (1) that Ar. in his editions had the text; (2) that the κοινή had λαυκανίης; (3) that in 'some of his notes' Ar. read φαῖνον or φαίνεν—in either case agreeing with τεύχη, the armour exposed the gullet. The text will mean *the skin* (χρῶς, from 322) *was exposed* (or perhaps with a vaguer reference *it was exposed = there was an opening*), *where the collar-bones from the shoulders clasp the neck, even the gullet, λαυκανίην* being in 'whole-and-part' apposition with αὐχένα. Those who read λαυκανίης made the gen. depend either on κληῖδες (Schol. T) or on χρῶς, the subject supplied to φαίνετο (Eust.). Monro suggests that it may be a local gen. 'in the part of the gullet where' comparing P 372 νέφος δ' οὐ φαίνετο πάσης γαίης (but the negative there makes a difference). Nauck reads λαυκανίη as nom. to φαίνετο. T. D. Seymour in *C. R.* xv. 28 suggests that the poet 'had λαυκανίη in mind from the first,' but allowed the nom. to be attracted to the acc. by the construction of αὐχένα in the intervening rel. clause. For λαυκανίη cf. also Ω 642. It is possible that here it may mean *throat* generally rather than *gullet*, though the more special sense is recommended by the antithesis with ἀσφάραγος, *wind-pipe*, in 328. ἀν' ὤμων is to be taken as a prepositional attribute to κληῖδες, cf. 447 οἰμωγῆς ἀπὸ πύργου, K 371 ἐμῆς ἀπὸ χειρὸς βλεθρον. It is possible, but less pointed, to take ἀπ' ὤμων with the verb, *hold the neck apart from the shoulders*, cf. the similar phrase in Θ 325, with note.

329. ἀθετεῖται ὅτι γελοῖος, εἰ ἡ μελίᾳ ἐπετῆθενσε μὴ ἀποτεμεῖν τὸν ἀσφάραγον, ἵνα προσφωνήσῃ τὸν Ἀχιλλεῖα. ἀπολογούμενοι δὲ φασιν ὅτι τὸ ἐκ τύχης συμβεβηκὸς αἰτιατικῶς ἐξηγήσονται, An. Even if we supposed that ὄφρα indicated the purpose of the spear, this would not be a more violent personification than phrases like ἔγχεα . . λιλαιόμενα χρῶς ἄσαι. But it is easy, and more reasonable, to suppose that the intention indicated is that of fate, for which the scholia compare i 154, μ 427-28. Still it must be confessed that 328-29 look somewhat like an early rhapsodist's answer to the difficulty 'how can Hector speak with the spear through his throat?' The reply that it went through the gullet but not the wind-pipe is courageous but hardly convincing. The poet in this great climax of pathos has higher matters to think of than anatomical realism.

331. ἀτάρ indicates the contrast of what follows with the actual circumstances: he might have begun with κείσθαι, but leaves it to be expressed by the grim reality. The taunt is purposely made to resemble that of Hector on slaying Patroklos, II 830.

332. cōc, this is the only passage where the open form σῶος or σόος cannot be at once restored (see on A 117, I 424, N 773). Hence Nauck conj. ζῶς (E 887, II 445), which is not a very suitable word. It is more likely that we should read σῶος ἔσεσθ' with P. Knight, and take it as a case of lengthening in the first arsis: App. D, c 1.

333. τοῖο goes with ἀνευθεν, repeating νόσφιν ἐόντα. ἀμείνων may mean either 'better than he' or 'better than thou.' The former seems more natural.

νηυσὶν ἔπι γλαφυρήσιν ἐγὼ μετόπισθε λελείμμη,
ὅς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἦδ' οἰωνοὶ 335
ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί."

τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἑκτώρ·
"λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σὼν τε τοκῆων,
μή με ἔα παρὰ νηυσὶ κύνας καταδάσφαι Ἀχαιῶν, 340
ἀλλὰ σὺ μὲν χαλκόν τε αἰλις χρυσόν τε δέδεξο,
δῶρα τὰ τοι δώσουσι πατήρ καὶ πότνια μήτηρ,
σῶμα δὲ οἶκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"μή με, κύον, γούνων γονάξω μηδὲ τοκῆων· 345
αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
ᾧμ' ἀποταμνόμενον κρέα ἔδμεναι, οἳ μ' ἔοργας,
ὡς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι.

335. ὅς: ως Syr. 336. ἐλκύσουσ' CHJP¹ QRSU Mor. Bar. Vr. A Par. d e f g: ἐλκύσουσ' Par. h. || ἐλκίσουσι κακῶς ol περι Ἀντίμαχον, Did. (see Ludw.). || αἰκῶς H Syr. Bar. Mor. Vr. A Eust. || κτερεοῦσιν L Mor. Harl. a, Mosc. 2. 340. χρυσὸν τε αἰλις χαλκὸν τε Syr. || δέδεξαι J: δέχεσθαι H. 341. δῶρα: . . ἵλλα[Par. λ (τῶλλά e' δ, Grenfell-Hunt). || τοι: coi P. 344. ἐν ἄλλαι τὸν δ' ἀπαμειβόμενος A. 346. ἀνείη Syr.: ἀνίη(i) AJU Harl. a, Mosc. 2, Vr. A Ven. B. 347. ἀποταμνόμενον DP Mor. Bar. || οἳ: ὅσα H. 348. ὡς Ar. (not ὥς) Schol. P.

336. αἰκῶς, adverb of αἰκίης: the weak stem is found only here in H., but is supported by numerous analogical formations, for which see *H. G.* § 125. 2. It is probable that the weak stem was once normal when the last syllable bore the accent, the strong coming in through the analogy of the barytone compounds. The contracted forms αἰκῆς, αἰκῶς are found in Attic. But it was no doubt this apparent irregularity which induced Antimachos to read ἐλκήσουσι κακῶς "ἐπὶ τὸ γνωριμώτερον" (as the more familiar). A stronger argument in favour of his reading is the contraction -ῶς from -έως.

339. μή με ἔα, read μή μ' ἔαε (see notes on B 165, Ω 17); or if the lengthening of the -ε be objected to, μή μ' ἔειν.

342-43 = H 79-80.

345. γονάξω: 'the verb, lit. to clasp the knees (in supplication), came to mean generally to supplicate, but retained the construction of a verb of taking hold: and this was extended to anything appealed to by the suppliant. Here of course actual clasping is not intended' (Monro). Cf. I 582 with note.

346. αὐτόν, emphatic, as opposed to the dogs. For the wish compare Δ 34, Ω 212. So far from the expression involving, as some have thought, a reminiscence of a stage of cannibalism, it is meant, while conveying hatred enough, to express that which is inconceivable; see on Ω 212. The idiom by which a certainty is thus expressed, by contrasting it with an impossibility in the form of a wish, is familiar; see Θ 538, N 825, Σ 464; Lange, EI 329-32, and 504. The punctuation of the whole speech is Lange's, and is clearly right, from the analogy of I 379-87, where we have the same climax of repudiation in the two asyndetic clauses with οὐδ' εἰ, followed by οὐδ' ὥς. Others put a comma after ἀπαλάλκοι and colon after ἄλλα (350), thus joining the first οὐδ' εἰ clause with what precedes, the second with what follows. This entirely emasculates the sentence.

348. Some read ὥς (= οὕτως) for ὡς, after Nikanor, thus taking 346-47 by themselves, and making 328 an independent line—very badly. ἀπαλάλκοι, a potential opt. (Nauck conj. σῆς κε for σῆς γε).

οὐδ' εἴ κεν δεκάκις τε καὶ εἴκοσι νήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα, 350
οὐδ' εἴ κέν σ' αὐτὸν χρυσῶι ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος, οὐδ' ὥς σέ γε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται."
τὸν δὲ καταβνῆσκων προσέφη κορυθαίολος Ἴκτωρ· 355
"ἦ σ' ἐν γινώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
πέισειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
φράξω νῦν, μή τοί τι θεῶν μήνιμα γένωμαι,
ῥηματι τῶι ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἔσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαίῃσι πύλῃσιν." 360
ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε,
ψυχὴ δ' ἐκ ρεθέων πταμένη Ἀιδόσδε βεβήκει,
ὃν πότμον γοώωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.

350. ὑπόσχωνται Bar. Vr. A. 351. σ' αὐτὸν : αὐτῶι D. || ἐρίσασθαι Lips.
Vr. b. || ἀνώγοι(i) P : ἀνώγοι Q Vr. d. 355. τὸν δ' ὀλιγοδρανέων H. 356.
γινώσκων L. || οὐδ' ἄρ' : οὐ γὰρ H. 357. ἐν φρεσὶ : ἐνδοῖι JQST Harl.
a b, Par. b c e g h j, γρ. X Par. a². 363 om. D².

349. With εἴκοσι we must supply the idea *times* from the termination of δεκάκις, a rather violent resource, but apparently the best. Cf. Theokr. xv. 129 ὀκτωκαιδεκέτης ἢ ἐννεακαίδεχ' ὁ γαμβρός. The tradition reads εἰκοσι-ῥηματα in one word, A adding the 'hyphen.' This may be explained (a) εἰκοσι-ῥηματα, *twenty-counted*, where -ῥηματα is to be taken as an equivalent of -άκις; (b) εἰκοσι-νήριτα, *twenty-countless*, which hardly makes sense. νήριτος occurs also in Hes. Opp. 511 νήριτος ὄλη, and Ap. Rhod. iii. 1288 in the sense *countless*, and it is easy to connect it with ἀριθμός (Curt. Et. no. 488). Compare the very similar I 379.

350. στήσωσα, *weigh out*, compare note on ἀποστήσωται N 745.

351. σ' αὐτὸν χρυσῶι ἐρύσασθαι, *pay thy weight in gold*, lit. *weigh thy body* (see A 4) *with gold*; cf. Theognis 77 πιστὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου ἀντερύσασθαι δέξιος. This settles the meaning of the verb; to take it merely as *to ransom with gold* reduces the sentence to a ridiculous anticlimax. Though it is not easy to see how the transition of meaning comes in, we may at least compare the use of ἔλκειν in weighing, see 212. ὁ δὲ Αἰσχόλος ἐπ' ἀληθείας ἀντίσταθμον χρυσοῦν πεποίηκε πρὸς τὸ Ἐκτορος σῶμα ἐν Φρυγίῃ,

An. For ἀνώγοι Bekker and others read ἀνώγη, with a few mss., to suit the preceding στήσωσι. But the change is quite natural; that a large ransom will be offered is likely, but that it should be equal to Hector's weight in gold is an impossible exaggeration and is therefore expressed by the mood of imagination. In I 379-85 the opt. is used in both the clauses, because both are equally imaginary and impossible.

356. The similarity between the deaths of Hector and Patroklos is evidently intentional. Both have the dying man's insight into the future (see II 854). προτιόσσομαι, *δτι ἀπὸ τῶν θάσων ἢ μεταφορὰ* (i.e. not from *θάσων*, see on A 105), *προβλέπω τῶι νῶι*. The phrase has been very variously explained; the best sense is got by translating *Verily I know thee well and behold thee as thou art*, or, with a closer adherence to the use of *θάσωναι*, *forebode my fate*.

358. The words μή τοί τι θεῶν μήνιμα γένωμαι recur in the speech of Elpenor's shade when asking burial for his body, λ 73, and evidently imply vivid belief in the 'ghost theory' (App. L, § 9). Cf. Eur. *Phoen.* 934.

359. Compare the prophecy of Xanthos in less specific terms, T 417.

361-64 = II 855-58 where see notes.

τὸν καὶ τεθνηῶτα προσήδα διὸς Ἀχιλλεύς·
 “τέθναθι· κῆρα δ’ ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ 365
 Ζεὺς ἐθέλῃ τελέσαι ἢδ’ ἀθάνατοι θεοὶ ἄλλοι.”

ἡ ῥα καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,
 καὶ τό γ’ ἀνευθεν ἔβηχ’, ὁ δ’ ἀπ’ ὤμων τεύχε’ ἐσύλα
 αἱματόεντ’· ἄλλοι δὲ περίδραμον υἱες Ἀχαιῶν,
 οἳ καὶ θηήσαντο φυνὴν καὶ εἶδος ἀγῆτον 370
 “Ἔκτορος· οὐδ’ ἄρα οἷ τις ἀνουτητί γε παρέστη.
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάσθαι
 “Ἐκτωρ ἦ ὅτε νῆας ἐνέπρηθεν πυρὶ κηλέωι.”

ὥς ἄρα τις εἶπεσκε καὶ οὐτήσασκε παραστάς. 375
 τὸν δ’ ἐπεὶ ἐξενάριξε ποδάρκης διὸς Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ’ ἀγόρευεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ’ ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 ὃς κακὰ πόλλ’ ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι, 380

364. ΤΕΘΝΗΩΤΑ (A *supr.*) JPQRS Mor.: ΤΕΘΝΑΩΤΑ Ω. || ΜΕΤΝΗΩΤΑ Q. 366.
 ἐσέλα J Vr. A: ἐσέλοι Q. || τελέσκει J. 368. ΤΟ Γ’ ΤΟΔ’ P Mosc. 2. 370.
 οἱ καὶ: οἱ καὶ ε CJU Ven. B. 371. ἀνουτητί Lips.: ἀνουτησί (?) Q. 372. ἄλλων
 D (T *supr.*) U. 373. ἀμφοφάσσει T. 374. ἐνέπρησε(ν) (A *supr.*) Q Harl. a,
 Vr. A Mosc. 2, Bar.: ἐνέπρησεν Ω. 375. οὐτήσασκε JU¹. 377. πτερόεντα
 προσήδα Mor. 378. ὦ φίλοι ἥρωες δαναοὶ σεράποντες ἄρμος CJU: ἀτρείδῃ
 τε καὶ ἄλλοι ἀριστῆες παναχαῖων Zen. 379. ΔΗ om. DR. || θαυμάσει Cant.
 380. ἔρρεσεν A Mor. Bar. Harl. a, γρ. X: ἔρρεσεν Q: ἔρδεσεν Ω, γρ. A.

365. ΤΕΘΝΑΣΙ, *lie dead*, cf. O 496
 τεθνάτω. The rest of the couplet = Σ
 115-16.

370. The admiration felt for the
 beauty of the corpse recalls Herodotos’
 description of the finding of the body of
 Masistios at Plataiai (ix. 25). A parallel
 to the taunting words of 373-74 may be
 found in Sir G. Dasent’s *Burnt Njal*, ii.
 194, ‘All men said that it was better to
 be near Skarphedinn dead than they
 weened, for no man was afraid of him.’
 As for the stabbing of the dead body
 (alluded to again in Ω 421), we may say
 in palliation of this apparently insensate
 brutality (which the poet evidently re-
 gards as quite natural) that there is a
 widespread belief that a dead man’s
 ghost is maimed and harmless to his
 enemies if the body be mutilated. For
 this superstition see note on Σ 180; the
 old English custom of running a stake
 through the body of a suicide is equally
 due to it. It has also been suggested

that each Myrmidon may have claimed
 his individual right to a share in revenge
 for kindred blood shed by Hector.

371. For Ἔκτορος G. Hermann plaus-
 ibly conj. Ἐκτορα, cf. E 787. ἀνουτητί,
witliout wounding him. Cf. ἀνούτατος
 (Δ 540), ἀνούτος (Σ 536), both in pass.
 sense. Here van L. conj. ἀνουτασί.
 For the suffix see H. G. § 110.

372 = B 271, q. v.

374. ἐνέπρησεν, the imperf. seems
 obviously superior to the aor. of the
 vulg.

378. Zen. read Ἀτρείδῃ τε καὶ ἄλλοι
 ἀριστῆες Παναχαῖων. But Agamemnon is
 still wounded in his tent, and all Greek
 heroes except Achilles are absolutely
 ignored in this book.

379. For the scansion of ἐπεί see App.
 D, c 1. It is found again in Ψ 2 and
 four times in *Od.* It is possible that
 the license may have been assisted by
 the supposed analogy of ὅπως: ὅπως.
 See also van L. *Ench.* § 22.

εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὅφρα κ' ἔτι γινώμεν Τρώων νόον, ὃν τιν' ἔχουσιν,
 ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἣε μένειν μεμάασι καὶ Ἑκτορος οὐκέτ' ἐόντος.
 ἀλλὰ τί ἡ μοι ταῦτα φίλος διελέξατο θυμός; 385
 κείται παρ νήεσσι νέκυς ἄκλαντος ἄθαρπτος
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγε
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρη.
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀῖδα,
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου. 390
 νῦν δ' ἄγ' αἰείδοντες παιήονα, κούροι Ἀχαιῶν,
 νηυσὶν ἐπι γλαφυρήισι νεώμεθα, τόνδε δ' ἄγωμεν.

381. *οὐν* : *ἐν* T. 383. *καταλείψωσιν* H. || *καταλείψουσι* πόλιν PR. 386.
ἄκλαντος ADJLU Lips. Vr. d : *ἄκλαυτος* Ω. 388. *ζῶος ἐν ἀργείοις φιλο-*
πολέμοις μετέω CJU Ven. B Vr. b A, King's Par. *am* b, and *ap.* Schol. A, Eust.
 || *ὀρώρει* DQS. 390. *κάκεισι* DGHQ. 392. *τὸν δὲ τ'* H.

381. *εἰ δ' ἄγετ'* in apodosis as δ 382, and see Ω 407. *πειρηθῶμεν*, a late contracted form for *πειρηθήμεν* (through *-έμεν*). We may admit the possibility that *πειρηθήτον* (K 444), and perhaps *ἀμερῆσι* (X 58), *λανθῆσι* (T 174), *χολωθῆσι* (I 33) and even *φανῆσι* (I 707) may be instances of the primitive subj. with long stem-vowel (though the lateness of the books in which most of them are found is against this); but the same cannot be said of *δαῶμεν* (B 299), *μεθῶμεν* (K 449), *συνώμεθα* (N 381). For *νεμεσσηθῶμεν*, Ω 53, see note there. There are no other instances from *-e* stems in *Iliad* (7 in *Od.*). Thus there is very strong ground for doubting the antiquity of the form; and though *γινώμεν* in the next line is much less suspicious in itself (*H. G.* § 81), it is not in good company, nor is either capable of emendation without violence: Brandreth's *πειρηθῆσω* (*-ῆσω*) . . . *γινώω* is perhaps the best suggestion. The proposed evolution, too, is curious and hardly suits the situation; it seems to be a sort of 'reconnaissance in force,' *let us make trial in arms round about the city*. But this rather suits the temper of the tactical interpolator whom we already know (see on B 362, Δ 303, etc.) than of Achilles. The words will not bear the sense 'let us try to storm the city,' nor do 382-84 suit this. Hence Hoffmann, von Christ, Fick and others have good reason for rejecting 381-90. Moreover in the *Mῆνις*

it seems that the body of Patroklos was not originally brought back to the ships at all (see *Introd.* to P). Other difficulties are noted below.

382. *ἔπι*, i.e. we may not rest content, but go on to learn. The vulgate reading is *ὅφρα κέ τ'*, where the *τ'* is painfully weak.

385. This formal line is found elsewhere only in monologues introduced by the phrase *εἶπε πρὸς τὴν μεγαλήτορα θυμὸν*, and is very unsuitable to the present context. Heyne thinks that the passage is of importance, as reconciling the obvious duty of Achilles to follow up his success with the economy of the poem, which requires that he should not assault the city. This is precisely the view of the tactical interpolator. It does not follow that the original poet troubled himself much about Achilles' duty as general.

388. Note the unusually well-attested alternative line—for which compare Ψ 47.

389. *Nay, even if in the grave men forget their dead, yet will I even there be mindful of my dear comrade*. This is the most forcible explanation, but it is somewhat strained. But the same may be said of the alternative, *Even if men forget those who are dead in the grave, yet will I remember my friend even when he is there*; this is not only obscure, but is an anti-climax after the preceding line, whereas the first alternative is a fitting culmination to 388. *καταλήθονται* is used with a vague subject like *φασίν*, etc.

ἡράμεθα μέγα κῦδος· ἐπέφνομεν "Ἐκτορα δῖον,
ὦι Τρῳῆς κατὰ ἄστυ θεῶι ὥς εὐχετόωντο."

ἧ ῥα καὶ "Ἐκτορα δῖον ἀεικέα μῆδετο ἔργα. 395
ἀμφοτέρω μετόπισθε ποδῶν τέτρηγε τένοντε
ἐς σφυρὸν ἐκ πτέρυγης, βοέους δ' ἐξήπτεν ἱμάντας,
ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' αἶρας
μάστιξεν ῥ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθη. 400
τοῦ δ' ἦν ἐλκομένοιο κοῖσαλος, ἀμφὶ δὲ χαῖται
κυνάεαι πίνταντο, κάρη δ' ἅπαν ἐν κοινήσι
κεῖτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
δῶκεν ἀεικίσσασθαι ἐῆι ἐν πατρίδι γαίῃ.
ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἧ δέ νυ μήτηρ 405

393-94 ἄθ. Ar. || οὗτος ἐστὶν ὁ παῖδ' Vg. A^m. 395. μήκατο D. 396.
ἀμφοτέρω PR: ἀμφοτέρων Ω. || τένοντας DH. 397. δ' om. Harl. a.
399. ἀνὰ δὲ U. 400. μάστιξεν δ' GHSTU Vg. A. || ἀέκοντε J Harl. a, Mor.
Cant.: ἀέοντε Q: ἄκοντε Ω. 402. πίνταντο (Ar.?) JPRST Par. a¹: πίναντο
ACQU Ven. B Vg. b, Harl. a d, King's Par. a² c e g h, τινές Sch. T: πύμπαντο DH
Vg. A Harl. b, Par. d f j, ἐν τισι, A: πίναντο Par. b: πίναντο G. 403.
δυσμενέεσσι: τερπικέραυνος "Vat. 16," ἐν ἄλλωι A. 405. κεκόνιστο H.

393-94. One ms. (Vg. A) notes in the margin οὗτος ἐστὶν ὁ παῖδ', these lines give the actual song which Achilles puts into the mouth of his men—an ingenious observation which has been widely accepted. Ar. athetized the lines *ὅτι παρὰ τὴν ἀξίαν* 'Ἀχιλλέως οἱ λόγοι, i.e. they are too boastful to be dignified. This is hardly true in any case: if Achilles puts the words into the mouths of the Greeks, the objection loses all force. For ἡράμεθα we should read ἡρόμεθα (Brandreth); the regular phrase is κῦδος ἀρέσθαι.

396. ΤΕΝΟΝΤΕ, the 'Achilles tendons,' so called from this passage. I owe to Prof. A. Macalister the following note. 'Vesalius [16th cent.] says of it [the tendon] cui Homerus Achillem in Hectoris crure funem traieciisse, illumque ad currum religatum circum Troiae moenia traxisse cecinit. This is the first reference to the *tendo Achillis*.' The statement that the name refers to Achilles' vulnerable point in the heel is therefore incorrect. The belt given by Hector to Aias does not play the part here which it did in the tragedians; see note on H 305. As to the dragging, Schol. A has an interesting note, which looks as though it

contained some truth; ὁ δὲ Καλλιμάχους φησιν ὅτι πατρίων ἐστὶ Θεσσαλοῖς τοὺς τῶν φιλάτων φονέας δύνειν περὶ τοὺς τῶν φονευθέντων τάφους. Σίμωνα γὰρ φησι, Θεσσαλὸν τὸ γένος, Εὐρυδάμαντα τὸν Μειδίου ἀποκτείναντα Θράσυλλον τὸν ἀδελφὸν αὐτοῦ ἀρξασθαι τοῦ νόμου πρῶτον· τοῦτον γὰρ ἐξάψαι τοῦ δίφρου τὸν φονέα καὶ περὶ τὸν τετελευτηκότος τάφον ἔλκειν· ὅθεν καὶ τὸν 'Ἀχιλλέα ὡς Θεσσαλὸν πατρίωι ἔθει τοῦτο ποιῆσαι καὶ δῆσαι τὸν "Ἐκτορα. This is confirmed by Porph. on Ω 15, who quotes from Aristotle καὶ νῦν ἐν τῇ Θερταλίᾳ περιέλκουσι περὶ τοὺς τάφους. Similarly Ap. Rhod. i. 1059 *τρίς περὶ χαλκείας σὺν τεύχεσι δινηθέντες τύμβωι ἐνκετερέϊζαν*.

401. τοῦ . . ἔλκομένοιο form a sort of abstract compound, of *his dragging*. For the gen. Monro compares κύματα παντοίων ἀνέμων B 397.

402. The variants πίναντο, πύμπαντο can only be construed by assuming a violent ellipse of *κοινή*, *κοίνης* respectively; when the following clause becomes a mere tautology.

404. ἔῆι is loosely used, referring to Hector, though he has not grammatically been the subject in any of the immediate clauses. See App. A, vol. i. p. 561.

τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσε δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
 ὦμωξεν δ' ἔλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῶι τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστν.
 τῶι δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπανα 410
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλῶντα
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 415
 "σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε, κηδόμενοι περ,
 ἐξελθόντα πόλῃος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν·
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἦν πῶς ἡλικίην αἰδέσσεται ἡδ' ἐλεήσει
 γῆρας. καὶ δέ νυ τῶι γε πατὴρ τοιόσδε τέτυκται, 420
 Πηλεύς, ὃς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγ' ἔθηκε·
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.

406. ἔριπτε J. || καλύπτραν P. 407. ἐπιδοῦσα J. 409. εἶχοντο :
 ὥχοντο Mor. 410. ἄρ' ἔην : ἀεί P : αἰεί L. || ἐναλίγκιον Q. || εἰ : τινὲς I.
 Schol. A. 411. σμύχοιτο Ar. Ω : σμύχοιτο DGPQ : μύχοιτο Vr. b. 412.
 μόγις AGU Mor. Vr. b : μόλις Ω. 414. δ' ἐλιτάνευε Vr. A. 416. κηδόμενοι
 Ar. Ω : κηδόμενόν ΔCDJ (P¹?) QU Ven. B Vr. A Harl. a b d, King's Par. a².
 417. πόλις CJQ Ven. B. 418. λίσσωμαι ST Vr. A¹ : λίσσωμ' GHJQU Vr. b A². ||
 ὀβριμοεργόν CPR Mor. Bar. 419. ἐλεήσει R Lips.¹ 420. τῶι γε A (supr.
 ὁ) DHJU Vr. b : τῶι)δε Ω. 422. ἄλγεα εἴκει(ν) CJU Ven. B.

406. *λιπαρήν* seems to denote linen shining with oil, cf. Σ 382, 596. Helbig. *H. E.* 165. *καλύπτρην*, see App. G, § 11.

409. *κωκυτός* of women, *οἰμωγή* of men, as in the preceding couplet.

410. The subject of *ἔην* is vague, 'the state of things' as we might say: *H. G.* § 161. *τῶι* represents the following *ei*-clause, cf. *H. G.* § 257. 4, and note on A 467. So in κ 420. The curious variant *!* for *ei* was taken to mean *αὐτή*, a nom. to *ἐο*, αἶ, *ε*.

411. *ὀφρυόεσσα*, here only; for *ὀφρύς* = *brow* of a hill see Υ 151.

414. See Ω 164, 640, in which passages *κόπρος* is more in place, as the scene is in the courtyard of the palace, where dung was regularly collected from the animals stalled there; see ρ 296-99, where the fact is plainly stated.

415. *ἐξονομακλήδην*, as μ 250; so we

have *ἐξονομαίνω*. In δ 278 it occurs with tmesis, *ἐκ δ' ὀνομακλήδην*.

416. The nom. *κηδόμενοι περ*, though anxious for me, seems better than the equally well supported acc. *in my great trouble*.

418. *λίσσωμαι*, *I will beseech*. This paratactic use of the subj. when introduced by the modal adverb *ὥς* or *ὅπως* becomes hypotactic, and produces the developed final sentence which is here in embryo. So also 450, Ψ 71.

419. Cf. II 808, where *ἡλικίην* = *ὁμηλικίην* in the concrete sense, *equals in years*. It is best to take it in the same way here, *if he may perchance have shame before his equals*, may feel disgraced among young men if he does not respect the aged. If we take it to mean *my age* the next clause becomes purely tautological. *ἦν*, cf. Brandreth (but see note on H 39); *αἶ κέ ποθ'* van L.

- τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὡς ἐνός, οὐ μ' ἄχος ὅξυ κατόισεται Ἄϊδος εἴσω, 425
 "Ἐκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσι·
 τῷ κε κορεσσάμεθα κλαίουτέ τε μυρομένῳ τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἥδ' ἐγὼ αὐτός."
 ὥς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.
 Τρωϊῆσιν δ' Ἐκάβη ἀδινού ἐξήρχε γόοιο· 430
 "τέκνον, ἐγὼ δειλή· τί νυ βείομαι αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτάς τε καὶ ἡμαρ
 εὐχῶλῃ κατὰ ἄστρῳ πελέσκειο, πᾶσί τ' ὄνειαρ
 Τρωσί τε καὶ Τρωϊῆσι κατὰ πτόλιν, οἷ σε θεὸν ὥς
 δειδέχατ'· ἣ γὰρ καὶ σφι μάλα μέγα κῦδος ἔσθθα 435
 ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."
 ὥς ἔφατο κλαίουσα, ἄλοχος δ' οὐ πῶ τι πέπυστο
 "Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἥγγειλ' ὅττι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων,
 ἀλλ' ἣ γ' ἰστὸν ὕφαινε μυχῶι δόμον ὑψηλοῖο 440

425. *κατόισεται*, exactly Jacob's 'will bring down my grey hairs with sorrow to the grave.'
 429. *οἰσάμεθα* CU Ven. B. 427. *κορεσσάμεθα* Vr. A. 429. *πολῖται* : *γυναῖκες* D : *γρ. γέροντες* A (Ar.?). 431. *τέκνον* : *ἔκτορ* Et. Mag. 198. 8. : *ἔκτορ*, *τέκνον* ἐμόν, *τί* *νυ* Et. Mag. 196. 17. || *τί* *νυ* : *τί* *νυ* PQ. || *βείομαι* (Ar.?) see Ludwig) Ω : *βίομαι* DH (supr. α) PR² Cant. Mor. Vr. A. || *παθοῦσα* : *τεκούσα* ap. Sch. T (Ar.?) see Sch. B). 432. *ἀποτεθνηῶτος* A (supr. α) J (-ότος) PQRU Vr. b : *κα<τα>τεθνηῶτος* Lips. : *ἀποτεθνηῶτος* Ω. 433. *πελέσκειο* CQ : *πελέσκεο* T. || *πᾶσι* δ' J. 434. *πτόλιν* D. || *οἷ* : *ἡ* P (supr. οἷ) : *ἡ* Lips. 435. *καὶ* DJPR Bar. Mor. : *κέ* Ω. 436. *δ'* αὖ PR Vr. A.

425. *κατόισεται*, exactly Jacob's 'will bring down my grey hairs with sorrow to the grave.'

429. *οἰσάμεθα* *πολῖται* Agar (J. P. xxv. 314) on the ground that this is the more archaic form of the subst. The contrary seems to be the case. *πολίτης* is exactly similar in formation to *αἰχμήτης*, *κορυφήτης*, *πρεσβύτης* (cf. also *ὀδότης*) while *πολιήτης* can be explained only as due to the analogy of the more numerous substantives in *-ήτης*. *πολιτης* recurs also in O 558, η 131, ρ 206 and as a proper name; *πολιήτης* only B 806—the form is the regular late Ionic (Herodotean) form.

430. Compare Σ 316, Ω 747. According to Schol. T, Ar. read *ἀθρόου* for *ἀδινού*, but this must have been only an explanation.

431. For the exclamative nom. *ἔγω* see 477, which shews that the colon after

δειλή is right. *βείομαι* or *βίομαι*, see note on O 194. It is clearly a subj. here, cf. *τί πάθω*, lit. *what (life) am I to live?* —The variant *τεκούσα* perhaps deserves preference.

432. We should probably read with van L. *σεῖ' ἀποτεθνηῶτος*, *far away from thee in death*. *ἀποθνήσκειν* seems to be a late compound; it does not recur in Il. See however λ 424, μ 393, φ 33.

435. *οἰσάμεθα*, *used to welcome*, see note on Δ 4 and cf. η 71 *λαῶν αἱ μὲν βαθεὶν ὡς εἰσπορεύοντες δειδέχονται μύθοισιν δτε στείλῃσι' ἀνὰ ἄστρῳ*. *καὶ* is explicative of what precedes, as T 165 etc. The variant *κέ* is intolerably flat.

437. It is not clear whether "*Ἐκτορος* is to be taken closely with *ἄλοχος* or with *πέπυστο*; the absence of a participle (*θανόντος*) is in favour of the former, though we have the simple gen. in θ 12 *ὄφρα ξείνοιο πύθησθε*.

δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.
 ἐκέλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 "Ἐκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι,
 νηπιή, οὐδ' ἐνόησεν ὃ μιν μάλα τήλε λοετρῶν 445
 χερσὶν Ἀχιλλῆος δάμασε γλανκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου.
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἥ δ' αὖτις δμωήσιν ἐνπλοκάμοισι μετηύδα·
 "δεῦτε, δῶμα μοι ἔπεσθον· ἴδωμ' ὅτιν' ἔργα τέτυκται. 450
 αἰδοίης ἐκυρῆς ὅπως ἔκλυνον, ἐν δέ μοι αὐτῇ
 στήθεσι πάλλεται ἥτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἰ γὰρ ἀπ' οὐατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς

441. πορφύρεον JU¹: μαρμαρέειν GHQ Harl. b, Par. d j, γρ. Schol. T. ||
 ὁράα CPRS Ven. B. 443. πυρῆν Mosc. 2. || πέλοντο J. 449. αὐαίς C. ||
 ἐνπλοκάμοις R. 450. ὅτιν': ὅτι DP: ἄτιν' U Vr. b ("ἀμεινον," Sch. T).
 454. ἔπος ἐμεῦ Vr. b.

441. See Γ 125-26, with notes there.
 ὁράα ἀνθη καὶ τὰ ἐκ χρωμάτων ποικίλματα
 Κύπριοι, Hesych. Θεσσαλοὶ μὲν τὰ πε-
 ποικιλμένα ζῶια. Κύπριοι δὲ τὰ ἀνθινὰ
 ἱμάτια· Αἰτωλοὶ δὲ τὰ φάρμακα, ὡς φησι
 Κλείταρχος· Ὅμηρος δὲ τὰ ῥόδα παρὰ τὸ
 ἀνω θορεῖν ἐκ τῆς γῆς, Schol. on Theokr.
 ii. 59—one of the few other passages
 where the word occurs (also Lykophron
 and Nonnos, and possibly Sappho's ποι-
 κιλόθρον); so that beyond these tradi-
 tions there is nothing to fix the sense
 of the word. Helbig *H. E.* 192-93
 suggests that the word must here be
 taken in a wide sense, *ornaments*, as
 vegetable patterns are not found in the
 oldest representations of figured dresses,
 the ornamentation being almost entirely
 'geometrical.' Studniczka, however, has
 shewn (p. 54) that this is too general
 a statement; there are a few cases of
 floral decoration on garments, e.g. on
 the François vase. *ἐνᾶς* is a word of
 general import, and may mean that the
 patterns were actually inwoven. No
 reliance can be placed on the statement
 of the scholia that in Cyprus *πᾶσσευ* =
 ποικίλλειν.

448. ἐλελίχθη, A 530. Here it seems
 to belong to ἐλελίξω, *quivered*. *κερκίς*
 is generally explained as the weaver's rod
 by which the threads of the woof were
 driven home (Lat. *pecten*); others take

it to mean *shuttle*, and so Eur. *Tro.* 198
 οὐχ ἱστοῖς κερκίδα δινεύουσ' ἐξαλλάξω.
 The word recurs in H. only ε 62 χρυσεῖν
 κερκίδ' ὕφαιεν. See note on Ψ 760.

450. The F is twice neglected. We
 might possibly adopt the variant *ὅτι* for
ὅτιν', comparing κ 44 ἰδῶμεθα ὅτι τὰδ'
ἐστίν, X 73 πάντα . . ὅτι, and Σ 128
 (q.v.). These, however, differ by the
 important fact that in no case are the
 sing. and plur. joined as subject of the
 verb. *ὅτι τὰδ' ἔργα τέτυκται* would be
 possible, as then *ὅτι* would be part of
 the predicate. Hoffmann's translation,
 'what the facts are,' which he supports
 by Ω 354, is not likely to be accepted.
 Thus, if the F is to be restored, Hoff-
 mann's earlier conj. (adapted by Bekker)
ἴδω τίνα deserves the preference. (For
τίς virtually = *ὅστις* in indirect questions
 cf. Σ 192, Ω 197, ο 423 *εἰρώτα* . . *τίς*
εἴη.) The F of *ἴδωμι* (or *ἴδωμαι*) may
 easily be restored by reading *ἔπεσθε* with
 Bentley.

452. πάλλεται ἀνὰ στόμα, exactly as
 we say 'my heart is in my mouth.'
 Cf. K 94.

454. Cf. Σ 272. From that passage
 Menrad would read *ἐμοὶ* for *ἐμεῦ*—cer-
 tainly a more natural constr., apart
 from the suspicious character of the
 contracted *ἐμεῦ*. *ἔπος*, the thing which I
 say. The identification of a real thing

δαίδω μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεύς 455
 μούνον ὑποτμήξας πόλιος πεδίουδε δῖηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνητορίης ἀλεγεινῆς,
 ἥ μιν ἔχεσκέ, ἐπεὶ οὐ ποτ' ἐνὶ πληθὺὶ μένεν ἀνδρῶν,
 ἀλλὰ πολὺν προθέεσκε, τὸ δὲ μένος οὐδενὶ εἰκων."
 ὥς φασμένη μεγάρῳ διέεσσυτο μαινάδι ἴση, 460
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτήν.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἔξεν ὄμιλον,
 ἔστη παπτήνασ' ἐπὶ τείχει, τὸν δὲ νόησεν
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι 465
 ἔλκον ἀκηδέστωσ κοίλας ἐπὶ νῆας Ἀχαιῶν.
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
 ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.
 τῇλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,

456. μόνον P. || πεδίοιο Vr. d. 458. πληοῦ ACDGHPQRT : πλῆος S Mor. ||
 μέν' AGHPQRT : μένε D. 459. τὸ δὲ : τῶν DH. 461. κραδίην(i) DQ
 Mosc. 2, γρ. X. 462. πύργων DJRU. 464 om. H^t. 468. βάλε Ar. PR :
 χῆε QS : χῆε αἱ κοινά, Ω.

with the words which name it is a common phenomenon of primitive psychology, and is indeed the foundation of the whole system of omens from words.

457. ἀγνητορίης ἀλεγεινῆς, the fatal pride which possessed him; an echo of Andromache's last words to Hector, δαιμόνιε, φθίσει σε τὸ δὲ μένος Z 407. So M 46 ἀγνητορίη δὲ μιν ἔκτα, and Π 753.

458. It will be seen that most mss. read πλῆθ' (rather πλῆθ' μιν ἀνδρῶν. This may be defended from Iliad Φ 318, but has no claim to supplant the text which is regular (Π 526, Ω 108, ε 231 etc.; and see particularly λ 514-15 which are nearly identical with 458-59 here. The masc. οὐδεὶς occurs only in these two passages).

—460. μαινάδι, mad woman, like μαινομένη εἰκὺα in similar circumstances, Z 389. The word has evidently none of the associations of maenad.

465. ἀκηδέστωσ, ruthlessly, and so Ω 417, like ἀκηδέες Φ 123. In Z 60 ἀκήδστοι has a passive sense.

466. ὀφθαλμῶ van L., rightly no doubt. See on E 659.

467. ἐκάπυσσε, ἀπ. λεγ., see on κεκαφῆτα E 698.

—468. It is by no means clear whether this line means that Andromache merely lets fall her head-dress involuntarily, or

tears it off as a sign of grief. χῆε of the vulg. of course expresses the former view, but this does not seem consistent with τῇλε, which demands the stronger βάλε. Ar. himself thought that 468-72 would come better after 476; but the transposition would involve an awkward separation of χῆε from the actual words. It is not impossible to suppose that βάλε refers to the moment before the faint, by such a βῆτον πρότερον as we occasionally find; if transposition were admitted, we might place 467 after 472. But this is not psychologically true or poetically effective—the faint should come at the moment of the shock. We must then, while reading βάλε, still refer it to the unconscious violence of her action even in the moment of fainting (cf. 406). δέσματα is a general name for the articles of the head-dress named in the following lines. Helbig (H. E. 219-26) explains these as follows. The ἀμπεξ is a metal diadem over the forehead, the στεφάνη of S 597: cf. χρύσαμπεξ of horses E 358 etc. and of the Muses, Hes. Theog. 916. κεκρύφαλος is a hood, or rather a high stiff cap, apparently of oriental origin. The κρήδευνον is a sort of mantilla thrown over the head (App. G, § 11). The meaning of the πλακτὶ ἀνωδέσμων is doubtful; Helbig identifies it with a roll, apparently of

ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσῇ Ἀφροδίτῃ 470
 ἤματι τῷ ὅτε μιν κορυθαίολος ἠγάγεθ' Ἔκτωρ
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόωι τε καὶ εἰνατέρες ἄλλης ἔσταν,
 αἷ' ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 ἢ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
 ἀμβλήδην γοώουσα μετὰ Τρωϊῆσιν ἔειπεν·
 "Ἐκτορ, ἐγὼ δύστηνος· ἰὴι ἄρα γεινόμεθ' αἴσῃ
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῳ ὕληέσσηι
 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐούσαν, 480
 δύσμορος αἰνόμερον· ὥς μὴ ὤφελλε τεκέσθαι.
 νῦν δὲ σὺ μὲν Ἀἶδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶι ἐνὶ πένθει λείπεις

470. ὁ: ἐκ πλῆρους τε, οὕτως ἅπασαι Did.: so D. 473. γαλόων D. || ἔσταν: ἔστασαν R: ἄσαν Par. j, γρ. A: ἔσαν J Harl. b, Vr. d A, γρ. X. 474. σφίσιν: σφῆς P: σφῆσιν C. || ἀπολέσθαι ἢ ὀλέσθαι Eust. 475. ἢ δ': ἄλλ' H. || ἄμπνυτο Ar. J Par. a². 476. γρ. γοώουσα X. || τρωϊῆσιν: δμωῆ(ι)σιν DPR. 477. ἄρ ἑταιρόμεθ' H. || γινόμεθ' G Vr. A. 478. κατὰ δῶμα: ἐνὶ οἴκῳ αὶ κοινότεραι (Did.), "Vat. 10." 479. εἰς ἡμῖν L. 480. ὁ: δὲ D²Hq. || ἐοῦσαν: ἐόντα C. 481. δύσμορον J Harl. a (supr. c), Mosc. 2: δύσμορε R. || αἰνόμερος U. (There seems from Did. to have been a variant δύσμορον αἰνόμερος: but the preceding readings merely exemplify the common tendency to assimilate neighbouring words) || ὤφελλε P. 482. Μῦν: πῶς H. || μῆν: μῆν β' ACJQU Ven. B Harl. a, Mor. Mosc. 2. || ὑποκέυσο T. 483. ἐνὶ: ἐν Vr. A.

some twisted stuff, which in Etruscan tomb-pictures is found in connexion with an obvious ἄμπυξ and κρήδεμνον, surrounding just such a high stiff cap as the κεκρύφαλος has been assumed to be. Studniczka (pp. 128-31) sees in the κεκρύφαλος a kerchief fastened on the head by a band round the hair, the ἀναδέσμη, identical with the μίτρα of the classical age. Of the two explanations Helbig's seems most consistent with a sudden pulling off; but we have no evidence that any Greek woman ever wore such a head-dress.

473. See Z 378.

474. ἀτυζομένην ἀπολέσθαι, *distraught even unto death*, to the point of perishing. The context evidently shews that the words imply no idea of self-destruction.

475. ἄμπνυτο, Ar. ἔμπνυτο, see on E 697.

476. ἀμβλήδην, *lifting up her voice*,

like ἀνεβάλλετο καλὸν αἰεῖν a 155, ὑποβλήδην, *interrupting* A 292 (Monro). But ἀμβολάδην of the boiling cauldron (Φ 364) suggests rather *with a deep sob*; cf. also ἀνετίκατο T 314.

477. γαιόμεθ' for γεινόμεθα with metrical lengthening (though γεινόμεθα is available); see note on K 71. αἴσῃ seems to be a locative use, like ἐν ἰγί τιμῇ I 819.

479. Cf. Z 396. This is the only case where this Θήβη has a plur. form, but it naturally follows the example of its better known namesakes.

481. μῆ: van L. writes μῆ μ', perhaps rightly.

482. ὑπὸ κεύθεσι γαίης, a prepositional phrase used attributively with δόμους, cf. 324, and Σ 244. ὑπὸ with dat. does not seem ever to be used of motion *to a point under*; δ 297 δέμνι' ὑπ' αἰθούσῃ θέμεναι is clearly different.

χέρην ἐν μεγάροισι· πᾶς δ' ἔτι νήπιος αὐτως,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσειαι, Ἔκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
 ἦν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
 ἦμαρ δ' ὄρφανικὸν παναφήλικα παῖδα τίθησι· 490
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί,

484. δ' ἔτι: δέ τε RST: δέ τοι Q: δέ οἱ J. 485. κύ γ' J. || τούτου J: τοῦτο D. 487-99 *ab. Ar.* 487. ἦν γὰρ δὴ A (γρ. ἦν περ γὰρ) H²: ἦν περ γὰρ δὴ Q. || πόλειόν τε PU Vr. d: πολέμου D². || φύτοι Mor. Bar. 488. δάει P: ἐν ἄλλῳι ἄλλ' ἦτοι A. || τοι *om.* H Par. j: περ J: δὴ Harl. b, Par. d. 489. ἀπουρήσουσιν CJU Ven. B Harl. a, Mosc. 2: ἀπουρί(ς)ουσιν Ar. Ω. 491. ὑπεμνήμυκε Harl. a, Mosc. 2: ὑπεμνήμυκε R (μνήμυκε R^m), γρ. P. || παρὰ A. C Ven. B Harl. a (glossed οὐδετέρως) Mosc. 2, Par. h.

487. Ar. athetized 487-99 on the grounds that the destitution predicted is absurd for a son of the royal race while Priam and Hector's brothers are still alive; and that the whole passage is a commonplace on the sorrows of orphanage with no application to the case of Astyanax. Of the justice of this criticism there can be no doubt; but it is clear that the athetesis does not reach far enough. 500-4 are pointless, except as a contrast to the preceding picture of starvation; 506-7 are a very clumsy addition, and frigid in the extreme. On the other hand, it is not clear that 487-88 may not belong to the original passage; *ἔκκομ'* (489) is a familiar touch of the interpolator, who is always anxious to supply a verb where it is not needed. 508 will follow 488 well enough. It will be noticed that the rejected passage contains *ἄπαξ λεγόμενα* of a sort quite unfamiliar in Epic poetry; ἀπουρήσουσιν, παναφήλικα, ὑπεμνήμυκε, ὑπερώην, ἀμφιθαλής.

489. ἀπουρήσουσιν, *shall take away*, for ἀπο-ῤῥή-σουσιν, fut. of the verb-stem ἀπο-ῤῥα-, of which we have the aor. (see A 430), and perhaps the strong form in ἀπόρσε etc., see Φ 283. If this view (that of Ahrens and others, see van L. *Ench.* p. 379) is right, it follows that we must regard the supposed verb ἀπαιρῶν as a fiction and write ἀπείρων (=ἀπ-έῤῥα-ν), -ας, -α for ἀπῆρων, -ας, -α, and ἀπείρασιν for ἀπῆρων (pl.). If we do not accept this view, we must read ἀπουρίσσοιεν with Ar. (our mss. are hardly capable of distinguishing the

two)=Attic ἀφοριούνται, *strangers shall fix the landmarks of his fields*, i.e. shall encroach upon them, the idea of robbery being only suggested by ἄλλα. The analogy of a few compounds of ἀπό, e.g. ἀποτιμᾶν to *slight*, is hardly enough to justify the translation *remove the landmarks of his fields*.—For the frequency of disputes as to the boundaries of lots in the 'common field' see note on M 421.

490. παναφήλικα, apparently *cut off from his equals in years*; a strange phrase. The simple ἀφῆλιξ is used by Herod. in quite another sense, *advanced in years*.

491. The wonderful form ὑπεμνήμυκε is entirely inexplicable. The scholia may speak for themselves: πάντα αὐτῷ κατὰ πέπτωκε καὶ κατακέλειται, παρὰ τὸ ἡμῶν ἐμήμυκα καὶ περισσὸν τὸ ν, ἢ πάντα αὐτὸν εἰς ἀνάμνησιν ἀγει τοῦ δυσφορεῖν (as if from μνήμη). (2) καταμέμυκε. κατ-εστύγνακε, κάτω βλέπει. ὁ δὲ Ἀρίσταρχος ἐπὶ τοῦ κατανέυκεν ἐκδέχεται. οἱ δὲ ἀντὶ τοῦ εἰς ἀνάμνησιν ἔρχεται τοῦ πατρός. The only reasonable sense is that given by ἡμῶν, of which the perf. with 'Attic' reduplication should be ἐμήμυκα. How the ν crept in it is beyond our power to say. Schulze (*Q. E.* p. 286) sees in it a metrical device to adapt the 'antispastic' word to the metre (cf. ἐλθῆλοντα etc., App. D, A 2); others would read ὑπ-ημ-ῆμυκε: then the first η must be due to the false analogy of words like ἡρ-ῆρειστο (temporal augment). The translation will be *in everything his head is bowed down*, he finds humiliation everywhere.

δενόμενος δέ τ' ἀνεισι πᾶις ἐς πατρός ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεσάντων κοτύλην τις τυτθὸν ἐπέσχε·
 χεῖλεα μὲν τ' ἐδίην', ὑπερώϊην δ' οὐκ ἐδίηνε. 495
 τὸν δὲ καὶ ἀμφιθαλὲς ἐκ δαιτύος ἐστυφέλιξε,
 χερσὶν πεπληγῶς καὶ ὀνειδείουσιν ἐνίσσων·
 'ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυνται ἡμῖν·
 δακρυόεις δέ τ' ἀνεισι πᾶις ἐς μητέρα χήρην,
 'Αστυάναξ, ὃς πρὶν μὲν ἐοὺ ἐπὶ γούνασι πατρός 500
 μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι παύσαιτό τε νηπιαχεύων,

497. ἐνίσσων D²S Vr. b A: ἀμεινον ἐνίσσων Sch. T. 498. οὕτως :
 οὗτος CDH. 499. ἐς : πρὸς Vr. A. 500. γούνατα (A *νιπρ.*) H.

492. The force of the preposition in *ἐν* is not clear. Perhaps it may be used as in *ἀν' ὁμίλον, ἀνὰ δώματα, going through, 'going the rounds,'* as we might say; cf. *φάτις ἀνθρώπου ἀναβαίνει* § 29. Or it is possible that it may imply entering a house from the road; though for this there seems to be no analogy. In 499 it means simply *returns*. For *ἐς* used with a person cf. H 312 *εἰς* 'Ἀγαμέμνονα δῖον ἄγον, and Ψ 36.

494. *ἐλεσάντων* is of course to be kept apart from *τῶν*: *one of them, if they take pity*. Cf. note on Γ 138. *ἐπέσχε, holds to his lip*, as 83.

495. *ὑπερώϊην, palate*, used also by Hippokrates and Aristotle.

496. *ἀμφιθαλής*, one who has both parents alive; cf. Ar. *Aves* 1737, Plat. *Legg.* 927 D. The word was closely connected in early days with the all-important idea of *luck*. It was thought that an orphan was proved by his misfortune to be no favourite of the gods; hence, acc. to the Schol. on Pind. *O.* iii. 60, the boy who led the Daphnephoria had to be *ἀμφιθαλής*. In Roman ritual *patrini et matrini* had similar privileges (e.g. Livy, 37. 3. 6; Tac. *H.* iv. 53). In modern Albania, at the baking of the marriage-loaf, 'the first to touch the dough must be a virgin who has both parents living, as well as brothers, the more the better; for such a one is considered lucky, however poor she may be, and she wishes the married couple equal luck' (von Hahn, *Alb. Stud.* i. 144). 'The same thought underlies the following phrase,

which an orphan will say to one whose parents are both alive, "You are lucky, you may well talk, the black ox has not yet trodden on you"' (ibid. p. 196, n. 9).

498. *οὕτως* is generally explained in a local sense, the correlative of the local *ὧδε*, indicating that which, though regarded as within the speaker's sphere, is the farther from him, and nearer to the person addressed; *οὗτος* being related to *σύ* as *ὧδε* to *ἐγώ*. It may thus be rendered 'go *thy way*.' Similar passages are § 218 *ἀμφίπολοι στήθ' οὕτω ἀπὸ προθεν*, p 447 *στήθ' οὕτως ἐς μέσσον*. Ar., denying the local sense to *ὧδε*, doubtless did the same with *οὕτως*, and here with the additional reason that the adverb remained purely modal in later Greek. It is preferable so to take it here also, regarding it as virtually equivalent to *οὕτως*, sc. *οὕτως ὡς ἔχεις*, 'go as thou art,' *without more ado*. This is the sense in which it is used by Soph. *Ant.* 315 (where see Jebb's note) ἡ στραφεὶς *οὕτως τω*; *Phil.* 1067 *ἄλλ' οὕτως ἀπεί*; and other instances from Attic writers which will be found in L. and S. It is however very tempting to adopt the variant *οὗτος*, the contemptuous vocative sense familiar in Attic, *Be off, fellow!* There is no instance of this in H., but in such a passage as the present this matters little. The passage seems to imply public *οἰσίστρια*, which were regarded as peculiarly Doric. This would be very strong evidence of lateness.

500. The awkwardness with which the name of Astyanax is introduced is outdone six lines later.

εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἁμαρτῶν, 505
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν·
 οἶος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῶν,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται, 510
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦτοι τάδε πάντα καταφλέξω πυρὶ κηλέωι,
 οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι."
 ὧς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναικες. 515

503. εὔδεσκ' ἐν: εὔδεσκε Q: εὔδεσκει Mosc. 2. 504. ἐνι: γρ. ἐν X.
 506. τρῶες: πάντες Mor. Bar. (γρ. τρῶες). 507. σφιν: μιν D. || πύλας:
 πόλιν Plato *Crat.* 392 E. 509. κορέσονται CPQRU Harl. a, Vr. d, Mosc. 2,
 Ven. B. 510. εἴματ' ἐνι: γρ. εἴματα ἐν X. || κέοντο H. 513. γ' om. D. ||
 ὄφελος: ὄφελος τ' Ven. B? || οὐ κεν κείσεται Q. || ἐγκείσεται J (συμφ. αἰ over τ).

504. θαλέων, *good cheer*; neut. plur., cf. δαῖτα θαλείων. κῆρ seems to shew that it is used in the metaphorical sense, and does not refer to the marrow and fat. To judge from their views of a suitable diet for children, the authors of this passage and I 487-89 might be identical.

505. ἀπὸ . . ἁμαρτῶν, like σεῦ ἀφ' αμαρτούσῃ Z 411.

506. Ἄστυάναξ, for the etymological introduction of the name cf. Z 402-3, with note there. The hyperbaton by which the name is put in the nom., as though it belonged to the principal clause, is curious; and is evidently not to be compared with the common idiom by which the subject of the rel. clause is made the object of the principal (ἤδεε ἀδελφεόν, ὡς ἐπονείρο, etc.). It is easy enough to conjecture Ἄστυάναχθ', but this is no better.

509. αἰόλαι, *wriggling* rather than *variegated*; see on M 167.

510. κέονται, a form recurring also in λ 341, π 232. The verb has passed into the thematic conjugation. (See Schulze, *Q. E.* p. 436.)

513. ὄφελος, an accus. 'in apposition with the sentence,' i.e. expressing the sum of the action; see *H. G.* § 136. 4. The idea seems to be that, as Hector is not to be burnt with the garments, they will not go with him to the other world; his soul will wander naked on the hither side of the river (see App. L, § 8). Still, the ceremony will be a funeral rite to do him honour, and will at least console the survivors. Lehrs (*Ar.* p. 436) thinks that 510-14 contain two recensions, the first consisting of 510-1-2-3, the second of 510-1-3-4. But the preceding explanation obviates the necessity of this very artificial supposition. αὐτοῖς is very weak; Nauck conj. αὐτῖς, but αὐτός (Hoogvliet) is incomparably better.

INTRODUCTION

SCHILLER says that the man who has read the twenty-third book of the *Iliad* cannot complain that he has lived in vain. The justification of this somewhat exaggerated praise is to be sought in the wide range of human feeling which the book covers, from the questions of immortality called up by the vision of the dead Patroklos to the delight in living strength and stress of combat which inspires the games.

The first portion, the funeral (1-257), maintains throughout a high level of beauty and pathos. There is, however, at times a want of clearness in the narrative, which has given rise to suspicions. For instance, after the preparations in 24-34, we hardly expect to find Achilles taken away to supper by the chiefs, and the feast to his men forgotten, in spite of the *δορ-πήσομεν ἐνθάδε πάντες* of 11. Evidently 35-54 may be a later expansion; the lines have a suspicious resemblance to parts of T (e.g. 303-8). But the two books differ in their general view of the scene (see note on 13), and there can be little doubt that T is the later.

Another weakness in narrative will be found in 140 ff. We hear how the solemn procession of Myrmidons brings the body of Patroklos, sets it down, and "heaps up the wood" (139); we presume that the host is to join in the last rites where they "sit awaiting" (128). It is a surprise to hear that Achilles sends them all away, and that only a few mourners remain, and again "heap up the wood" (163), which has already been done. There can be no doubt that the scene gains in dignity if we omit at least 144-63, and keep the whole host present to the end. Possibly 140-63 may form the addition, marked by the return of the catchword *νίεον ἔλγην* (Erhardt). But it is hard to see what can have been the motive for sending the army away.

It has generally been recognised that 184-91 are a later addition, and are unsuitable to this place, where there is no question of the dragging of Hector's body (see note there). Erhardt would reject also 178-83. 178-81 are mere repetitions, and the solemn farewell to Patroklos (177) at least should not be used more than once. 182-83 evidently go with the following passage to prepare the way for the ransoming of Hector.

To the errand of Iris objection has been also taken. Iris elsewhere is messenger of the gods, and does not act, as here, on her own account. There

is a touch of comedy in the feast of the Winds in the house of Zephyros. The journey of the gods to Aithiopia (206) is used elsewhere (in A and α) to explain why for a length of time they take no notice of human affairs. Here it is a mere empty phrase. We might cut out 198 ὡκέα . . . to 212 ἀπεβήσεντο, reading οἱ for τοῖ, and so remove this difficulty. On the whole it must be said, however, that in this portion of the book there are no glaring flaws; and such difficulties as exist may if we prefer be put down to the poet's weakness in narration, rather than to expansion in the course of time. It is what we have learnt of the general character of the *Iliad* which makes the latter explanation more tenable.

The second part of the book, 257-897, opens in a way which seems to shew that it is added purely mechanically, and has no organic connexion with what precedes. It ends in the same way; the αὐτὰρ Ἀχιλλεύς of 257 is repeated in Ω 3, and may be a catchword marking the beginning and end of this most brilliant and famous episode. By far the largest part of it is devoted to the chariot-race, a piece of narrative as truthful in its characters as it is dramatic and masterly in description. The final scene between Menelaos and Antilochos may fairly rank among the most lifelike and delightful in the *Iliad*.

Here, however, we can again confidently point to later expansion. The most obvious of these additions is the long didactic speech of Nestor to Antilochos, 306 (or rather 303)-350. The unskilful manner in which this is thrust into the list of competitors is obvious. It is full of difficulties and obscurities of the most un-Epic sort; it bears no relation to the subsequent incidents of the race, and is quite of the stamp of the other didactic prosings put into Nestor's mouth—always with unfortunate results to the context.

Objection has been taken to the whole scene of the dispute between Idomeneus and Aias, 446-98, which can be cut out without injury to the context. It contains at least one very serious difficulty in 462-64 (see note), and the whole conception of the race-course is full of obscurity. At the same time it must be admitted that the scene is admirably conceived to vary the continuous description of the race by leading us to see it from the spectators' point of view as well as from the charioteer's.

Doubts have been thrown upon the presence of Meriones among the competitors. He alone of the five plays no individual part in the description, but merely starts fourth and arrives fourth. He, like Idomeneus who is honoured in 446-98, is one of the heroes who are evidently a somewhat late introduction into the *Iliad*, and plays a part in passages which seem composed for the Cretans' special benefit (e.g. in N); and in this book he is once before dragged in by head and shoulders in a passage where he could be well dispensed with (see 113, 124). If we attempt to cut him out entirely we are forced to make a change wherever five prizes are mentioned. One of these places, however, 614-15, can well be spared, as it introduces another Nestor-episode containing more than the usual share of unintelligible expressions. If 614-52 be omitted, then Meriones disappears with the athetesis of 351 and 528-31, and the expulsion of Μενέλαος . . . ἐλαυνέμεν (reading δουρικλυτός for δουρικλειτός) in 355-6—by which the disagreeable repetition of λάχ' ἐλαυνέμεν is avoided. The remaining

difficulty is the list of prizes in 269-70, and this may be got over by simply rejecting 270, for the ἀμφίθετος φιάλη reappears only in 616, which is already condemned.

Finally we may mention as worthy of consideration Erhardt's suggestion that the whole end of the race has been materially altered; that Eumelos was originally, as we expect after the praise of his skill in 289, the winner; and that he has been displaced by the rather awkward device of 382-400, in order to make room for Diomedes, who with Odysseus is the most favoured hero of one period of expansion—that to which we owe the existence of E.

With 798 we begin a long addition absolutely devoid of any poetical merit, and standing in the harshest contrast with its surroundings. The three contests contained in 798-883 rival each other in absurdity and obscurity, as is pointed out in the notes. The final scene, 884-97, has weaknesses of its own, but still does not incur so severe a sentence, and may stand with the original games.

After making these rather considerable deductions, the ἀθλα proper form a brilliant whole, the model for countless imitators, who have never succeeded in outdoing this source of all descriptions of sport. It remains to consider how the two parts of the book are related to each other and to the *Iliad* as a whole.

It has already been remarked that the Games are very loosely attached to the story both at beginning and end. The language is marked by the free use of the developed article, which would place the whole episode at quite as late a date as K (see 265, 267, 269, 275, 295, 303, 324-25, 336, 348, 376, 465, 525, 538, 656, 663, 702, 733, 842, 877). This conclusion is strengthened by the use of Odyssean words, ἀπόπροθι (832), ἀληθείη (361, and Ω 407), ἀτέμβω (445, 834, see note on Λ 705), ὑγρόν ἐλαιον (281), ἡεροειδέα πόντον (744), περιπλομένους ἐνιαυτούς (833). The digamma is neglected, but not so abundantly as to enable us to lay any great stress upon the fact.

We note too that the actors in many cases belong to the later strata—Epeios, Leonteus, Polypoites, Eumelos, Phoinix. On the other hand, the favour shewn to Odysseus, especially at the cost of the two Aiantes, is very marked, and may be a further link with the *Odyssey*. Erhardt remarks that the way in which the Salaminian Aias is defeated by the Lapith Polypoites (836 ff.) may well be a mark of influence exerted by the prominence of the Lapiths in Attic legend.

While the Games thus stand by themselves as very late, the Funeral coheres more closely in spirit and language with Ω. Both have Odyssean tendencies—observe the use of the formal Odyssean phrase ἐνθ' αὖτ' ἀλλ' ἐνόησε (140, 193), in a way which shews that it had already become no more than a stereotyped formula of transition, and see notes on 10 and 246. The general conclusion must be that the Funeral and Ω form a later conclusion to the *Iliad*, and that into this conclusion the still later Games have been somewhat mechanically incorporated; but that both came into existence long enough before the final redaction of the *Iliad* to leave time for a certain amount of further expansion under Attic influence. Here as elsewhere the process has been one of constant complicated growth. But what lends

especial interest to Ψ is the proof it gives that lateness is by no means evidence of badness. With two or three exceptions the whole of the book shews how the high inspiration of the Epos survived almost till the decline, and how in a somewhat different way "interpolators" might fairly claim to match their prototypes in originality and skill.

ΙΛΙΑΔΟΣ Ψ

θελα ἐπὶ Πατρόκλῳ.

ὥς οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοὶ
 ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο,
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,
 Μυρμιδόνας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,
 ἀλλ' ὃ γε οἷς ἐτάροισι φιλοπτολέμοισι μετηύδα· 5
 “Μυρμιδόνες ταχύπῳλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
 μὴ δὴ πῶ ὑπ' ὄχεσφι λυόμεθα μώνυχας ἵππους,
 ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσον ἰόντες
 Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.
 αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10
 ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.”
 ὥς ἔφαθ', οἱ δ' ὤμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.

1. **στονάχοντε** Q. 7 *om.* H. || **ὑπ'**: **ἐπ'** Q. 9. **δ**: **τὸ** Q. 10.
ἐπεὶ τ' L.

2. **ἐπεὶ**, for the scansion see X 379.

7. **ὑπ' ὄχεσφι**, apparently in an ablative sense, *from under*; H. G. § 156. It is perhaps possible to take the prepositional phrase as attributive to ἵππους, *the horses in the chariots*; but this is less likely.

9. **δ** may be a rel. even with γάρ, *which is the due*; see note on K 127, and the similar phrases in M 344, ω 190. But the phrase occurs five times with τό, and it is difficult not to believe that **δ** was here meant to be identical with τό. The relative use of the article and the similarity in Greek between the two stems (rel.) *γος* (ὅς ἢ δ) and (dem.) *σος* (ὁ ἢ τό) must have made such a confusion easy—at least when the use of the

article as a rel. had become archaic. See Delbrück *Gr.* v. p. 311, Brugmann *Griech. Gramm.* § 203 Anm.

10. **τεταρπώμεσθα γόοιο**, one of the phrases peculiar to Ψ (also 98), Ω (513), and the *Od.* (six times). The same is the case with the similar ἡμερος γόοιο, and γόνον ἐξ ἔρον εἶην Ω 227. The word no doubt expresses *satiety* (cf. κορεσσάμεθα κλαίοντε X 427), but certainly has not lost the sense of *satisfaction*. (In ο 400 μετὰ γάρ τε καὶ ἀλγεσι τέρεται ἀνὴρ the idea is different, as the reference is to past sorrow—*haec olim meminisse iuvabit*.) Schol. B quotes from Aeschylus οἱ τοὶ στεναγμοὶ τῶν πόνων λάματα. So *est quaedam flere voluptas*, Ovid *Trist.* iv. 3. 37.

οἱ δὲ τρὶς περὶ νεκρὸν ἐντρίχας ἤλασαν ἵππους
 μυρόμενοι· μετὰ δέ σφι Θέτις γόου ἡμερον ὤρσε.
 δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15
 δάκρυσι· τοῖον γὰρ πόθεον μήστωρα φόβοιο.
 τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξήρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσι ἐταίρου·
 "χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀῖδαο δόμοισι·
 πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην, 20
 "Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,
 δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθεῖς."
 ἡ ῥα καὶ "Ἔκτορα δῖον αἰεκέα μῆδετο ἔργα,
 πρηνέα παρ λεχέεσσι Μενoitιάδαο τανύσσας 25
 ἐν κονίῃσι. οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα μαρμαίροντα, λῦον δ' ὑψηχέας ἵππους,
 καδ δ' ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο

14. γόου ὅπως C. 18. ἐπ': ἐπ' G. || ἀνδροφόνους Ar. Ω: ἀνδροφόνου
 ap. Did. 20. τοι: σοι G. || τελέω H *supr.* 22. ἀποδειροτομήσειν Vr. d.
 26. ἕκαστος GJST Harl. a, Vr. A, γρ. A. 27. λῦοντο δὲ μώνυχας ἵππους GQST
 Vr. A, γρ. A.

13. Cf. Ω 16 and note on X 396 for the practice of driving round the dead man's tomb. In T 211 the body of Patroklos was in the hut, ἀνὰ πρῶθυρον τετραμμένος. Here it is evidently conceived as being out in the open, on the shore, where the Myrmidons and Achilles sleep round it.

14. Heyne suspects this line as a needless expansion; for Thetis is not among the Myrmidons. Cf. Σ 51.

15. *Spargitur et tellus lacrimis, sparguntur et arma*, Virg. *Aen.* xi. 191.

17-18=Σ 316-17.

19. καὶ, even in Hades, where there is but little rejoicing indeed.

20. τελέω, better taken as a present than as a future; *already I am fulfilling*, i.e. this is an earnest of the complete fulfilment of my word. ὑπέστην, see Σ 334 ff., Φ 27-32, X 354.

21. ὦμὰ, σ 87 μῆδεα τ' ἐξερύσας δώη κυσὶν ὦμὰ δάσασθαι, where the neut. plur. is natural; cf. ὦμὸν βεβρώθαις Πρίαμον Δ 35. Here, where there is no subst. for it to agree with, it may either be due to the implied notion of κρέα (ὦμ' ἀποταμνόμενον κρέα ἐδμεναι X 347) which might be omitted when ὦμὰ δάσασθαι had coalesced into a single phrase; or

more probably it is analogous to the ordinary adverbial use of the neut. plur. as in ὅδεα κεκληγώς, etc. The difference here evidently is that the adj. expresses a quality of the object of the verb, and does not qualify the meaning of the verb itself. But the logical inaccuracy though real is not unnatural. P. Knight and others regard 21-3 as an interpolation to explain what Achilles refers to, made up from Σ 336-37 with a reminiscence of σ 87. This is quite possible. Note the neglect of F in ἐρύσας (Fερύς Schulze; see App. D, vol. i. p. 594).

24. The double acc. is evidently analogous to κακὸν βέβηκεν τινα (H. G. § 141), "Ἔκτορα being governed by the complex of the verb with its acc. of the 'Internal Object.' The αἰεκέα ἔργα seem to imply no more than leaving the body naked and neglected—which is somewhat of an anticlimax after what has preceded.

27. ὑψηχέας, see on E 772. Here we have our choice of the variant λῦοντο δὲ μώνυχας ἵππους. The mid. is used of unyoking horses only in 7 and 11 above. The act. is the regular voice, even where a driver unyokes his own horses (e.g. E 776).

μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαῖνυ.
 πολλοὶ μὲν βόες ἀργοὶ ὀρέχθων ἀμφὶ σιδήρῳ 30
 σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἶγες·
 πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφήι,
 εὐόμενοι ταῦντο διὰ φλογὸς Ἥφαιστοιο·
 πάντῃ δ' ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.
 αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα 35

29. μενοειδέα R^t. 30-31 ἀθ. τινές Sch. T. 30. ἀργοί· ἢ ἀργῶι ἀδῆρμαι,
 τῶι πολίῳ Sch. T. 34. ἔρρεεν: ῥέει D. 35. αὐτὰρ: αὐταρ ο Παρ. μ.

29. *μυρίοι*, *very many*, see A 2. The actual number of Myrmidons is 2500 from Π 168 ff. (a late passage however). *τάφον δαῖνυ* (also γ 309) like γάμον δαῖνυαι T 299, δ 3. τάφος never means *tomb* in H., only *funeral*.

30. ἀργοὶ λευκοί· ἀλλ' οὐ θύεται λευκὰ τοῖς τεθνεῶσι· ὅθλον γὰρ ἐκ τοῦ "ἐνθ' δὲν ἀρνεῖται ῥέζειν θῆλόν τε μέλαινα" (κ 527) καὶ "δὲν ἱερυσμένον οἶσι παμμέλανα" (κ 524) Sch. T, who suggests *ὅτι οὐ τῶι Πατρόκλῳ ἀλλ' εἰς τὸ δειπνῶν τῶν ζώντων τοὺς βόας ἔθων*. The remark has weight, especially as ἀργός is not a standing epithet of the ox as it is of the dog (obviously in another sense). The only other animal to which it is applied is the goose, ο 161, and there as well as here it may mean not so much *white* as *glistening*, 'sleek.' Cf. ταῦρον ἀργάντα Pind. O. xiii. 69. The variant ἀργῶι (σιδήρῳ) is evidently a mere conj. *ὀρέχασον*, *απαξ εἰρημένον* in H. and obscure in meaning. Three explanations are given by tradition: (a) κατὰ μύησιν ἡχοῦ τραχέος πεπολεῖται τὸ ῥῆμα, ἀπὸ τοῦ ἔστανον ἀναρούμενοι, Schol. T (so Hesych. B. *Lex.* etc.); *bellowed upon* (when pierced by) *the knife*; (b) ἀναρούμενοι ὠρέγοντο, ἦτοι ἐξετείνοντο, Eust. *ἐξετείνοντο ἀποθηήσκοντες*, ὡς τὸ "κέϊτο μέγας μεγαλωστί," Schol. T; *stretched themselves out, plunged*. This is sometimes compared with ταῦντο (33); but that word evidently means *were extended* on spits (of wood); if the same sense be assumed here, we shall have to suppose that spits of iron large enough to roast an ox were known in Homeric days, which is not likely; (c) οἱ δέ, *διεκτόπτοντο*. ἀπὸ τούτου καὶ ἐρεγμός, ὁ ἀποκεκομμένος κύαμος, Schol. B and Eust. who quotes ε 83 θυμὸν ἐρέχθων (cf. also Ψ 317), *rending his soul*. Of these (b) seems the most defensible etymologically, ὀ-ρεχ-θ-ω being related to ὀ-ρεγ- *to stretch* as γη-θ-ω to γαφ (see Curtius, *Vb.* ii.

343). (a) is due to the similarity of *ροχθέω* to *ροατ*, and in this sense Theokritos took the verb, *θάλασσαν ἔα ποτὶ χέρσον ὀρεχθῆν* xi. 43. Linguistically the connexion is at least improbable, as initial *ρ* in Greek implies a lost consonant (*σρ* or *φρ*), while the *δ*- indicates an originally initial *r*. The connexion with *ἐρεῖκω* generally assumed for (c) is improbable on account of the root-vowel (*reik*, weak *rik*); and even if this were admitted it would require a purely passive sense for the active form. Schol. T has a curious note on the line, *τινές ἀθετοῦσιν, ὡς οὐκ ἔντος σιδήρου τότε*. Many atheteses would be needed to expel iron from the text in the later passages; cf. Δ 123. It may be noted that out of twenty-three places where iron is mentioned in the *Iliad* five are found in this book (see 177, 261, 834, 850). The present case is in harmony with the usual use, by which the metal is confined to tools of small size (see Helbig *H. E.* pp. 329-32). This and Σ 34 happen to be the only places where a *knife* of iron is mentioned.

32-3, see I 467-68.

34. *ὅτι ψιλῶς προνεκτέον κοτυλήρυτον* (i.e. *κοτυλήρυτον*, not *κοτυλήρυτον*), οὐ γὰρ ἀπὸ τῆς ῥύσεως ἀλλ' ἀπὸ τοῦ ἀρύσαι . . . Ἀριστάρχος πολὺ, ὥστε κοτύλην ἀρύσασθαι (deep enough to be taken up in cups), An. This explanation is needlessly artificial. It is more natural to suppose that the blood of the victims was caught in cups and then poured out, so as to make it a direct gift from the mourner to the dead. Blood is given to the shades as a food to strengthen them in the curious ritual of Odysseus' journey to Hades, κ 535 ff., λ 89, 96, 153, etc. Cf. Eur. *Hec.* 534 ff. (Neoptolemos sacrificing Polyxena) ὦ παῖ Πηλέως, πατὴρ δ' ἐμός, δέξαι χόος μοι τάσδε κληλητρίους, νεκρῶν ἀγωνοῦν· ἐλθέ δ', ὡς πίης μέλαν κόρης ἀκραιφνές αἷμα. See App. L, § 8.

εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἐταίρου χωόμενον κῆρ.
 οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴξον ἰόντες,
 αὐτίκα κηρύκεσσι λυγυφθόγγοισι κέλευσαν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπιθόειν 40
 Πηλεΐδην λούσασθαι ἄπο βρότον αἱματόεντα.
 αὐτὰρ ὃ γ' ἡρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὁμοσεν·
 “οὐ μὰ Ζῆν’, ὅς τίς τε θεῶν ὕπατος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοστρά καρήατος ἄσπον ἰκέσθαι,
 πρὶν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦαι 45
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ' ἔτι δεύτερον ὦδε
 ἴξεται ἄχος κραδίην, ὅφρα ζωοῖσι μετείω.
 ἀλλ' ἦτοι νῦν μὲν στρυγερῇ πειθώμεθα δαιτί·
 ἥωθεν δ' ὄτρυνον, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 ὕλην τ' ἀξέμεναι παρὰ τε σχεῖν ὅσσ' ἐπικεύς 50

38. ἴξον D: ἴζον G. 39 om. Pap. μ¹. || κέλευσε(ν) DGHJPRU Par. b d f j
 (supr. α) and ap. Did. 40. ἀμπεριεστῆσαι J. 42. δ γ': δ DQ Pap. μ, Vr. b d. ||
 στερεῶς: στυγερῶς PQR: στερῶς Mor. 45. γ': τ Pap. μ¹. || χεῦσαι CGJPR.
 46. κείρεσθαι H. || οὐ μ' ἔτι: οὐδέ με H: ἐν ἄλλωι οὐ τί με A. 48. ἀλλ'
 ἦτοι: ἀλλά γε δὴ D. || μὴν μὲν: μὲν μὴν G Par. j: "μὲν" μὴν R. || πεισώμεθα
 Ar. Ω: τερπώμεθα Pap. μ² and ap. Did.: ταρπώμεθα "Vat. 1." 49. δ':
 δέ τ' R. 50. τ' om. PR. || δέ(ς) CD (p. ras.), γρ. X: ὥς Ω.

36. εἰς Ἀρ., to the hut of A., as H 312.

37. σπουδῇ, hardly, as A 562, etc.

40-1. Compare Σ 344-45.

43. The use of δέ τις with a definite particular antecedent is almost unique, and is rendered stranger by the addition of the generalising τε which is nowhere else joined to δέ τις. Even in E 175 and ρ 53, the only other cases where δέ τις refers to a particular antecedent, the use is intelligible, as there the actual person is unknown to the speaker, and may thus be thought of as one of an indefinite number. 'The line, however, is evidently an old formula. The meaning may be "Zeus, or by whatever name the highest of the gods is to be called"; cf. Aisch. Ag. 160 Ζεὺς, ὅστις ποτ' ἐστίν (Monro); and so Eur. H. F. 1263 Ζεὺς, ὅστις ὁ Ζεὺς, Tro. 885 ὅστις ποτ' εἰ σὺ δυστόπαστος εἰδέναι, Ζεὺς. Grashof has ingeniously conj. δέ τ' ἐστί, the objection to which is, apart from the absence of authority, that in similar phrases ἐστίν is regularly omitted (e.g. N 313, II 271). See however *Hymn. Ven.* 37 Ζητὸς . . . δέ τε μέγιστος τ' ἐστί, κτλ.

46. For the shaving of the hair as a sign of mourning cf. note on 135. μ', i.e. με as A 362.

47. μετέω, see note on H 340, and App. D, c 3.

48. πεισώμεθα, cf. 645 γῆραι λυγρῶι κείθεσθαι. The phrase is not very exact, as 'the feast' must mean 'the necessity of eating.' But this seems hardly ground enough for concluding that the line is a reminiscence of Θ 502 (= I 65) πειθώμεθα νυκτὶ μελαίνῃ (cf. H 282 ἀγαθὸν καὶ νυκτὶ πιδέσθαι). There is a peculiar appropriateness when Achilles speaks of food as an inevitable power. The variant τερπώμεθα is quite out of place in his mouth. Compare η 216 οὐ γὰρ τι στρυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο, σ 53 ἀλλά με γαστήρ ὀτρύνει κακοεργός, whence Peppmüller conj. γαστρί for δαιτί here.

49. ὄτρυνον: ὄτρυνε Bentley.

50. ἀπέμειναι, aor. as usual. For δέσ' nearly all mss. give ὥς. This is probably merely a reminiscence of the phrase ὥς ἐπικεύς which so often ends a line, e.g. 537. If an independent reading it

νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡρόεντα,
ὄφρ' ἦτο τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
θᾶσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπονται."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.
ἐσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
οἱ μὲν κακκείμεντες ἔβαν κλισίηνδε ἕκαστος,
Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
κέιτο βαρὺ στενάχων πολέσιν μετὰ Μυρμιδόνεσσιν 60
ἐν καθαρῶι, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον.
εὐτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
νῆδυμος ἀμφιχυθείς· μάλα γὰρ κάμε φαίδιμα γυῖα
Ἕκτορ' ἐπαΐσσω προτὶ Ἴλιον ἡνεμόεσσαν·
ἦλθε δ' ἐπὶ ψυχῇ Πατροκλῆος δειλοῖο, 65
πάντ' αὐτῶι μέγεθός τε καὶ ὄμματα κάλ' εἰκυῖα
καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἴματα ἔστο·

52. ἐπιφλέγει TU Bar. 54. μάλα μὲν: μάλλον R: μὲν μάλα P: μάλα J.
55. ἐφοπλίσαντο D. 58. γρ. οἱ μὲν δὴ κείμεντες, X. || κλισίηνδε: οἰκόνδε D:
κλισίην Q. 61. οἱ: οἱ δὴ Syr.: ὅτι δὴ D. || ἐπ': ἀπ' Pap. μ, Vr. A. ||
ἡϊόνος Pap. μ², Vr. b d. || κλύζεσκον CJ Harl. a, King's Par. h (A surr.: διχῶς A^m):
ἐκλύζεσκον Lips.: τινὲς ἐπέκλυζον T (perhaps a gloss). 64. ποτὶ P. 66.
κάλ': μάλ' Q. || καλὰ οἰκυῖα H.

would require the omission of the next line, which is needless enough; but even then *δοσσα* would be better. In favour of leaving out 51 is the use of *νέεσθαι* = *go* simply; see on Φ 48.

55. For *ἐφοπλίσσαντες* Bentley to save the *F* of *ἕκαστοι* would read *ἐφοπλίσσαντο* with D, omitting the next line, which may well have been interpolated from the other passages where it precedes 57 (A 468, etc.). Moreover the act. *ἐφοπλίσσαι* is used only of preparing for others, the mid. of preparing for one's self: see Θ 503, I 66 (van L.).

58. Cf. A 606.

62 = ν 56; cf. ψ 342 *στε οἱ γλυκὺς ὕπνος λυσιμελὴς ἐπύρουσε, λύων μελεδήματα θυμοῦ. ὕπνος ἔμαρπτε*, also Ω 679. The apodosis begins with 65.

63. *νήδυμος ἀμφιχυθείς* as Ξ 253.

64. Ἕκτορ' = Ἕκτορι, as *ἐπαΐσσειν* takes the dat., *Κίρκῃ* κ 322, *μοι* ξ 281, and cf. O 579, P 725. *τείχος, μόθον ἐπαΐζει* (M 308, H 240) seem rather different. *προτὶ* is used pregnantly with

the acc., *assailing Hector* (till he came) *even unto Ilios*.

65. *ἦλθε δ' ἐπὶ ψυχῇ*, a phrase occurring four times in the *Odyssean* *εἰκυῖα* (λ 84, 90, 387, 467). The *ἐπὶ* is more significant there, as the phrase is not used of the first ghost, but only of those which succeed, closely following upon one another. But *ἐπελθεῖν* is often used like our *come upon*, of unexpected approach (e.g. K 40, O 84, T 91, Ω 651), which is evidently expressed here. See also note on *ἐπιφαίνεσθαι* P 650.

66. This (apart from the spurious ε 337) is the only place where we cannot read *FeFikyia* for *eikyia*. The word here may represent *Fikyia*, on the false analogy of *Fidvia*, which mss. almost invariably turn into *eidyia* (see note on A 365). Brandreth puts a colon after 65 and reads *éFéFikto*, Fick *καλὰ FeFolkei*. αὐτῶι, the real (living) man. The thought here implied gives the reference to *τοῖα*, such as the living man wore.

67. *περὶ χροῖ εἴματα ἔντο*, another *Odyssean* phrase (four times).

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·
 “εὔδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.
 οὐ μὲν μιν ζώντος ἀκήδεις, ἀλλὰ θανόντος·
 θάπτε με ὅττι τάχιστα· πύλας Ἀΐδαο περήσω.
 τῆλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,
 οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐώσιν,
 ἀλλ' αὐτως ἀλάλῃμαι ἀν' εὐρυπυλὲς Ἀΐδος δῶ.
 καὶ μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις

70

75

68 om. H. 69. ἐμοῖο PQ Bar. Vr. b. 70. μευ : με C. || ἐκήδεις P¹.
 71. περήσαι G. 73. πω : πως G : προ J. || μίγεςσαι H. 75. καί : εἴ H. ||
 αὖτις CL.

69. λελασμένος ἔπλευ like λελασμένον
 ἐμμεναι N 269.

70. ἀκήδεις, i.e. ἀκήδεες, imperf. ; see
 on Ξ 427. The present is of course to
 be supplied with ἀλλὰ θανόντος.

71. For the construction of this line
 see X 129-30. περήσω added asyndetic-
 ally = ὅπως περήσω, but the archaic
 parataxis can dispense with the sub-
 ordinating relative adv. The subj. itself
 indicates will ; 'I will pass the gates
 of Hades' means 'I bid you let me
 pass them.' 97-98, Z 340, X 418 are pre-
 cisely similar in the addition of the sub-
 junctive to the imper. Cobet, offended by
 the 'immanis hiatus,' would read
 θάπτε μ' ὅπως ὤκιστα (M. C. 370). This
 receives some, but by no means con-
 vincing, support from the line of Theog-
 nis, φόντα δ' ὅπως ὤκιστα πύλας Ἀΐδαο
 περήσαι : the hiatus is allowable at the
 end of the first foot. It would be much
 less harsh if, with van L., we put the
 stop after με, taking ὅττι τάχιστα with
 the following words, but with the ex-
 ception of Δ 193 ὅττι τάχιστα always
 stands at the end of a clause.

72. The need of funeral rites to give
 access to the underworld (followed by
 Virg. Aen. vi. 327 ff.) differs from Elpe-
 nor's story in λ 51-83 ; for he, though
 unburied, is not separated from the
 shades by the river. So in ω 186 ff.
 the ghosts of the suitors come among
 the shades while their bodies are still
 uncaried for (see App. L, § 9). On
 account of this discrepancy Nitzsch was
 inclined to athetize 72-74. But we have
 no right whatever so to manipulate the
 evidence. On this point, as on so many
 others, the Homeric poems represent
 differences of age and place. εἵργουσι,

read (μ') ἐέργουσι. καμόντων, see on
 Γ 278.

73. The river is presumably the Styx,
 as in Θ 369 ; though the crossing of the
 river, so prominent in the later Hades
 legends, is not elsewhere alluded to as
 necessary to the departed. (Acheron,
 Pyriphlegethon, and Kokytos in κ 513
 are evidently later additions to the Styx.)
 It is possible, however, that ποταμός may
 be Okeanos, which Odysseus has to pass
 in λ 13-23, and the souls of the suitors
 in ω 11-14, in order to reach Hades.
 ἐώσιν, i.e. (ποταμοῖ) ἐάουσιν.

74. It is not easy to see how, if the
 soul has not passed the πύλας Ἀΐδαο,
 it can be said to wander ἀν' εὐρυπυλὲς
 Αἴδος δῶ (see App. L, § 9). The phrase
 recurs in λ 571, and may there, as here,
 be taken to mean only the threshold of
 the realm of Hades ; for Odysseus does
 not penetrate farther than this. Döder-
 lein took it closely with the preceding
 line, regarding ἀλλ' αὐτως ἀλάλῃμαι as
 a parenthesis. This avoids the diffi-
 culty, but is very harsh and artificial.
 The form εὐρυπυλᾶς for εὐρύπυλον is
 irregular.

75. δλοφύρομαι was taken by Ar. as
 aor. subj., following the imper. as in
 71 ; give me that hand, let me (=that I
 may) lament. It is more commonly
 taken as pres. indic. in pregnant sense,
 I wail (to thee)=I beseech thee. For
 this cf. B 290 οδύρονται οἰκόνδε νέεσθαι.
 τῶν, apparently deictic, like ἡ τε κόμη
 τό τε εἶδος Γ 55. If we take it to mean
 thine, as in Attic, it would be a very late
 use (see H. G. p. 231). It is of course
 easy to read either ἦν or σὴν—the
 former for choice, as more likely to be
 corrupted.

νίσσομαι ἐξ Ἀἶδαο, ἐπὴν με πυρὸς λελάχητε.
οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἑταίρων
βουλὰς ἐζόμενοι βουλευόμεν, ἀλλ' ἐμὲ μὲν κῆρ
ἀμφέχανε στυγερή, ἣ περ λάχε γεινόμενόν περ·
καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80
τείχει ὑπο Τρώων ἐνηγενέων ἀπολέσθαι.
ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθῃαι·
μὴ ἐμὰ σὼν ἀπάνευθε τιθήμεναι ὅστέ, Ἀχιλλεῦ,
ἀλλ' ὁμοῦ, ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,

76. νίσσομαι GH²PRS : νείσσομαι Syr. : νείσομαι Q : νήσομαι Pap. μ : νείσομαι Mosc. 2, γρ. X : νείου' Harl. a : νίσομαι Ω. || ἐπὴν : ἐπεί Vr. A. 77. μὲν γὰρ : γὰρ ἔτι Aischines *contra Tim.* § 149, γρ. A, and ἐν τισι τῶν πολιτικῶν Did. 79. ἀμφέλαχε T (ἀμφέχανε lemma). 81. τεῖχε' L : τεῖχιν DU. || εὐνηγενέων Aph. Rhianos. || After this Aischines adds μαρνάμενον θῆκος ἑλένης ἔνεκ' ἡυκόμοιο. 82. καὶ κτλ. : cū δ' ἐνὶ φρεσὶ βάλλας cHian Aisch. || αἶ : εἰ Mor. Bar. || πίοιο Q. 83. ποίεμεναι PR : ποίεων Q : ποίεμεν' J : ποίεμεν' C. 84. ἐτράφημεν : ἐτράφην περ A (γρ. ἐτράφημεν) DHST Vr. A Harl. b d, γρ. X : ἐτράφην Q. || ὑμετέροισι Q. || ἄλλ', ἵνα πέρ σε καὶ αὐτὸν ὁμοῖν γαῖα κακεύοι, χρυσέωι ἐν ἀμφοροῖ τὸν τοι πόρε πότνια μήτηρ, ὡς ὁμοῦ ἐτράφημεν περ ἐν ὑμετέροισι δόμοισιν Aisch.

76. νίσσομαι, a pres., not necessarily with fut. sense; by translating *I come back no more* we see how closely the two are connected. The idea that νίσσομαι is pres., νίσσομαι fut., seems to have no foundation. Cf. N 186. The variant νείσομαι will represent νέσομαι, with lengthening in first arsis. Observe the pathetic effect of the verb which, with its derivative νόστος, is regularly used of happy returning home, as though from banishment.

77-91 are quoted by Aischines with large variations (see App. Crit.), which give us a valuable glimpse into the popular texts of his day. For 84, which happens to be quoted as in our texts by Plato, Aischines has three lines which are in all respects worse; grammar and thought are alike confused, and ἀμφοροῖ is a non-Epic form for -ῆ. Generally speaking the quotation—the longest from H. in any classical writer—may console us for the loss of these corrupt texts, and warn us against setting ourselves too high an ideal in restoring fragments of new lines such as we find in the oldest papyri. The fortunate coincidence of the citation from Plato answers once for all the suggestion that our present vulgate was made up by Alexandrian critics from these 'prae-Aristarchean' texts.

79. ἀμφέχανε, κατέφαγε καὶ κατέπιε, Schol. B. γαιόμενον περ, αὐτὴν very birth, cf. K 71, T 128. Zenodotos of Mallos (see N 731) concluded from this line that Homer was a Chaldaean (i.e. astrologer)!

81. εὐνηγενέων, read εὐνηγενέων; see on A 427. But the reading with γ is as old as Aischines. The line added by him seems to be a reminiscence of I 327, 339.

83. ποίεμεναι, see note on K 34.

84. Both ms. variants, ἐτράφημεν and ἐτράφην περ, are apparently wrong. The shortening of the ε of the augment before τρ is quite without a parallel in H.; such a license is found only under different and well-marked conditions; H. G. § 370. Buttman's conj. ὡς τράφομεν περ is therefore almost certainly right, the other two variants being designed to get rid of the intrans. aor. ἐτραφον, which must have become unfamiliar in very early times; a fact which has produced ms. variations, though less important ones, in B 661 (where see note), Φ 279. The conj. receives some support from the quotation in Aischines. Buttman conj. ὡς δ' ὁμοῦ ἐτράφομεν περ, which is also possible, but less likely to have given rise to the ms. readings. ὡς of course corresponds to ὡς 91.

εὐτέ με τυτθὸν ἔοντα Μενότιος ἐξ Ὀπóεντος 85
 ἦγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὑπο λυγρῆς,
 ἥματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος
 νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθεῖς·
 ἐνθά με δεξάμενος ἐν δώμασιν ἵπποτα Πηλεὺς 90
 ἔτρεφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνεν·
 ὥς δὲ καὶ ὅστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτοι
 χρύσεος ἀμφιφορέυς, τὸν τοι πόρε πότνια μήτηρ."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "τίπττέ μοι, ἠθείη κεφαλῇ, δεῦρ' εἰλήλουθας 95
 καὶ μοι ταῦτα ἔκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι
 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὥς σὺ κελεύεις.

86. ὑμέτερόνδ' : ὑμέτερον Q : ὑμέτερον δὲ Vt. A : ἡμέτερόνδ' DJ (T¹?). ||
 ἀλγεῖναις U (supr. ὑπὸ λυγρῆς, also U¹). 87. ἀμφιδάμαντα JQ : ἱφιδάμαντος
 Harl. a. 88. νήπιον DQR (supr. c) Vr. d. || ἀστραγάλοις Par. a². || αἱ πλείους
 τῶν κατ' ἄνδρα ἀμφ' ἀστραγάλῃσι ἐρίσας Did. 89. δεξάμενος P¹. 90.
 ἔτρεφέ A^mGJPPQSU Aischines : ἔτρεφ' C (om. τ'?). ἔτραφέ Ω. 92 dθ. Ar. :
 ἐν πάσαις οὐκ ἦν ὁ στίχος, T. 94. ἡοσίη : Χαμαιλέον γρ. ὡ οσίη A. 95. τοι :
 coi Q Vr. A. 96. ὥς cῶ : ὥς με PR, ἐν ἄλλωι A.

87. This is an instance of exile for unpremeditated homicide in place of the commutation by fine, which seems to have been the usual practice in Homeric times (see I 632-36). That exile was also familiar, however, we know from Ω 480-81 (see also *J. H. S.* viii. pp. 124-25). We do not know enough to say how the two penalties were chosen in particular cases (here, for instance, we do not know whether Amphidamas was akin to Patroklos or no); but it is evident that of the two exile was the earlier. The idea seems to be introduced here in order to reconcile A 765 ff., where Patroklos is living in Peleus' house, with Σ 324 ff., where Achilles promises Menoitios to bring his son 'back to Opus,' from which we naturally suppose that he started.

88. The game of *knuckle-bones*, so popular in later Greece, is mentioned only here in H.

90. ἐνδυκέως, kindly (cf. ἀδευκῆς, harsh), occurs elsewhere in *Il.* only in Ω; it is very common in *Od.* ἔτρεφε, not ἔτραφε, which is intrans. The only trans. aor. is ἔθρεψα.

92. ἀθετεῖται, ὅτι εἰ σορὸν δέδωκεν, ἦν ἐν ἄλλοις λάρνακα καλεῖ (Ω 795), πρὸς τί

καὶ ἀμφιφορῆα; μετενήνεκται οὖν ἐκ τῆς δευτέρας νεκυίας (ω 74) . . τὸ γὰρ ὀλοθεῖν ἐπάγεσθαι δυσοῦνίστον, An. ἐν πάσαις δὲ οὐκ ἦν ὁ στίχος, Schol. T. The decision that the line is interpolated from ω is unquestionably right. There the ἀμφιφορέυς for the funeral of Achilles is brought after his death by Thetis; here we must understand that she gave it him when leaving for the war—an act of incredible ill-omen. Besides, the σορὸς or λάρναξ can hardly have been identical with an ἀμφιφορέυς. It may be noticed that this last objection does not apply to the quotation from Aischines given above, though the interpolation of the ἀμφιφορέυς is as early as his day; it is doubtless due to the fame acquired by this vessel in later mythology. The scholia tell us, after Stesichoros, that it was a gift from Hephaistos to Dionysos, who passed it on to Thetis in return for her protection recorded in Z 136.

94. ἡοσίη, προσφώνησις νεωτέρου πρὸς πρεσβύτερον, Schol. A. Patroklos was older than Achilles, see A 787 and Plato, *Symp.* 180 A. Χαμαιλέον γράφει "ὡ θεῖη κεφαλῇ". γελοῖον δὲ ἐπὶ νεκρῶι τὸ ὡ θεῖη· δίο ἡ διπλῇ, An.

ἄλλα μοι ἄσπον στήθι· μίνυνθά περ ἀμφιβαλόντε
ἄλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο."

ὥς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἤυτε καπνὸς 100
ᾧχετο τετριγυῖα. ταφὼν δ' ἀνόρουσεν Ἀχιλλεὺς
χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

"ὦ πόποι, ἣ ῥά τι ἔστι καὶ εἰν Ἀῖδαο δόμοισι
ψυχὴ καὶ εἰδῶλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν· 105
παννυχίη γάρ μοι Πατροκλῆος δειλοῖο

ψυχὴ ἐφεστήκει γούωσά τε μυρομένη τε,
καὶ μοι ἕκαστ' ἐπέτελλεν, ἔϊκτο δὲ θέσκελον αὐτῶι."

ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἕμερον ὤρσε γόοιο·
μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος ἠῶς
ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων 110

97. ἀμφιβαλόντες CJPRSTU Harl. a, Mosc. 2, Vr. d : ἀμφιχυθέντες Harl. a suppr.
98. ὀλοοῖο : ἐν ἄλλω κρυεροῖο A. 102. συμπλατάγησεν S Lips. Mor. Vr. b A. ||
δ' : τ' Syr. D. || ὀλοφυδρὸν Lips. 103. τι PQR Vr. A : τις Ω. || εἰν : ἐν U¹.
104 ἀθ. Aph. ? || αὐτὰρ CJ. || πάμπαν : γρ. πᾶσαι T. 106. ἐφεστήκει Ar.
AQΓ : ἐφίστηκε Syr. : ἐφίστηκε D : ἐφαστήκη J : ἐφαστήκη Ω. || γρ. γούωσα X.
107. ἔακτο H : ἔακτο Q. 108. ὑφ' : ἐφ' Aristotle Rhed. i. 11, Q. 109. φάνη
κτλ. : μέλας ἐπὶ ἔσπερος ἦλος (= α 423) Plut. Mor. 114 E. 110. αὐτὰρ CJ.

97. In the sense embracing ἀμφιβαλεῖν elsewhere always has χεῖρας, which has to be supplied here. ἀλλήλους is best taken with it as governed by the preposition (like ἀμφιχυθεὶς πατέρ' ἐσθλόν, π 214), though the division of the line would *prima facie* refer it to τεταρπώμεσθα. But this mid. aor. is never elsewhere used transitively.

101. τετριγυῖα, the voice is as weak a copy of the living voice as is the εἰδῶλον of the αὐτός. The idea is carried out in ω 6-10 (of the souls of the slain suitors), ὥς δ' οὐτε νυκτερίδες μυχῶι ἄντρον θεσπεσίωιο τρίζουσαι ποτέονται . . ὥς αὖ τετριγυῖα ἀμ' ἦσαν. Similarly in *Hamlet*, 'The sheeted dead Did squeak and gibber in the Roman streets.' For similar ideas among modern savages cf. Tylor, *Primitive Culture*, i. 452.

103. The interest of this line to students of historical psychology is obvious, especially to the school of anthropologists who find in dream-appearances of the dead—which often have a peculiar vividness—the origin of the belief in life after death. A full discussion of it will be found in App. L, §§ 12-14. τι

has very respectable authority, and must have been the reading Propertius had before him when he wrote *sunt aliquid manes*. The meaning required is not to be got from the vulg. τῆς, there is some soul and wrath in Hades; the right sense is that of the text, the soul is something even in Hades; it is not entirely annihilated. For hiatus after τι compare E 465, Ω 593, θ 136, ι 339, κ 246, and the common τὶ ἢ (τίη).

105. γάρ refers to the clause ἣ ῥά τι . . εἰδῶλον, the intervening words being parenthetical.

107. Various emendations have been proposed to save the F of ἕκαστα : πάντ' Bentley, ἀπαντ' Brandreth. τὰ ἕκαστα Fick (cf. τὰυτα ἕκαστα 95), καὶ μ'(α) ἐπέτελλε ἕκαστα Hoffmann. But we must beware of making the text more antique than it ever was. ἐσκελεον, Γ 130.

109. Here again we have a quotation with a large variation from Plutarch, who as a professed antiquarian seems to have cherished a preference for 'prae-Alexandrine' texts, though in his day the present vulgate was long established.

οὐρήας τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὁράρει,
 Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
 οἱ δ' ἴσαν ὕλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆς κίον αὐτῶν· 115
 πολλὰ δ' ἄναυτα κάταυτα πάραντά τε δόχμα τ' ἤλθον.
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῶι
 τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι
 πίπτουν· τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ 120
 ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο
 ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά.

111. τ' *om.* κατὰ πολλὰ τῶν ἀντιγράφων Schol. A. || ἀπέμειν : ἐπέμειν G.
 112. κλισίων DGHJQU : κλισίων AS. 117. κρημνοὺς JU^m Harl. a, and ap.
 Eust. || πολυπιδάκου DST Par. a² and ap. Did. 118. ταναήκει J. 120.
 διαπλήσσοντες Syr. and ap. Did. : διαπλήσσοντες Par. bc : ἔτεροι δὲ διαρρήσσοντες
 Eust. : γρ. διατμήγοντες, X. 121. ἡμιόνους D. 122. ἐλκόμεναι D (κ p. ras.) Q.

112. ἐπὶ . . ὁράρα, *watched*, as γ 471, § 104 ἐπὶ δ' ἀνέρες ἐσθλοὶ ὁρῶντο (-ται). The verb is to be conn. not with ὁρ- *to rise*, but with οἶρος, ἐπίορος, τιμάορος, root ὁρ from *For* (ὁράω) which must have lost the *F* at a very early date—so early that the reduplicated perf. could be formed exactly as if the initial vowel were primitive. In fact the formation seems to shew that confusion with ὁρ-νυμι had already begun. Other traces of this use of the verb are to be found in Hesych. δρεῖ· φυλάσσει and ὥρεῖα· φυλακτήρια (also in a Cretan inscr., see Schulze *Q. E.* p. 17 note).—Fick rejects 112-13 and 123-24; the thrusting in of Meriones and Idomeneus is at least needless, and looks like a special attempt to give prominence to Cretan heroes as in N.

116. The three curious adverbs are ἀπαξ λεγόμενα in Greek—evidently 'nonce-words' formed for the sake of the jingle on the analogy of ἔσαντα and ἔναντα, and meaning no more than *ἀνά*, *κατά*, *παρά*. The first two have, however, the corresponding adjectives ἀνάντης and κατάντης in classical Greek. *Uphill*, *downhill*, *along-hill*, and *across* will give the sense—we need not inquire too closely into the difference between the last two. The line has attained a fame, perhaps beyond its merits, as an imitation of the sound of the stamping feet.

118. Gerlach suggests that the special mention of *oaks* may be significant, as

the ritual use of that wood is found both among Greeks and Germans. The latter acc. to Tacitus burnt their famous dead *certis lignis*. It is safer to see no more than an allusion to the fact that, if we may judge from modern times, the forests of the Troas were almost exclusively of oaks. 'The road from Bounarbashi to Alexandria Troas leads through an almost uninterrupted forest of these [valonea] oaks,' Barker Webb in Schliemann *Ilios* p. 116, where three other species are mentioned.

120. διαπλήσσοντες, *splitting*; οὕτως Ἀρίσταρχος, ἄλλοι δὲ "διαπλήσσοντες" διὰ τοῦ α, Did. This is evidently in allusion to § 318 ἐν δὲ πλίσσοντο πῶδεσσιν of the ambling gait of mules; but it could hardly be used of men. (Heyne with Schol. T takes it to mean *selling their feet apart*, εἰ διαβάτρες, for the effort.)

121. δατεῦντο, *toe up* in the violence of their efforts, as T 394. The explanation of the scholia ἐμέριζον βαδίζουσαι, *measured by their paces*, is gratuitously artificial and does not suit the Homeric use of the verb.

122. ἐλδόμεναι with gen., *eager for* (to reach) *the plain*, as E 276, ε 210, § 42. Cf. ἐπειγόμενος Ἄρμος etc., *H. G.* § 151 c. The variant ἐλκόμεναι πεδίοιο *dragging across the plain* would be worth consideration, were it not for the restricted use of the mid. *ἐλκεσθαι*, which is used only of *pulling out* with the hand (one's own hair or sword).

πάντες δ' ὑλοτόμοι φιτροὺς φέρον· ὥς γὰρ ἀνώγει
 Μηριόνης θεράπων ἀγαπήνηρος Ἰδομενῆος.
 καδ' δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ' Ἀχιλλεύς
 φράσσατο Πατρόκλῳ μέγα ἥριον ἥδ' οἱ αὐτῶι. 126
 αὐτὰρ ἐπεὶ πάντῃ παρακάββαλον ἄσπετον ὕλην,
 εἶατ' ἄρ' αὐθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεύς
 αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε
 χαλκὸν ζώννυσθαι, ζεύξαι δ' ἵπ' ὄχεσφιν ἕκαστον 130
 ἵππους· οἱ δ' ὄρνυντο καὶ ἐν τεύχεσσιν ἔδυνον,
 ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοι τε.
 πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἵπετο πεζῶν,
 μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἐταῖροι.
 θριξὶ δὲ πάντα νέκυν καταεῖνουν, ἃς ἐπέβαλλον 135
 κειρόμενοι· ὄπιθεν δὲ κάρη ἔχε διὸς Ἀχιλλεύς
 ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Ἀϊδόςδε.
 οἱ δ' ὅτε χώρον ἵκανον ὄθι σφισι πέφραδ' Ἀχιλλεύς,

126. καδ' : καὶ P. 127. παρακάββαλον GRSTU^t Syr. Harl. a, Mosc. 2 : περικάββαλον Q : περικάββαλον Vr. A. 129. κέλευε CQ Mor. Bar. : μετιῦδα Vr. b. 130. χαλκῶι Vr. A and ap. Eust. || δ' : ο' A (supr. δ') CHST Syr. 131. ὄρνυντο PR : ὄρνυνον Lips. 132. ἂν : ἐν L. || ἐν : ἂν D. || παραιβάται L Lips. Mosc. 2. 133. μετὰ : μέγα Q. 134. ἐταῖρον J. 135. καταεῖνουν Ar. "Vat. 1" : καταεῖλουν ἐν τισι (Did.), Vr. A Par. f. 136. ἔχε : ἔχεσε ST. 137. γὰρ : δ' ἄρ J¹ (!). || αἶδος δῶ HJ Syr. Vr. b, Par. e, and ἄλλα Sch. A. 138. ἵκανον : ἵκοντο A (γρ. ἵκανον) H.

126. ἥριον, *barrow*, also in later prose and poetry. Der. unknown.

131. ἐν τεύχεσσιν ἔδυνον as K 254. The verb is used also with *ἐς*, χ 201, ω 498, and κατὰ τεύχεα Δ 222.

132. παραιβάται, here only; *παρ-βεβαῶς* is used in a different sense in Α 522 (see note there). It is used as here of the fighting man in the chariot by Eur. and Xen. (see Lex.).

135. καταεῖνουν, *clothed*, a hyperbolic expression. The variant *καταεῖλουν unwrapped up* comes to the same thing, cf. Φ 319 εἰλύσω ψαμάθασιν. The form *εἶνυ* for *ἐννυ* (*Fer-ny*) is late Ionic (*ἐπεινυσθαι* Herod.) and is not found again in H., though *εἰμένος* is very near. The long stem in fact occurs only in *ἐννυσθαι*, ἐννυτο, three times and twice respectively in *Od.* As between the thematic *-εἰνουν* and non-thematic *-εἰνυσαν* there seems to be little choice; but in the similar *ὄμνυ* we have the non-thematic *ἀπώμνυ* once only (β 377)

against six instances of thematic forms (*ὄμνυε*, -ον); while *ὄρνυμι* takes thematic forms in the imperf. active non-thematic in the mid. For the custom of cutting off locks of hair and laying them on the corpse cf. 141 and δ 198. The women of Albania still cut off their hair at the death of a near relative—but not, it would seem, the men (von Hahn, *Alb. Stud.* i. 150). A part cut straight from the living body represents the whole man, who thus offers himself as an escort to the shades. So when the witch got possession of a fresh-cut hair or nail-paring she had the victim in her power. For other instances of the custom see Tylor, *Prim. Culture* ii. 364; Rohde, *Psyche*, p. 16; Frazer, *Paus.* iv. p. 136.—In 135–39 and 166–70 we have two sequences of five purely dactylic lines, the longest in the *Iliad*. If any effect is consciously aimed at, it is that of the marching, not the galloping or dancing, rhythm. See on Z 511.

κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήεον ὕλην.
 ἐνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης διος Ἀχιλλεύς· 140
 στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
 τὴν ῥα Σπερχειῶι ποταμῶι τρέφε τηλεθώσαν·
 ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἴνοπα πόντον·
 "Σπερχεῖ, ἄλλως σοί γε πατὴρ ἡρήσατο Πηλεὺς 145
 κείσέ με νοστήσαντα φίλην ἐς πατρίδα γαίαν
 σοί τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἐκατόμβην,
 πευτήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
 ὥς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 νῦν δ', ἐπεὶ οὐ νέομαι γε φίλην ἐς πατρίδα γαίαν, 150
 Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι."
 ὥς εἰπὼν ἐν χερσὶ κόμην ἐτάριοι φίλοιο
 θήκεν, τοῖσι δὲ πᾶσιν ὑφ' ἕμερον ὥρσε γόοιο.
 καὶ νῦ κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,
 εἰ μὴ Ἀχιλλεύς αἶψ' Ἀγαμέμνονι εἶπε παραστάς· 155

139. *μήνεον* Mosc. 2, Eust. 143. *εἶπε πρὸς δὲν μεγαλήτορα οὐμὼν* Q Vr. b.
 144. *Ἀράσατο* Q. 147. *αὐτόφρ* PRSTU Par. a c e g: *αὐτίκα* D, γρ. Par. a,
 ἐν Ἀλλοι A: *αὖθις* Vr. b. 148. *παρὰς* J. || *βουνός* P (Βωμῶς P^m). 152 *οἷ*.
 D: *Lips.* 153. *ὑφ'*: *ἐφ'* H. 154 *om.* J.

140. This is a characteristically Odyssean phrase, recurring in *Il.* only in 193 below.

141. Compare Aisch. *Cho.* 6-7 *πλόκαμον Ἰνάχῳ θρεπτήριον, τὸν δεύτερον δὲ τόνδε πευτήτριον*, where the mourning lock and nurture lock are distinct. The *πλόκαμος θρεπτήριος* was usually cut off on 'coming of age.' Achilles still wears it because he left his home while quite young. Cf. Pausan. i. 37. 3 *ἀγάλματα δὲ ἐπὶ τῷ ποταμῶι, Μνησιμάχης, τὸ δὲ ἔτερον ἀνάθημα κειρομένου οἱ τὴν κόμην τοῦ παιδὸς ἐπὶ τῷ Κηφισῶι. καθεστάναι δὲ ἐκ παλαιού καὶ τοῖς πᾶσι τοῦτο Ἕλλησι τῇ Ὀμήρου τις ἀν τεκμαίροντο ποιῆσαι, δὲ τὸν Πηλέα εἰξασθαί φησι τῷ Σπερχειῶι κερεῖν ἀνασωθέντος ἐκ Τροίας Ἀχιλλέως τὴν κόμην*. See also viii. 20. 3; 41. 3, and for further instances, ancient and modern, Frazer's note on the last passage. The scholia shew that the meaning of the act was quite obscure to the authorities on which they are based.

144. *ἄλλως* = *μάτην* as the scholia observe, quoting Eur. *Med.* 1030, Ar. *Eqn.* 11; the usage is common in Attic prose as well as poetry. Fick refers the word in this sense to **ἄλιος* = *ἡλεός*, Aeol.

ἄλλος, see note on O 128. It may here be referred to the ordinary use of *ἄλλος*, in other wise than what proves to be the reality; but it is equally likely that from passages like this a confusion between the two words was established.

147. *παρ' αὐτόφρ*, see note on M 302. *ἔνορχα, τέλεια*, 'males without blemish' of the Jewish ritual. *ἱερεύσαν ἐς πηγάς*, cf. λ 35 *τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα ἐς βέθρον*. The phrase may imply an actual dropping of the victims into the water, cf. Φ 132, but need not necessarily mean more than that the blood is allowed to run in.

148. *πηγάς*, here *waters*, as often in later Greek (e.g. Aisch. *Pers.* 311), not *sources*; for Phthia lies only on the lower part of the Spercheios (W.-M. on Eur. *Herc.* 390). This of course does not apply to X 147, as *ἀναίσσωνι* proves.

151. *ὀπάσαιμι*, the opt. expresses a wish, representing a more deferential mood than *ὀπάσω*. 'I should like to give it,' 'may I be allowed to give it' (cf. H. G. § 299 d). *φέρεσθαι*, to go its way, a pleonastic use, see note on Φ 120.

154. For the use of the dat. with *ἔδν* cf. B 413. The line recurs π 220, φ 226. cf. ψ 241.

“ Ἀτρεΐδῃ, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσονται μῦθοισι· γόοιο μὲν ἔστι καὶ ἄσαι,
 νῦν δ’ ἀπὸ πυρκαϊῆς σκέδασον καὶ δείπνον ἄνωχθι
 ὀπλῆσθαι· τάδε δ’ ἀμφὶ πονησόμεθ’ οἷσι μάλιστα
 κήδεός ἐστι νέκυς· παρὰ δ’ οἷ τ’ ἀγοὶ ἄμμι μενόντων.” 160
 αὐτὰρ ἐπεὶ τό γ’ ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας ἕϊσας,
 κηδεμόνες δὲ παρ’ αὖθι μένον καὶ νήεον ὕλην,
 ποίησαν δὲ πυρὴν ἐκατόμπεδον ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165

156. γάρ: μὲν CDHJPRU Harl. a, Vr. b, Mosc. 2. || τε: γε D. 159. τὰ
 δὲ τ’ G. || ἀμφιπονησόμενος U. 160 followed in Pap. λ by a line containing
]ωνοεσσεσθ[. 161. τό γ’: τόδ’ Vr. A. 162 followed in Pap. λ by a line
 containing]αντεκατα κλιας κ[(supr. α over ια). 163. ἄγεωμενος Vr. A. ||
 παρ’ αὖθι: καταυει Pap. λ. 164. ἐκατόμπεδον (H supr.) LRS (Lips. supr.):
 ἐκατόνπεδον P. 165. Pap. λ has] — — [] ακρο[: the faint letters marked
 — — are read αλυ by Grenfell-Hunt, πατ by van L. || The line is followed by
 another containing]αταχερσιναιμσα[.

156. σοὶ . . μῦθοισι, cf. A 150 τοὶ
 . . ἐπέεσιν, which differs, however, be-
 cause the weak τοὶ may be regarded as
 virtually a possessive, *thy* words. This
 cannot be the case with σοὶ, which is
 in apposition with μῦθοισι by a sort of
 ‘whole-and-part’ figure. λαός . . πεί-
 σονται, as B 278, etc.

157. γόοιο . . ἄσαι, the connexion is
 ‘they may, for me (καί), take their fill
 of lament; but for the moment,’ etc.;
 i.e. I do not wish to cut their mourning
 short, but now is not the time for it.
 The idea is expanded in T 155 ff. (T 171
 = 158; for ὀπλῆσθαι see on T 172).

159. ἀμφὶ πονησόμενος, not ἀμφιπον-
 ησόμεθ’ as La R. and others write, on
 account of the caesura. ἀμφί is adverbial,
all round expressing carefulness, as in
 ἀμφὶ μάλα φράζεσθε Σ 254, just our ‘look
 at the question all round.’ Cf. ν 307,
 where ἀμφεπονείτο may equally well be
 ἀμφ’ ἐπονείτο.

160. κήδεος = κήδειος, a family grief;
 the notion of *grief*, which prevails in the
 subst. (see N 464), is in the adj. develop-
 ing that of *family tie*, though always
 in connexion with mourning. So κηδε-
 μόνες (163) = *kindred mourners*. For
 the double form of the adj. cf. χρόσιος
 by χρόσιος. But the dropping of the ι
 (after passing into a semi-vowel) is
 curious where it does not form part of
 an original diphthong; the primary
 form being κηδεσ-ιο-ς. It is thus subject

to the same suspicion as ὠκέα, βαθέη
 (from ὠκεΐα, βαθεΐη). Some, acc. to
 Herodianos, regarded it as a gen., ‘is
 a matter of *grief*,’ but this predicative
 use of the gen. is Latin rather than
 Homeric (H. G. § 148). οἷ τ’ ἀγοί, sc.
 εἰσίν, ὁ being the rel. Ar. (καὶ σχεδὸν
 ἅπαντες, Did.) understood the letters to
 stand for ὁ ταγοί, but apart from the
 hardly Homeric use of the article the
 word ταγός does not occur in H., and
 where it is found in Attic it always has
 ἄ. (We have ταγοῦχος however, Aisch.
 Eum. 296.) The fragment of an addi-
 tional line in Pap. λ has been variously
 restored; ἦδ’ οἱ κηδεμόνες· σκέδασον δ’
 ἀπὸ λαὸν ἅπαντα, or van L.’s οἱ δ’ ἄρα
 κηδεμόνες σκεδασάντων λαὸν ἅπαντα will
 give something like the original, unless
 160 ended differently.

162. The added line in Pap. λ is
 evidently κάπνισσάν τε κατὰ κλισίας καὶ
 δείπνον ἔλοντο (= B 399).

164. ἐκατόμπεδον, not ἐκατόμποδον
 as some editors read, in deference to
 the supposed demands of analogy. πεδ-
 is the original weak stem (G. Meyer Gr.
 § 10, n. 3), as we see from πεζός, ἀργυρό-
 πεζα, Lat. ped-, as well as from inscrip-
 tions and the best ms. tradition of Pindar
 and Herod. The temple at Athens
 which preceded the Parthenon was called
 the ἐκατόμπεδον.

165. The restoration of the added line
 in Pap. λ is not clear. κατὰ χερσίν

πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς
 πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
 δημόν ἐλὼν ἐκάλυψε νέκυν μεγάρθυμος Ἀχιλλεύς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νῆει.
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 ἐσσυμένως ἐνέβαλλε πυρῇ μεγάλα στεναχίζων.
 ἐννέα τῶι γε ἄνακτι τραπεζῆς κύνες ἦσαν·
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
 δώδεκα δὲ Τρώων μεγαθύμων νιέας ἐσθλοὺς 175
 χαλκῶι δηϊόων· κακὰ δὲ φρεσὶ μῆδετο ἔργα.
 ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὅφρα νέμοιτο·
 ὠμῶξεν τ' ἄρ' ἔπειτα φίλον δ' ὀνόμηνεν ἐταῖρον·
 “χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀἶδαο δόμοισι·
 πάντα γὰρ ἤδη τοι τετελεσμένα ὥσπερ ὑπέστην. 180
 δώδεκα μὲν Τρώων μεγαθύμων νιέας ἐσθλοὺς
 τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὐ τι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.”
 ὧς φάτ' ἀπειλῆσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,
 ἀλλὰ κύνας μὲν ἀλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185

169. δρατὰ : τὰ πολλὰ τῶν ὑπομνημάτων. δρατά, Did. 172. πυρὶ CPSU
 Vr. b d. || μεγάρθυμος P. || στοναχίζων CD (p. ras.) JL (P¹). 173-74 om. D¹.
 174. πυρὶ CPU. 178. ὠμῶξεν δ' R. || φίλον τ' CDQ. 180. τετελεσμένα
 ὥσπερ ST Syr. Par. a² e f, ἐν ἄλλωι A : τελέω τὰ πάροιθεν Ω. 182. τι : τοι CR.
 184. ἀμφεπένοντο J.

ἀμυσσόμενοι or -ῆσαντο agrees with Ω 165 (κόπρος) τῇν βα κυλινδόμενος καταμῆσαστο χερσὶν ἐῆσι. Van L. completes καὶ κορίνη . . ἀμυσσόμενοι κεφαλῇφι, but the καὶ joining the two participles is not satisfactory. Perhaps καὶ κορίνη κατὰ χερσὶν ἀμύσαντ' αἰθαλόεσσαν (cf. Σ 23).

166 = I 466, q. v.

168. See App. L, § 7.

171. κλίνων evidently implies the pointed amphora, meant to be stuck into the ground or leant against a wall. This practice survived in the Attic funeral λήκυθοι, small pointed jars ranged round the bier of the dead.

176. Compare Φ 19. It is not to be supposed that by the word κακὰ the poet means to pass any ethical criticism on his Achilles. Such a judgment would be quite against the Epic style (see note on T 463). The word means only that what he did was ill work for his victims; in H 478 κακὰ μῆδετο μητίετα Ζεὺς there

is certainly no moral condemnation of Zeus.

177. σιδήρεον, relentless, cf. P 424, T 372, X 357, νέμοιτο, feed upon, B 780.

179-80 = 19-20, but for the change to τετελεσμένα ὥσπερ from τελέω τὰ πάροιθεν, which circumstances seem to demand. The recurrence of most MSS. to the former phrase may be due both to a reminiscence and to the desire to avoid the hiatus.

184-91 are rejected by Fasi and Düntzer, chiefly because they anticipate the events of the next book—the dragging of Hector in 187 and the ransoming which is indicated by the πρὶν of 190. Other difficulties are the appearance of Aphrodite, who nowhere else has any special regard for Hector, the effect apparently attributed to the oil of preventing the skin from being torn, and the curious idea that the spot on which

ἤματα καὶ νύκτας, ῥόδοντι δὲ χρῖεν ἐλαίωι
 ἀμβροσίωι, ἵνα μὴ μιν ἀποδρύφοι ἐλκυστάζων.
 τῶι δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίουνδε, κάλυψε δὲ χώρον ἅπαντα,
 ὅσσον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἡελίοιο 190
 σκῆλει· ἀμφὶ περὶ χρῶα ἵνεσιν ἡδὲ μέλεσσιν.
 οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος·
 ἔνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς δοιοῖς ἡρᾷτ' ἀνέμοισι,
 Βορέηι καὶ Ζεφύρῳι, καὶ ὑπὶσχετο ἱερὰ καλά· 195
 πολλὰ δὲ καὶ σπένδων χρυσέωι δέπαϊ λιτάνευεν
 ἐλθέμεν, ὄφρα τάχιστα πυρὶ φλεγεθόιατο νεκροί,

186. χρῖεν H. 191. σκῆλει (σκῆλει) ADT Syr.: σκύλει J: σκῆλη(i) Ω.
 192. καίετο CGJPRST Harl. a, Vr. A. || τεθνηῶτος JPQRSU (A supr.):
 τεθνηῶτος Ω. 195. ὑπὶσχετο ACPRTU: ὑπὶσχετο Ω. || This line is followed
 in Pap. λ by one ending ἡνεκαταρῆν (?). 196. χρυσῶ J. || ἐλ(λ)ιτάνευεν DH.
 197. ἐλεσῖν CJTU Harl. a, Mosc. 2, Vr. A, γρ. A. || πυρᾷ J Mosc. 2, Harl. a. ||
 νεκρὸν CGJPRST Syr. Harl. a.

Hector's body lies should be hidden, though no such miracle is noticed in Ω 15 ff. On the other hand, von Christ remarks that the emphatic Πατρόκλου in 192 implies that some one else has been the subject of the preceding lines. The appearance of Aphrodite does not imply any special regard; she acts with Apollo because these two are the leading patrons of Troy. The cloud in 188 is perhaps a way of saying that Phoebos, as sun-god, prevents the sun from shining on the body, and does not oblige us to suppose that the poet conceived a dense fog as filling the hut. The case then is not very strong except against 187, which is indefensible; but the lines, with their unexplained anticipations of Ω, rather interrupt than help the narrative, and would be better away.—ἀμφοτέρωθεν. see note on Φ 203.

186. ἤματα καὶ νύκτας, this order of words is found only here and κ 142; elsewhere night always comes first. ῥοδόεντι may mean only *fragrant*; or there may be an allusion to the ancient idea that oil of roses was an antiseptic; see Pausan. ix. 41. 7 τὸ δὲ ἐκ τῶν ῥόδων ποικύμενον (μύρον), εἰ καὶ ἀγάλματα εἰργασμένα ξύλου χρύσει, ῥύεται καὶ ταῦτα σπινθῆρας. As with λειριῖς H. uses the adj., though the substantive from

which it is derived is not mentioned in the poems, but makes its first appearance in Greek literature in the *Hymn to Demeter*.

187. ἀποδρύφοι seems to be an aorist, δρύπτω being the only known form of the pres. It does not recur in Greek. The pres. would, however, suit the sense better, as the dragging is a continuous action.

191. Fick remarks that for σκῆλει we should read σκέλει, the regular form from σκέλλω, as there is no trace of a pres. σκάλλω. The mistake may have arisen from misunderstanding a primitive ΣΚΕΛΕΙ. ἀμφὶ περὶ adverbial, ἵνεσιν being a loc. dative to be taken with χρῶα, the flesh upon the sinews.

195. Βορέηι, see on I 5. For the new line in Pap. λ Ludwig conjectures πολλὰ μὲν εὐχόμενος μάλα τοὺς ἄτρυνε κατ' ἄρην. But the state of the fragment is such that to judge from the facsimile (in Grenfell and Hunt, *Greek Papyri* II. Pl. iii.) Menrad's ἀρῶν πρωτογόνων ῥέζειν κλειτὴν ἐκατόμβην is by no means impossible.

197. If there were any authority for the trans. use of φλεγεθόιατο, the variant νεκρὸν would be preferable to νεκροί, as it would be natural that the body of Patroklos alone should be noticed.

ὕλη τε σεύαιτο καήμεναι. ὦκέα δ' Ἴρις
 ἀράων αἶουσα μεταγγελος ἦλθ' ἀνέμοισιν.
 οἱ μὲν ἄρα Ζεφύριοι δυσσεός ἀθρόοι ἔνδον 200
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη
 βηλῶι ἐπὶ λιθέωι. τοὶ δ' ὥς ἴδον ὀφθαλμοῖσι,
 πάντες ἀνήϊξαν κάλεόν τέ μιν εἰς ἑ ἕκαστος·
 ἢ δ' αὖθ' ἔξεσθαι μὲν ἀνήγατο, εἶπε δὲ μῦθον·
 "οὐχ ἔδος· εἰμι γὰρ αὖτις ἐπ' Ὀκεανοῖο ρέεθρα, 205
 Αἰθιόπων ἐς γαίαν, ὅθι ῥέξουσ' ἐκατόμβας
 ἀθανάτοισι, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
 ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεῖνόν
 ἐλθεῖν ἀράται, καὶ ὑπίσχεται ἱερὰ καλὰ,
 ὄφρα πυρὴν ὄρσητε καήμεναι, ἥι ἔνι κείται 210
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί."

198. **τε σεύαιτο** (Ar. ?) Syr., ἐν ἄλλωι A: **τεσσεύαιτο** P: **τ' ἐσσεύαιτο** AGQ
 (supr. e) RST (Par. b g supr.): **τ' ἐσσεύετο** D²L Par. g¹: **τ' ἐς(c)εύαιτο** CHJU
 Harl. a, Mosc. 2 (supr. oi over a) Par. b¹ h: **τ' ἐσσεύοντο** D¹. || **ὕλην τ' ἐσσεύοντο**
 (τε σεύαιτο Heyne) ap. Did. || **ὦκέα δ'**: **ὦκα δε** Pap. λ. 200-02 om. Vr. b.
 201. **ὕπ᾽ ἐστι** HQS. 202. **τοὶ δ'**: **οὔ δ'** Q. 204. **αὖθ'**: **αυ** Syr. || **εἰπέ τε**
 PRST Syr. Vr. A. 205. **αὖτις** CGQ: **αὖτι** A (γρ. αὖτις) H. || **ἐπ'**: **ἀπ'** G.
ῥάων C. 206. **ἐς γαίαν**: γρ. **ἐς θαλάσσην**, ὡς ἀπὸ τῶν πόλεων, Did. || **ῥέξουσ'**
 Mosc. 2. 209. **ὕπ᾽ ἵσχετο** Lips.

198. The variants **τ' ἐσσεύαιτο** and **τ' ἐσσεύατο** are relics of an original **τε σσεύαιτο**. This verb is always treated metrically as if it began with a double consonant, and this was expressed graphically. **ἐσσεύατο** is evidently the correction of a grammarian who was offended that an aor. opt. should have what he thought was an augment. If Heyne is right in conjecturing that there was a variant **ὕλην τε σσεύατο**, it would mean *start the wood a-burning*; the aor. is both trans. and intrans. This would naturally go with **νεκρὸν** in 197. For **ὦκέα δ'** ¹Iris Bentley conj. **ὦκα δὲ** ²Firis, which is strikingly confirmed by the reading of Pap. λ. But it is clear that the name, though it probably had the F, lost it at a very early period. The only passage which requires it is Θ 409 (=177, 159); in all other cases where a hiatus precedes, it is in the diaeresis after the first or fourth foot. The very common **ὦκέα Ἴρις** at the end of a line is rather an argument against the F; for **ὦκέα** is a most suspicious form for **ὦκέα** (**ὠκέα**), and practically without analogy. It would seem that we should rather read **ὠκέι' Ἴρις**. (It would, however,

then follow that the wrong form **ὦκέα** had crept in early enough to enable it to be introduced here.) In E 353, 365, the F is inadmissible; cf. also A 27. This is the only case where Iris goes on an errand without being sent by a god.

200. **Ζεφύριοι ἔνδον**, like **Διὸς ἐνδον** T 13. Zephyrioi is invariably spoken of as a stormy and dangerous wind in H., except in δ 567, where its coolness is alluded to. It must be admitted that this scene falls below the dignity of its surroundings; there is an unmistakable touch of humour in the party of the winds and their behaviour to the goddess. This may be an intentional relief to the gloom of the funeral, or may possibly betray the hand of an interpolator.

205. **οὐχ ἔδος**, cf. A 648. For **ῥέεθρα** C has **ῥάων**, a possible reading, see Γ 5.

206. For the feasts of the gods in Aithiopia cf. A 423. We must suppose that Iris heard Achilles from Aithiopia, and has come thence.

207. **μεταδαίσομαι ἱρῶν**, *share the sacrificial feast*. Properly **μεταδαινύμαι** = *dine among* (X 498), and **ἱρῶν** is a sort of abl. gen., *on the sacrifices*, the constr. being that of **μεταλαμβάνειν** etc.

ἡ μὲν ἄρ' ὥς εἰποῦς' ἀπεβήσεται, τοὶ δ' ὀρέοντο
 ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
 αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κύμα
 πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην, 215
 ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.
 παννύχιοι δ' ἄρα τοὶ γε πυρῆς ἄμυδις φλόγ' ἔβαλλον
 φυσῶντες λιγέως· ὁ δὲ πάννυχος ὠκύς Ἀχιλλεύς
 χρυσοῦ ἐκ κρητῆρος, ἔχων δέπας ἀμφικύπελλον,
 οἶνον ἀφυσσόμενος χαμάδις χέει, δεῦτε δὲ γαίαν, 220
 ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
 ὥς δὲ πατὴρ οὐ παιδὸς ὀδύρεται ὅστέα καίων,
 νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας,
 ὥς Ἀχιλλεύς ἐτάριοιο ὀδύρετο ὅστέα καίων,
 ἐρπύζων παρὰ πυρκαϊὴν ἀδινὰ στεναχίζων. 225

213. ἀπεβήσατο DJR Bar. Harl. a *Lips.*¹ Vr. b: ἀνεβήσατο S. 213
 πνοιῇ ὑπὸ λιγυρῇ νέφεα κλονέοντες ὅπως Pseudo-Plut. 129. 18. 216
 πνοιῇ CD¹PQSU Syr. Vr. A. 219. χρύσειον R. || κρατῆρος J. || ἔχων JPRSTU
 ἐν ἄλλωι A: ἐλῶν Ω. 220. ἀφυσσόμενος (A *supr.*) DG: ἀφυσσόμενος Ω.
 || χεῖε G. 222. ὀδύρετο Q. 223. ὥς τε D. 224. This is preceded in
 Pap. λ by *χρῶσαν[δ]ε γυναῖκα μυχῶι θαλάμοιο νέοιο[ι] ἀρη[τῶ]νδε[τ]οκεῖαι γόν
 καὶ πένης ἐσκεν*]; cf. P 36-7. The second line is quoted in this place by Plut.
Cons. ad Ap. 30, p. 117 c, adding also *μοῦνος τιλύετος, πολλοῖαν ἐπὶ κτεάτεσσιν*
 (see I 482). 225. παρὰ: περὶ Q. || στοναχίζων CP.

213. κλονέοντε, as T 492.

214. The use of the infin. ἀήμεναι is far from clear. The sense seems to require ἀήμενοι, which is actually found in *Ap. Lex.* The infin. can hardly be defended by phrases like βῆ ἵνα, ὦρτο πέτεσθαι, etc., where the infin. represents the beginning of an action (*stepped to go, started to fly*, etc.), cf. γ 176 ὦρτο δ' ἐπὶ λιγύς οὔρος ἀήμεναι. We can only understand *they came to the sea so as to blow upon it*.

216. A comparison of M 177, 441, O 597, T 490 shews that *θεσπιδαῆς* has no peculiar significance here as indicating the divine power which has raised the flames. It is a standing epithet of πῦρ, evidently based on the habit which fire has of overcoming all human efforts.

217. *ἄμυδις* may either mean *in concert*, or, with *ἔβαλλον*, *beat the flame together* by blowing from different sides. If the former is preferred, φλόγ' ἔβαλλον seems rather bare—'*beat upon*, lit. *threw at*, as though the blasts were missiles,' Monro.

220. The pres. ἀφυσσόμενος, indicating a series of acts, is preferable to ἀφυσσά-

μενος. Cf. Γ 295, K 579. For the same reason ἔχων (219) is better than ἐλῶν.

221. *ὅτι δωδεκασύλλαβος καὶ ἐκ σπονδελίων*, An. It is not legitimate to conclude that any particularly solemn effect is aimed at; for in the first place the original forms were certainly Πατροκλέφειος and possibly δφελοῖο; and in the second there is no lack of solemnity in dactylic lines—see note on 135.

223. νυμφίου, cf. η 65 ἄκουρον . . νυμφίον ἐν μεγάρῳ, μίαν οἶον παῖδα λιπόντα. We may conclude from this that a man was called νύμφιος, *bridegroom*, after his marriage until he had a son; until he had thus provided for the continuance of his house he retained the name which indicated that his marriage had not yet attained its fulness. That a father should thus be deprived of male descendants at the moment when he might reasonably expect them would naturally add to the poignancy of his grief.

225. ἐρπύζων evidently expresses the weary movement of a broken-hearted man. The verb is used again only of Odysseus (ν 220) and Laertes (α 193) with the same connotation.

ἦμος δ' ἑωσφόρος εἰσι φάωσ ἐρέων ἐπὶ γαῖαν,
 ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἠώς,
 τῆμος πυρκαϊὴ ἐμαραίνεται, παύσατο δὲ φλόξ.
 οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι
 Θρηῆκιον κατὰ πόντον· ὁ δ' ἔστενεν οἴδματι θύων. 230
 Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς
 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος δρυσεν.
 οἱ δ' ἄμφ' Ἀτρεΐωνα ἀολλέες ἠγερέοντο·
 τῶν μιν ἐπερχομένων ὄμαδος καὶ δούπος ἔγειρεν,
 ἔξετο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν· 235
 “Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαϊῶν,
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἰθοπι οἴνωι
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὁστέα Πατρόκλοιο Μενoitιιάδαο λέγωμεν

227. ὑπὲρ R. 229. αὖτις CQ. || ἕκαστος (*supr.* νέεσθαι) Mor. Bar. 230.
 κατὰ: μετὰ A *supr.* || οἰκὼν AT: οἰκῶν P^mR. 232. κακμηκῶς P Harl. a,
 Mor. Vr. A. 234. ἔπεραν Vr. A (γρ. ἔπαρην): ὄμαρον C. 235. σφας R.
 236. ἀτρεΐδα Harl. a, Mosc. 2. 237. αἰθονα οἴνον D.

226. ἑωσφόρος is not an Epic but an Attic form; and if correct is a proof of the lateness of this passage. The only Epic form for *ἑως* is *ἠώς* (*ἠφώς*), and the synizesis is very violent (Pindar *I.* iv. 24 has Ἄωσφόρος as a dactyl however). Hence Menrad (p. 170) conj. *εἴτ' ἠωσφόρος εἰσι*, and is followed by Fick (*αἰὼσφορος*), and others. (Similarly in Hes. *Theog.* 381 Rzach corrects *τίκτ' ἠωσφόρον* for *τίκτεν ἑωσφόρον* of mss.) The change is less arbitrary than it appears, for we find the sequence *εἴτε . . . τῆμος* with asyndeton also in ν 93 *εἴτ' ἀστήρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα ἐρχεται ἀγγέλλων φάος ἧους ἠριγενείης, τῆμος δὲ, κτλ.* Brandreth conj. *ἦμος δ' ἀστήρ εἰσι*, supposing that *ἑωσφόρος* is a gloss which has crept into the text; this has been again conjectured by Peppmüller, van L., and finally Agar. *εἰσι*, cf. X 27; *φάωσ ἐρέων*, B 49.

227. Much speculation as to the place of origin of the Homeric poems has been based upon this line and Ω 13, which seem always to be taken to mean that to the poet the sun rises out of the sea; so that he must have lived on an eastward coast. But there is nothing of the sort in the words; the dawn *spreads over* the sea to any observer on the shore, whether he looks N., E., S., or W. The

addition of *ἠώνας* in Ω 13 is enough to prove this; evidently the dawn cannot *rise out* of sea and land at once. To a dweller by the sea the glinting of the early light on the waves is naturally the most prominent phenomenon of dawn. Θ 1 = Ω 695 *Ἡὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν* would of course on the same system prove that the poet did not live on the sea at all. Compare T 1, where Dawn 'arises from the streams of Ocean,' a very different matter from rising from the sea.

230. Θρηῆκιον κατὰ πόντον, on their way to their home in Thrace; I 5 (see note). οἴδματι θύων, Φ 234.

232. *ἐπὶ . . . δρυσεν*, *leapt upon him*, a strong metaphor to express the overmastering power of sleep on the worn-out man. So also ψ 343 (see note on 62).

233. A new day begins. *οἱ ἄμφ' Ἀτρεΐωνα*, see on Γ 146.

237. The practice of quenching the pyre with wine was common in Rome as in Greece; the provision *NE-SVMPTVOSA-RESPERSIO* is mentioned by Cicero (*Legg.* ii. 24) among those which were borrowed by the XII. Tables from the laws of Solon. See also Virgil, *Aen.* vi. 226. It was an innovation on the primitive use of milk for ritual purposes. The law of Numa was (Plin. xiv. 88) *VINO-ROGVM-NE-RESPARGITO*.

εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται· 240
 ἐν μέσσηι γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἀνενθεν
 ἐσχατῇι καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.
 καὶ τὰ μὲν ἐν χρυσέῃ φιάλῃ καὶ δίπλακι δημῶι
 θείομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἀίδι κεύθωμαι.
 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
 ἀλλ' ἐπιεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμεῖο
 δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε."
 ὧς ἔφαθ', οἱ δ' ἐπίθοντο ποδώκεϊ Πηλεΐωνι.
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνωι, 250
 ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρη·

240. διαγιγνώσκοντες AL Syr. 243 om. U^t. 244 om. R^t. || ἐγὼ CJP
 Vr. A Par. d j: ἐν ἄλλωι ἰών A. || ἄϊδος Mosc. 2. || κλεύσωμαι Ar. A (τινὲς δὲ
 κεύσωμαι, οὐκ εἰδ., Sch. T). 247. ε' om. Q. || ὑψηλά T. || ἐμεῖο GPQ Vr. d.
 248. δεύτερον D. 250. κατὰ: γὰρ P. || πυρκαϊῶν Q. 251. δὲ: τε (A
 surr.) D. || ἐν ἄλλωι κάππεσεν ὕλη A.

243. The φιάλη seems to be the same as the ἀμφιφορεῖς of (the spurious) 92; for ἀμφίθετος in 270, 816 in all probability means *two-handled* (see Helbig, *H. E.* p. 365 note). In any case it can have borne no resemblance to the shallow saucer-like φιάλη of classical art, for such a vessel is quite unsuitable for keeping bones in, nor could it be used on the fire as the Homeric could—see ἀπύρωτος, 270. The practice of keeping the ashes of the dead in jars is common in several classes of ancient tombs in Italy (Helbig, l.c.). Δίπλακι δημῶι, a double layer of fat to keep out air and moisture.

244. "Αἶδι κεύσωμαι, cf. μητρὸς δ' ἐν Ἀΐδου καὶ πατρὸς κεκευθότων Soph. *Ant.* [911], παρ' Ἀΐδαι κεύθων *Aj.* 635, ὃ δὲ θανῶν κεύθει κάτωθεν γῆς *O. T.* 968. Were not the act. in H. always used transitively, it would be tempting on the analogy of these passages to read κεκῶμαι: Bentley's κεκῶμαι may be right. The local use of "Αἶδι seems to indicate a later origin; see on A 3. A has the curious variant κλεύθωμαι, which acc. to An. was supported by Ar. and explained ἀντὶ τοῦ κελεύθωμαι, ὁλον πορεύομαι. This may perhaps have been to avoid the purely local use, as with it Ἀίδι might be personal. But except in Hesych. there is no other trace of such a verb. A further mentions a variant ἰών for ἐγὼ, perhaps with the same object.

246. τοῖον qualifying an adj. or adverb is found elsewhere only in *Od.* (θάμα τοῖον α 209; σιγῇι τοῖον δ 776, η 30; θάνατος . . ἀβληχρὸς μάλα τοῖος λ 135, ψ 282; πέλαγος μέγα τοῖον γ 321; κερδάλειον δὴ τοῖον ο 451; σαρδάνιον μάλα τοῖον υ 302). In all these cases the general intention seems to be to leave the qualification to the hearer, as in our colloquial 'as much as you like,' or 'ever so'—either because the speaker does not care, or because he wants to hint that he cannot find a word strong enough. Here the sense is 'as *seemly* as you will—but not extravagant.' The same seems to be the case with σιγῇι, but the other passages clearly imply that the adjective is to be vaguely intensified. Compare the use of τόσον Δ 130 (with note). ἔπειτα, after my death.

247. ποίμεναι, infin. for imper. of 2nd person, as is shown by λίπησθε. For the form see 83. Ἀχαιοί may be taken as a voc., or better as a nom. in apposition with the subject of the imper. (ὑμεῖς). ἐμεῖο δεύτεροι, *behind me*. The constr. with gen. is found also in Herod. i. 23 καθαρωιδὸν τῶν τότε ἐόντων οὐδενὸς δεύτερον, and occasionally in later Greek, always in the metaphorical sense, *inferior*.

251. Βαθεῖα is best taken as part of the predicate, *where the ash had fallen deep*.

κλαίοντες δ' ἐτάριοιο ἐνῆος ὅστέα λευκὰ
 ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,
 ἐν κλισίῃ δ' ἐνθέντες ἐάνωι λιτὶ κάλυψαν.
 255 τὸρνώσαντο δὲ σῆμα θεμειλία τε προβάλλοντο
 ἀμφὶ πυρὴν· εἴθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν,
 χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς
 αὐτοῦ λαὸν ἔρυκε καὶ ἴζανεν εὐρὺν ἀγῶνα,
 νῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε
 260 ἵππους θ' ἡμίονους τε βοῶν τ' ἴφθιμα κάρηνα
 ἡδὲ γυναικάς ἐυζῶνους πολλίον τε σίδηρον.
 ἵππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
 θῆκε γυναικα ἄγεσθαι ἀμύμονα ἔργ' εἰδυῖαν
 καὶ τρίποδ' ὠτῶεντα δυακαιεικοσίμετρον

253. κύλλασον Mor.: ἔλλασον Vr. A. 254. ἐς κλισίην Vr. A. || κλισίῃ(ι)
 HPR: κλισίῃ Ω. || δ' ἐνῆότες PR: δὲ ἐνῆες Ω. 255. σεμέλια Q. τε:
 δὲ A (σιγρ. τ) R. 256. ἔχευαν Lips.¹ 259-61 ἀθ. Ar. Aph. 260. ο' om. T.
 262. ἵππεῦσιν: τινὲς ἵπποισι Sch. T. || ἀγλά' ὄψα T.

254. The mound is evidently only a cenotaph; the bones are not to be laid in it, like those of Hector who is in his own land, but are kept in the hut to be taken with those of Achilles to Thessaly. The reading **ἐν κλισίῃ δ' ἐνῆότες** is on the whole preferable to the vulg. **ἐν κλισίῃσι δὲ θέντες**. The corruption is a very easy one (cf. **ἐφθέξατο** for **ἐκφθέξατο** Φ 213); and though the generalizing plur. is quite possible where only one hut is meant, yet it gives an unsuitable colour of indifference (almost 'some hut or other').

255. **τὸρνώσαντο**, made round (ε 249), i.e. drew the circle of the mound. **σεμέλια**, a circle of upright stones forming a facing to the foot of the mound (hence **προβάλλοντο**). We have an excellent specimen of this construction in the circle of upright stones surrounding the site of the graves at Mykene, and evidently intended as the revetment of a tumulus which has since disappeared (Tsountas-Manatt, pp. 108 ff.). Compare also Herodotos' description of the tomb of Alyattes, l. 93 **ἡ κρηπίς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς**.

257. **κίον** looks like an imperf., they were going when Achilles stopped them. In Ω 801 it is, in the same connexion, an aor., and so all the forms found in H. may be (**κίων**, **κίειν** are the traditional accents, and no pres. indic. **κίω**, etc., is

ever found before Aisch. *Cho.* 680). It is not unlikely that before the addition of the funeral games this line was continued by Ω 3, **αὐτὰρ Ἀχιλλεὺς** being the catchword just as in Α 664-762. Then **κίον** gains its usual force.

258. **ἀγῶνα**, assembly, see O 428.

259-61 were athetized by Ar. and Aph., but the scholia give no explanation. Probably they were considered tautological, as the objects are all mentioned again in the following lines, while other prizes subsequently given are omitted here. Only one horse (265), one mule (268), and one ox (750) subsequently appear. And no doubt the application of **ἐκφέρει** to the larger animals in 260-61 was objected to, just as Schol. A on 263 objects to the application of **ἀγεσθαι** to a tripod.

260. **ἵφθιμα**, A 3. **κάρηνα**, I 407: *bout.* . . *capita*, Virg. *Aen.* v. 61.

262. With **ἵππεῦσιν** the first part of the compound **ποδώκεσιν** must be taken to have lost its significance. The variant **ἵπποισιν** avoids this difficulty, but makes the next line rather absurd.

263. Cf. I 128. **γυναικα ἄγεσθαι**, *hiatus illicitus*. Either Bentley's conj. **γυναικ' ἀγαγεσθαι** or Heyne's **γυναικά τ'** is probably right.

264. **ὠτῶεντα**, with handles, see Σ 378. The correct form is doubtless **οὐατῶεντα**, as Heyne conjectured. This adj. is

τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265
 ἐξετέ' ἀδμήτην, βρέφος ἡμίονον κνέουσιν·
 αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα
 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὐτως·
 τῷ δὲ τετάρτῳ θῆκε δὺν χρυσοῖο τάλαντα,
 πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρῳτον ἔθηκε. 270
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “Ἀτρεΐδῃ τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
 ἱππῆας τὰδ' ἄεθλα δεδεγμένα κεῖτ' ἐν ἀγῶνι.
 εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
 ἢ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην· 275
 ἴστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δὲ πόρ' αὐτὸς
 πατρὶ ἐμῷ Πηλῆϊ, ὃ δ' αὖτ' ἐμοὶ ἐγγυάλιξεν.
 ἀλλ' ἦτοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
 τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280
 ἡπίου, ὃ σφῶϊν μάλα πολλακίς ὑγρὸν ἔλαιον

265. ἀτὰρ αὖ: αὐτὰρ CR: αὐτὰρ αὖ HP. 271. ἔθηκεν P (ἔειπεν Pm).
 272. ἀτρεΐδαί PQR Syr.: ἀτρεΐδα Lips. || ἀριστῆες παναχαιῶν DT Harl. a, Cant.
 Mosc. 2, Vr. b, γρ. A. 273 om. Syr. || ἱππῆας: τινὲς ἱππεῖα A. || τὰ τ' H. ||
 δεδεγμένα καὶ δεδεγμένα Ar. διχῶς. 277. αὐτὸς R Vr. A: αὐτοὺς Ω. 280.
 κλέος: σθένος DGJPQRSTU Syr. Harl. a, γρ. A. 281. ὃ: ὅς A (D supr.)
 GJPRU Syr. Harl. a, and αρ. Did.

quoted from Kallimachos, and is found also in Simonides, fr. 245. In *δυωκαίε-κοσμίτρον* the *μέτρον* is evidently a definite fluid measure, cf. 268, 741. Hultsch identifies it with the Phoenician standard, the *salon*.

266. *ἀδμήτην* seems to imply that an unbroken spirit was a recommendation to the heroic cavalier. Naber and C. Nauck have pointed out that we may equally well read *ἐξετέα δμῆτην*, and it would be supposed that a six-year-old would no longer be susceptible of breaking. In 655 we have the same phrase with the addition of *ἢ τ' ἀλγίστη δαμάσασθαι*, which is most naturally taken as exegetic of *ἀδμήτην*, and meaning that this is the hardest age for breaking. If we read *δμῆτην* there, the line must mean that the mule is the hardest of animals to tame; this is possible, but less Homeric.

267. *ἄπυρον*=*ἀπύρῳτον* 270, see on I 122.

268. *κεχανδότα*, an anomalous form for *κεχονδότα*, for which see note on Ω

192. *αὐτως*, as it was, i.e. in its natural brightness.

269. For the small value of the Homeric talent see App. I, § 28.

273. Whether we read *δεδεγμένα* or *δεδεγμένα*, the use of the verb *αισάινη* is unusual as applied to inanimate things. Schol. T mentions a variant *ἱππεῦσι*, with which *δεδεγμένα* was taken as from *δεικνυμι*, on the analogy of the Herodotean (not Epic) forms *ἐδεξα*, *ἐδέχθην* (but see X 435).

274. *ἐπὶ ἄλλῳ*, *hiatus illicitus*. Fick follows Bothe in reading *ἄλλῳ ἔπ'*.

277. *αὐτός* is evidently superior to *αὐτοὺς*, and was conj. by Döderlein (cf. Ω 499). This is the only passage in H. where Poseidon is brought into any special relation with the horse; see on Θ 433, Ψ 307, 584.

280. *κλέος ἡνιόχοιο*, *glory of* (consisting in) a *charioteer*. The well-supported variant *σθένος* will be another form of the familiar periphrasis with *βίη*.

281. Cf. Θ 185 ff.

χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῶι.
 τὸν τῷ γ' ἑσταότες πευθείετον, οὐδεὶ δέ σφι
 χαῖται ἐρηρεδάται, τῷ δ' ἑστατον ἀχρυμένω κῆρ.
 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν
 ἵπποισὶν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν."

285

ὥς φάτο Πηλεΐδης, ταχέες δ' ἵππῆες ἔγερθεν.
 ὦρτο πολὺ πρῶτος μὲν ἀναξ ἀνδρῶν Εὐμήλος,
 Ἀδμήτου φίλος υἱός, ὃς ἵπποσύνηι ἐκέκαστο.
 τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης,
 ἵππους δὲ Τρωιὸς ὕπαγε ζυγόν, οὓς ποτ' ἀπήυρα
 Αἰνείαν, ἀτὰρ αὐτὸν ἵπεξεσάωσεν Ἀπόλλων.
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
 διογενής, ἱπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
 Αἰθὴν τὴν Ἀγαμέμνονέν τὸν ἑόν τε Πόδαργον.
 τὴν Ἀγαμέμνονι δῶκ' Ἀγκισιάδης Ἐχέπωλος
 δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἡνέμοέσσαν,
 ἀλλ' αὐτοῦ τέρπειτο μένων· μέγα γάρ οἱ ἔδωκε
 Ζεὺς ἄφενος, ναῖεν δ' ὃ γ' ἐν εὐρυχόρῳ Σικυῶνι.

290

295

283-84 *om.* Syr.¹ 284. ἐρηρεάται PR: ἐρερέδαται Q: ἐρηρέδαται Harl. a.
 285. ἄλλοι δέ: ἄλλ' ἄγε δὴ PQR. 287. ἔγερσεν Ar. GJPR Harl. a b d,
 Par. b²: ἄγερεν Ω. 288. πρότερος C. 289. εὐδαίμων Q: ἀδρήστου D. J
 ἱπποσύνην R. 290. δ' *om.* P¹R. 291. δέ: τὲ P. 293. ἐπ': ὅπ' Vr. A.
 299. ἄφενος P.

283. *πενθείετον*, formed from the noun-stem *πενθεσ-* (*πενθεσ-ω*), cf. *τελείω*, *νικέω*. For the rest of the couplet compare P 436-40. *ἐρηρεδάται*, *rest* on the ground, cf. *οὐδεὶ ἐρίσθη* H 145 etc.

285. *κατὰ στρατόν* goes with *ἄλλοι*, the rest of you throughout the host take place. Nikanor preferred to join it with the following words, which is more natural in sense, but against the order. The variant *ἄλλ' ἄγε* δὴ perhaps deserves preference over the vulg. *ἄλλοι δέ*.

287. As usual tradition confuses *ἔγερσεν* *bestirred themselves* and *ἔγερθεν* *gathered*. Here there is little to choose between the two, but the text is supported by *ὦρτο* 288 and *ἀνέστην* 886. Ar. took *ταχέας* as predicative, = *ταχέως*, but it may be an epithet like *ποδώκεσιν* 262.

288. Cf. H 162. Eumelos is named elsewhere only in the Catalogue, B 714 f., 763 ff. For *πρῶτος μὲν* Bentley conj. *πρῶτιστα* (*Φάναξ*).

291. See E 323 ff., Θ 108. The severe wound received by Diomedes in Λ is henceforth forgotten.

297. *δῶρα*, the use of the plur. is harsh; cf. T 268. For payment in lieu of personal service see note on N 669. Schol. A drily remarks, after Plutarch, *χρησιμώτερον ἐνόμιζε πολεμικὸν ἵππον ἢ ἀστράτευτον ἀνδρα λαβεῖν*.

299. The city of Sikyon or Sekyon (see B 572) lay in a fertile plain between the Peloponnesian mountains and the Corinthian gulf; it was only in the time of Demetrios Poliorketes (303 B.C.) that it was removed to the slopes of the hills (see Frazer, *Paus.* iii. 43 ff.). The great wealth of Echebolos is due to the richness of his soil. Hence *εὐρυχόροι*, with *spacious dancing places*, properly the epithet of a town. But it seems early to have been confused with *εὐρύχωρος*, or at least to have dropped the significance of its second element; when applied to Ἑλλάς (I 478) or Elis (δ 635) it can hardly mean more than *spacious*, and in this sense it is used by Pindar (P. viii. 55) and Euripides (*Bacch.* 87) in the phrase *εὐρυχόρου ἀγῶνας*: see also Pindar O. vii. 18 *Ἀσίας εὐρυχόρου*, P. iv. 43 *Λιβίας εὐρ*.

τὴν τόθ' ὑπὸ ζυγὸν ἤγε μέγα δρόμου ἰχανώσαν. 300
 Ἀντίλοχος δὲ τέταρτος εὐτρίχας ὠπλίσαθ' ἵππους,
 Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἀνακτος
 τοῦ Νηληιάδαο· Πυλοιογενέες δέ οἱ ἵπποι
 ὠκύποδες φέρον ἄρμα. πατὴρ δέ οἱ ἄγχι παραστὰς
 μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῶι. 305
 "Ἀντίλοχ', ἤτοι μὲν σε νέον περ εὐντ' ἐφίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 παντοίας· τῷ καὶ σε διδασκόμεν οὐ τι μάλα χρεώ·
 οἶσθα γὰρ εὖ περὶ τέρμαθ' ἐλίσσμεν· ἀλλὰ τοι ἵπποι
 βάρδιστοι θέλειν· τῷ τ' οἶω λοίγι' ἔσσεσθαι. 310
 τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ
 πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῶι
 παντοίην, ἵνα μὴ σε παρεκπροφύγησιν ἄεθλα.
 μῆτι τοι δρυτόμος μέγ' ἀμείνων ἦε βίηφι. 315
 μῆτι δ' αὐτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ

300. τόθ' Q, ἐν ἄλλῳ A: ποθ' G: θ γ' Ω. || μέγα: μετὰ H. || ἰχανώσαν
 AD Syr. (ἡ ἀνευ τοῦ σ, Um): ἰχανώσαν Ω. 303. πυλοιογενέες AHJU Syr.:
 πυλαιογενέες Ω: τινὲς παλαιογενέες Sch. T. 306. εὐντὰ φίλησαν D. || ἐφίλησε HQ.
 307. καὶ ἀσάνατοι σοοὶ ἄλλοι Harl. b¹. || ἐδίδαξε(ν) Ar. AU Par. e. 308. καί:
 κέ(ν) GHJQRS. || χρῆ J: χρέων Q Cant. Vr. A. 309. τέρμαθ' DJU:
 τέρματα R: τέρμ' P: τέρματ' Ω (reading ἐλίσσμεν). 310. τ': κ' P Harl. a,
 Mosc. 2: γ' Syr. 311. ἀφάρτεροι Vr. b. || οὕτε μὲν PT Vr. b: οὐδέ κεν Q:
 οὐ γε μιν R. 316. ἐνί: ἐνὶ Vr. A.

300. ἰχανώσαν, see note on P 572. It should be read also in θ 288 for ἰσχ., and may possibly have survived in the ἰχανασθ of Herondas vii. 26. It is fully recognized by Hesych., Suidas, and *Et. Mag.* τόθ' is evidently preferable to θ γ', which has probably slipped in from the preceding line.

303. Πυλοιογενέες as B 54. The variant παλαιογενέες is evidently suggested by ἀτέμβονται νεότητος 445.

304. ὠκύποδες· ὅτι κοινότερον κατὰ κέχρηται τῷ ἐπιθέτῳ: ἐπιφέρει γοῦν "βάρδιστοι θέλειν" (310), An. The use of the epitheton ornans, though very harsh, hardly justifies Bentley's conj. λευκόποδες.

305. εἰς ἀνασθ is best taken with μυθεῖτο as in I 102, leaving φρονέων to point the antithesis with νοέοντι.

307. ἐδίδαξαν, Ar. preferred ἐδίδαξε, on the ground that Poseidon alone had to do with horsemanship. This is obviously untenable here, the fact being

that Poseidon has no special connexion with the horse in H. (see on 277), and teaches the Neleid race useful arts only because he is their ancestor. Zeus is probably joined with him as having a general interest in διογενεῖς βασιλῆες (cf. T 192) and being the ultimate source of all divine gifts.

309. τέρματα, the meta, 333, 358. Bentley conj. τέρμα (ἐλίσσμεν).

310. λοίγια, A 518. οἶω for ὅτω is rare; hence Ahrens would read τῷ ὅτω, Menrad τό γ' (herefore) ὅτω (Syr. has τῷ ὅτω). But see Φ 533. τ' may be for τοι.

311. ἀφάρτεροι, the adjectival form occurs only here. Compare τῶν ἀφάρτοι πόδες Theogn. 716. The origin of the word is still obscure; it hardly seems likely that the meaning *fleet* should have developed from the adverbial *straightway*.

314. παρεκπροφύγησιν, slip past, as though accompanying the successful competitors in the race.

νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισι·
μήτι δ' ἡνίοχος περιγίνεται ἡνίοχοιο.
ἄλλος μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς
ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,
ἵπποι δὲ πλανόωνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
ὃς δέ κε κέρδεα εἰδῆι ἐλαύνων ἥσσονας ἵππους,
αἰεὶ τέρμ' ὁρώων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει
ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἰμάσιν,

320

317. ἐριχομένην Apio Par. c g : σπερχομένην Orion Anth. i. 23 : ἐεργομένην
ap. Schol. A (Did. ?). 318. περιγίνεται LQ Syr. 319. πέποιθε(ν) JÜ Par. b,
and κατὰ τινος Eust. 323. ἐπύσει S. 324. τὸν πρῶτον AC Bar. : τοὶ πρῶτον
Mossc. 2. || τανύσα Q.

317. ἐρεχθομένην, else only in the metaphorical sense, θυμὸν ἐρέχθων ε 83, ὀδύνῃσιν ἐρεχθομένη Hymn. Ap. 358. The der. is unknown, cf. on ὀρέχθεον 30.

319. ἄλλος μὲν, like A 636 ἄλλος μὲν μογέων ἀποκινήσασκε . . Νέστωρ δέ, κτλ. ; virtually = 'an ordinary man.' It emphasizes by anticipation the contrast with the crafty driver. The mss. generally have ἄλλ' ὅς : but that is a difference of interpretation, not really one of reading: the two forms were a matter of discussion among the ancient critics. With the rel. it is impossible to get a good sense; 321 cannot be taken as apodosis, as it is evidently a mere expansion of 320. We are driven either to suppose that the apodosis is suppressed altogether as sufficiently implied in the whole rel. sentence 319-21 ; or to adopt πέποιθε for πεποιθώς (which has the appearance of a conj.); or to take ὅς μὲν demonstratively with Ar., for which there is no Homeric parallel. With all these there is the further difficulty that ἀλλά, instead of marking a contrast, as it should, has to introduce a mere development of the previous thought.

320. Carelessly wheels wide to right and left, i.e. in making the turn he pulls his horses first one way and then the other, thus covering a great deal of needless ground (ἐπὶ πολλόν). This is the proper sense of ἔνθα καὶ ἔνθα : as the race appears to take place only out and in (see on 373) the phrase can hardly mean *at both ends* of the course (Agar in *J. P.* xxv. 316 ff.). It is clear from 309, 466 that ἐλασσειν implies the actual turn ; there is no use of the word which would justify the translation *swerve* (in the straight). It is opposed

to στρέφει ἐγγύθεν (323). For πολλόν Bentley conj. πολλά, van Herwerden πούλυ.

321. ἀνὰ δρόμον, *all over the course* ; the words may include the turn as well as the straight.

323-24. This couplet contains several difficulties. The sense of τανύσῃ is clear from Π 375 τανύοντο δὲ μώνυχες ἵπποι, 475 ἐν βυτῇ τάνυσθεν : we see that, as horses at full speed *stretch themselves*, so the driver who causes them to do so is said to *stretch* them, just as in modern racing speech. But the relation of ὅππως is far from clear. Monro takes οὐδέ ἐ λήσεια as parenthetical, forming a clause by itself as in A 561, K 279 (A 563 ?). Then we must take ὅππως as = ὥς, 'just as he has pulled them straight.' To this there are serious objections. In the first place ἀλλά (325) is in opposition to the negative in οὐδέ, which therefore covers the intervening clause ; 325 becomes meaningless when οὐδέ ἐ λήθει is taken out of the sentence. Again, the instances of ὅπως with subj., not in the indirect constr., are very rare : the only instances seem to be ὅπως ἐθέλῃσι (of Zeus) *hincsoe'er he will*, a 349, § 189 (cf. ὅπως κεν ἐθέλῃσιν T 243). This would require us to translate 'however he has stretched them at first'—i.e. 'however badly he starts, he drives well afterwards,' which is hardly the sense required. If ὅππως is to be joined in this way to στρέφει, we should at least read τάνυσεν, cf. ἔρπον ὅπως ἐθέλει. But in any case this use of ὅππως is very rare, and the gain from assuming it is not enough to induce us to give up the ordinary explanation, according to which it introduces as usual an indirect question after οὐδέ ἐ λήθει (which virtually = φράζεται) :

ἀλλ' ἔχει ἀσφαλῆως καὶ τὸν προύχοντα δοκεύει. 325
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 ἔσθηκε ξύλον αὖτον ὅσον τ' ὄργυι' ὑπὲρ αἴης,
 ἡ δρυὸς ἡ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ·
 λᾶε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῶ
 ἐν ξυνοχῇσιν ὁδοῦ, λείος δ' ἵππόδρομος ἀμφίς· 330
 ἡ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 ἡ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων·
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης διὸς Ἀχιλλεύς.
 τῶι σὺ μάλ' ἐγχρίμψας ἐλάν σcheidon ἄρμα καὶ ἵππους,

326 *om.* V. b. || ἀριζήλεις R: ἀριζήλεις P. || λίσας Q. 327. *ἐν τισιν ὄργυι'*
ἐνὶ γαίῃ Did. || γαίης DQ. 329. τοῦ: τοῦδ' L. 330. *ξυνοχῇσιν*:
ἡ ξυλοχῇσιν Um. || ἀμφί PR. 331. *κατατεθνηῶτος* (A *supr.*) JPQRU Cant.
 Mor. V. A.: *κατατεθνηῶτος* Ω. 333. *ποδάρκης* S. || 'Ἀρίσταρχος γρ. ἢ κίριος
 ἔην, νῦν αὖ θέτο τέρματ' Ἀχιλλεύς' Didl. (v. Ludw. *ad loc.*): acc. to Eust. this
 line took the place of 332-33. 334. *ἐγχρίψας* DJS Harl. a, Mor. Mosc. 2, V. A.:
ἐγχρίψας Q: *ἐγχρίψεας* PR.

he is not forgetful how to stretch his horses at the first; i.e. he does not leave it to them to 'make their own pace,' but from the very start controls them (*ἔχει ἀσφαλῆως*). οὐδέ σε λήθω thus takes up and continues the sentence in 649, and perhaps Ω 563. For λήθω followed by a rel. clause cf. P 626, and ν 92 *λελασμένος ὅσα πεπόνθει*.—Heyne would reject 324 as a gloss to give a complement to λήθω.

325. τὸν προύχοντα, apparently 'the leading competitor,' as it can hardly be meant to apply to either horse of the pair. The use of the article with the part. is in any case late (Γ 138).

326. *σημα*, sign; but it seems to refer rather to a mental note which Antilochos is to make than to the actual *τέρμα* itself. The regular Homeric word would be ἄλλο. The line seems to be taken without thought from λ 126, where Teiresias tells Odysseus of a 'sign,' in the proper sense, which he is to encounter. In any case *σημα*, monument, in 331 is quite different. The whole passage is hopelessly obscure, and can only be explained by the violent assumptions (1) that Nestor has private information of the course which Achilles means to fix (in 358); and (2) that he happens to know that the ground near the *τέρματα* is smooth, so that Antilochos may drive boldly; the other competitors being ignorant of the course will have to approach the turn more cautiously.

328. An irrelevant line, and totally unlike Homer. It appears from Aristotle (*Poet.* xxv., *Soph.* *El.* iv. 8) that the critics of his day held it to be unnatural that a stump of wood should not rot, and 'solved the difficulty' by reading οὐ for ού, 'part of it decays.' This must mark the low water of Homeric criticism.

329. *ἐρηρέδαται*, lean against it, to support it.

330. *ἐν ξυνοχῇσιν ὁδοῦ* at the joinings of the road, whatever that may mean; whether a place where two roads meet (then why not ὁδῶν?), or where the two 'laps' of the *διαντος* join (why not *δρόμων*?). *ἵππόδρομος*, ground fit for horses; a strange use. It evidently cannot mean a regular racecourse, as the doubt expressed in the following line shews.

331. Heyne observes—and the remark seems still to hold good—that there is no evidence whatever in antiquity for wooden posts having been used for sepulchral monuments.

333. Ἀρίσταρχος γράφει "ἢ κίριος ἔην, νῦν αὖ θέτο τέρματ' Ἀχιλλεύς." σκίρον δὲ τὴν ρίζαν διὰ τὸ ἐστιάσθαι, Schol. T; a quite incredible statement.

334. *ἐγχρίμψας*, trans. as in the other famous locus *classicus* on the chariot race, *Soph. El.* 721 *ἐχρίμπτ' αἶε σύργα*. The verb implies only *bringing near*, and does not involve, though of course it is consistent with, the idea of actual contact.

αὐτὸς δὲ κλινθῆναι ἐνπλέκτωι ἐνὶ δίφρῳ 335
 ἦκ' ἐπ' ἀριστερὰ τοῖν· ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὁμοκλήσας, εἰξαί τέ οἱ ἡνία χερσίν.
 ἐν νύσσηι δέ τοι ἵππος ἀριστερὸς ἐγχριμψήτω,
 ὥς ἂν τοι πλήμνη γε δοῦσσαι ἄκρον ἰκέσθαι 340
 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν,
 μή πως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄξις·
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δὲ σοὶ αὐτῶι
 ἔσσεται· ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.
 εἰ γάρ κ' ἐν νύσσηι γε παρεξέλασθαισθα διώκων,
 οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ. 345
 οὐδ' εἴ κεν μετόπισθεν Ἀρίονα δῖον ἐλαύνῃ,
 Ἀδρήστου ταχὺν ἵππον, δς ἐκ θεόφιν γένος ἦεν,
 ἧ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἐσθλοί.”

335. κλινθῆναι δὲ καὶ αὐτὸς Plato *Ion* 537 A. || ἐνπλέκτωι D Plato *l. l.* || ἐνπλέκτωι ἐπὶ δίφρῳ Xen. *Symp.* iv. 6. 338. ἐγχριμψήτω DJPQRU Vr. b A. 339. ἦν : μὴ Plato *Ion* 537 B. || πλάωμ L *Lips.* (P¹ f). 342. ἐλεγχείη : ἀσκήν Ap. *Lex.* 10. 30. 343. ἔσσεται : τινὲς δίχα τοῦ τ (ἔσσει) Sch. T. 345. παρέλθῃ(ι) R : παρέλθοι Ω. 346. ἀρίονα ΔHPR (ἐν τισι τῶν ἀντιγράφων Eust.) : ἀρίονα Ω (οἱ πλείους καὶ ἀκριβέστεροι, Eust.). || δῖον : γρ. πῶλον U. 348. γ' ἔτραφεν : τέτραφεν DGJSU Harl. a b, Par. a b d f h j : τράφεν QT : τρέφεν H : γ' ἔτραφεν U (*supr.* α) : (ἐνθάδε) ἔτραφεν Vr. A.

335. ἐνπλέκτωι, only here of the chariot (and so ἐνπλεκέας 436) in place of the common ἐύξεστος. The word may refer to a woven floor to the car, see on E 727. ἐύξεστος shows that the body of the chariot itself was of wood, not of basket-work like the Egyptian chariots.

336. τοῖν, the horses. But Heyne's conj. τοῖον (to be taken with ἦκα) can hardly be wrong. See on 246. Again compare Soph. *El.* 721 δεξιὸν τ' ἀνέλις σειραῖον ἵππον εἰργε τὸν προσκείμενον.

339. ἄκρον must be taken substantively, the extreme surface of the νύσσα, see on T 229. κύκλου is gen. after πλήμνη. The order of the words is hardly Homeric.

340. This line is well illustrated by the catastrophe of the race in the *Electra*.

343. πεφυλαγμένος, on the watch.

345. παρέλθῃ has practically no ms. authority, but considering what our mss. are we may regard -οι and -ηι as interchangeable. The text is undoubtedly the natural construction. If we read παρέλθοι we can no longer take the two verbs together, as, though οὐκ ἔσθ' ὅς is followed by the opt. in X 348, the

change of mood would be intolerably harsh. We must therefore make οὐδὲ παρέλθοι the beginning of a fresh sentence; there is no man that shall catch thee; neither (i.e. much less) could he pass thee, even if, etc. The omission of κε with παρέλθοι is exactly paralleled by T 321 οὐ μὲν γάρ τι . . πάθοιμι, οὐδ' εἴ κεν . . πνυθόμην.

346. This horse, *Adrasti vocalis Arion* (Prop. ii. 34. 37), was a favourite character in the Theban cycle, but is quite outside the Homeric myth-world. He was endowed with reason and speech, and was connected with the Arkadian worship of Poseidon and Demeter under equine forms; Paus. viii. 25. 5, where quotations from the *Thebais* and *Antimachos* are given. He was also woven into the Herakles-myths, *Scut. Herc.* 120, etc. mss. vary between Ἀρίονα and Ἀρίονα: the local form at Thelpusa was Ἐρίων (Head, *Hist. Numorum*, p. 382).

348. See T 221. The line has all the appearance of an interpolation. Notice the developed article with the gen. The last half seems to be modelled on φ 279.

ὥς εἰπὼν Νέστωρ Νηληϊῆος ἀψ' ἐνὶ χώρῃ
 ἔζετ', ἐπεὶ ὦι παιδὶ ἐκάστου πείρατ' ἔειπε. 350
 Μηριόνης δ' ἄρα πέμπτος εὐτρίχας ὠπλίσαθ' ἵππους.
 ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο·
 πᾶλλ' Ἀχιλεὺς, ἐκ δὲ κλήρος θόρε Νεστορίδαο
 Ἀντιλόχου· μετὰ τὸν δὲ λάχε κρείων Εὐμήλος, 355
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος,
 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὐτε
 Τυδείδης, ὃχ' ἄριστος ἐὼν, λάχ' ἐλαυνέμεν ἵππους.
 στὰν δὲ μεταστοιχί, σήμνηε δὲ τέρματ' Ἀχιλλεὺς
 τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 ἀντίθεον Φοῖνικα, ὁπάονα πατρὸς εἰοῖ, 360
 ὥς μεμνέωιτο δρόμον καὶ ἀληθείην ἀποείποι.

352. ἄν : ἐς P. 352-57 *om.* Vr. b. 355. δουρακλειτὸς H : δουρικλυτὸς (δουρὶ κλυτὸς) Ω (δουρικλειτὸς appears to be a conjecture of Barnes, but may possibly come from S Cant.). 356. ὕστατον C. 358. μεταστοιχί A : μετὰ στοιχί U : μεταστοιχέον D : μεταστοιχεῖ Ω. || σῴμαινε T Vr. b A : σῴμινε S. 361. μεμνέωιτο Harl. a, Mosc. 2 : μεμνοῖτο H *supr.* || δρόμους Ar. *El. Mag.* 578. 54.

The *re* is even more out of place here than there. Here also D and others have *τέτραφεν* (for *τέτραφον* ? It can hardly be meant to come from *τετράφην*). Buttmann's conj. *ἐτραφον* is doubtless the right form.

350. *πείρατα*, the *sum*, like *μύθου τέλος* II 83.

352. *ἄν*, into a helmet; see H 176, 182. Cf. Soph. *El.* 709 *στάντες δ' ἄν αὐτοὺς οἱ τεταγμένοι βραβῆς | κλήρους ἐπῆλαν καὶ κατέστησαν δίφρους*.

358. *μεταστοιχί*, in *line*; Antilochos naturally takes the inside (left-hand) place. Ar. and the other ancient critics took it to mean *in file*; *ὅτι ἀντὶ τοῦ ἐπὶ στίχων· οὐ γὰρ ἀπὸ ταύτου τέρματος ὥσπερ ἐπὶ τῶν δρομέων ἡ ἀφesis γίνεται· διὸ καὶ κληροῦνται περὶ τῆς στάσεως. οὐ δέοντως οὖν ἐπὶ τῶν δρομέων μετὰκειται ὁ στίχος ἐντεῦθεν* (757), An. Such an arrangement seems so absurd as to be incredible, especially as the race is run on the open plain (*ἐν λείῳ πεδίῳ*), with a narrow place at one point only (419), so that there is no excuse in want of room.

360. The appearance of Phoinix, late come though he is in the *Iliad*, might be excused in so late an episode, if he were more than a dumb person and appeared again in the sequel. As it is, various critics have rejected the line,

not without reason. Others, with more justification, have extended their condemnation to 859-61. The appointment of the *σκοπός*, Phoinix or not, is useless. If we read *δρόμου* in 361 with mss., and understand merely that he is to 'keep the running in mind' and see fair play, he evidently ought to appear in the sequel when a question of fairness is actually raised (566 ff.), but is referred, not to a *σκοπός*, but to the ordeal of an oath. If with Ar. we read *δρόμους*, and understand that he is merely to count the laps, we have the difficulty that there seems to be only one lap (see 373). Either way the lines seem indefensible. Possibly they were added by some one who concluded that there were several laps, with *δρόμους*, which was then altered to *δρόμου* by those who held this interpretation of 373 wrong.

361. *μεμνέωιτο*, a 'ghastly' form acc. to Fick, but perhaps defensible in a late passage, as derived from *μεμνήτο* with metathesis of quantity; cf. *μεμνώω*, *μεμνώτω* in Xen. (-ωι = -ποι-). *μεμνήμεν* Ω 745 points to Bekker's *μεμνήτο* here (found also in Ar. *Plut.* 991). Krates (*El. Mag.* 579. 1) read *μεμνοῖτο* (or *μέμνοιτο*), which agrees with the variant *μεμνοίμην* in Ω 746, and leads to a form *μέμνομαι*, otherwise unknown (*H. G.* § 27). The difference of case is not decisive as

οἱ δ' ἅμα πάντες ἐφ' ἵπποιον μᾶστιγας ἄειραν,
 πέπληγρόν θ' ἱμάσιν ὁμόκλησάν τ' ἐπέεσσιν
 ἐσσυμένως· οἱ δ' ὤκα διέπρησσον πεδίοιο
 νόσφι νεῶν ταχέως· ὑπὸ δὲ στέρνοισι κονίη
 ἴστατ' ἀειρομένη ὥς τε νέφος ἡὲ θύελλα,
 χαῖται δ' ἐρρώνοντο μετὰ πνοιῆς ἀνέμοιο.
 ἄρματα δ' ἄλλοτε μὲν χθονὶ πῖλνατο πουλυβοτείρῃ,
 ἄλλοτε δ' αἵξασκε μετήορα· τοὶ δ' ἐλατήρης
 ἔστασαν ἐν δίφροισι, πάτασσε δὲ θυμὸς ἐκάστου
 νίκης ἱμένων· κέκλοντο δὲ οἷσιν ἕκαστος
 ἵπποις, οἱ δ' ἐπέτοντο κονίοντες πεδίοιο.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
 ἀψ' ἐφ' ἁλὸς πολλῆς, τότε δὴ ἀρετὴ γε ἐκάστου

365

370

362. ἅμα GJPQRTU, γρ. A: ἄρα Ω. || ἵπποι(α) PRS Vr. A Harl. b, Par. a d f j.
 364 om. Ut. 368. πολυβοτείρῃ DJT Vr. A¹. 369. τοί: τῇ Cant. 370.
 ἔσαν S. 373. τέλεον δρόμον: δρόμον ἔτρεχον C. 374. ἐφ' Ar. Ω: ὄφ'
 (A suprl.) TU Harl. a, Mosc. 2, Par. b and al πλείους, καὶ μήποτε λόγον ἔχει Did.
 γε: τε T Vr. b.

between δρόμου and δρόμους (see last note); though the gen. is far commoner in H., there are a few instances of the acc.; see Z 222, I 527, ξ 168, ω 122, and compare note on E 818.

362. ἅμα, vulg. ἄρα, a much weaker reading. See *El.* 711 οἱ δ' ἅμα | ἵπποις ὁμοκλήσαντες ἥϊας χερσὶν | ἔσεισαν, where the dual χερσὶν 'each with his two hands' is parallel to ἵπποιον here, *each on his pair of horses*.

363. *ludam, undantia lora Concussere iugis* Virg. *Aen.* v. 146. The *i-* is long in thesis, as K 475, φ 46, ψ 201 (in arsis Θ 544); see Schulze *Q. E.* 181, 466.

364. ὤκα, *without delay*, is here to be distinguished from ταχέως, *fleetly*.

366. θύελλα, cf. ἀελλα, of dust, N 334, and κονισαλὸς ἀελλῆς Γ 13.

367. μετὰ πνοιῆς, *among (upon) the blasts of the wind*; not identical with the more usual ἅμα πν., for that would imply that the manes were blown away. In β 148 τῷ (αἰετῷ) δ' ἐπέρωντο μετὰ πν. ἄν. (the only other instance of the phrase) ἅμα would be better. ἐρρώνοντο, A 529.

368. *Iamque humiles, iamque elati sublimis videntur Aera per vacuum ferri atque adsurgere in auras*, Virg. *G.* iii. 108-9.

373. πύματον δρόμον, *the last part of the course*, i.e. that after the turn. The total silence as to any previous laps prevents our translating 'the last lap,' and the race must have been a simple δίαυλος. The course stretched straight inland over the plain (ἐν λείῳ πεδίῳ 359), so that ἐφ' ἁλός means *towards the sea*, see Γ 5. The variant ἀφ' ἁλός is probably a conjecture to suit the theory that the course was entirely inside the fortification, from the wall to the sea and back again. This theory is attributed to Ar. by Eust. If this is right Ar. must have taken ἐφ' ἁλός (as he read) to mean *by the side of the sea*, i.e. just at the turn. But the supposition is inconsistent with the whole tenor of the description; even if the wall were conceived far enough from the sea to admit of an open course—estimated by Ar., on grounds which we cannot guess, at five stadia in length—the words ἐν λείῳ πεδίῳ and νόσφι νεῶν give sufficient refutation. The fact is that in the whole description the existence of the wall is completely ignored.—It will be noticed that no mention is made of the actual turn, in spite of the stress laid on it by Nestor. It is barely alluded to in 462.

φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375
 αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
 τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι
 Τρώιοι, οὐδέ τι πολλὸν ἀνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
 αἶε γὰρ δίφρου ἐπιβησομένοισιν ἔκτην,
 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω 380
 θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
 καὶ νῦ κεν ἡ παρέλασσ' ἡ ἀμφήριστον ἔθηκεν,
 εἰ μὴ Τυδέος υἱὲ κοτέσσαιτο Φοῖβος Ἀπόλλων,
 ὃς ῥά οἱ ἐκ χειρῶν ἔβαλεν μαστίγα φαεινὴν.
 τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο, 385
 οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
 οἱ δ' ἐοὶ ἐβλάφθησαν ἀνευ κέντροιο θέοντες.

375. (ἄφαρ) δ': δέ οἱ T. 376. ποδώκεος P. 378. οὐδ' ἐπὶ RT V r. b.
 379. διφρῶν A *supr.* 382. παρέλασ(σ)εν HPR V r. A.

375. Here, as elsewhere, there is difficulty in translating ἄφαρ *straightway* (see note on A 418), for there is no definite point of time for it to refer to; at best we must suppose that *πύματον δρόμον* implies the turn, and that ἄφαρ means 'directly they had turned.' It seems better to recognize once more a vaguely intensifying sense, 'the pace was forced *indeed*.' For *τάσιν δρόμοις* in this sense see 758.

376. Φηρητιάδαο, Eumelos, B 763. ἔκφερον intrans., *shot out of* 'the ruck.' So 759, and γ 496 *ὑπέκφερον ὥκεις ἵπποι*.

378. Τρώιοι, see E 222.

379. ἐπιβησομένοισιν, see on E 46. The form must be future here, as in λ 608 *αἰεὶ βαλέοντι ἐοικώς* (a very late passage), though the use without a verb of motion is against the Homeric rule. The translation 'seemed to have mounted' is hardly compatible with *αἰεὶ*.

381. ἐπνοιῇ agrees only with the more distant subject; see on Φ 611. *κατασέοντε*, *leaning their heads upon his very body*, a strong hyperbole. *δοῦν γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις | ἤφριον, εἰσέβαλλον ἱππικαὶ πνοαὶ* El. 718-19; *utrescunt spiritus flatuque sequentium* Virg. G. iii. 111.

382. ἀμφήριστον is best taken as neut., 'made it a dead heat'; the object being a vague notion, 'the state of things' (H. G. § 161). It is possible but less natural to make it masc. (sc. *made him*, Eumelos, *disputed* in his

victory). Cf. Virg. *Aen.* v. 325 *transcat elapsus prior ambiguumve relinquit*.

383. The partiality of Apollo for the horses of Eumelos is explained by the fact that he himself had bred them; B 766. Thus the horse is at least as closely connected with Apollo as with Poseidon.

387. οἱ δέ οἱ, so Ptol. of Askalon; vulg. οἱ δέ οἱ, which is taken in the same sense, *those of his*. But though the dat. οἱ is constantly to be translated by *his*, it could hardly be used to represent the emphatic pronoun, *his own* opposed to those of another. In 500 οἱ δέ οἱ is quite possible, for the emphasis is on ἵπποι, not οἱ. The κέντρον is evidently identical with the μαστίγι of 384. This most likely indicates a whip, or perhaps rather a goad, like that represented on the Burgon amphora, where the driver holds in his hand a long rod, evidently meant to be represented as plectrum, bearing at the end two little points of the shape and size of arrow-heads. Such an implement would doubtless prove an efficient means of exhortation, combining the advantages of the whip and the spur. The significance of the word *μαστίγεται* used in T 171 of the lion's tail with the sharp bone at the end is thus greatly enhanced. The ancient Oriental type of whip is more like the modern, a short handle with an actual lash; see for instance the Assyrian chariot in Helbig, H. E. p. 134, and the Phoenician, p. 136.

οὐδ' ἄρ' Ἀθηναίην ἐλεφνράμενος λάθ' Ἀπόλλων
 Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
 δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνήκεν. 390
 ἢ δέ μετ' Ἀδμήτου υἱὸν κοτεύουσα βεβήκει·
 ἵππειον δέ οἱ ἤξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
 ἀμφὶς ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαίαν ἐλύσθη.
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
 ἀγκῶνάς τε περιδρύφθη στόμα τε ῥινάς τε, 395
 θρυλίχθη δέ μέτωπον ἐπ' ὀφρύσι· τῷ δέ οἱ ὅσσε
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 Τυδεΐδης δέ παρατρέψας ἔχε μώνυχας ἵππους,
 πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ
 ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.

390 om. H. 391. μετ': κατ' Mor. || κοτεύουσα βεβήκει (A^m) DHJQSTU
 Harl. a, Mosc. 2, Vr. b A: κοτέουσ' ἐβεβήκει Ω. 392. ἦξε: ῥήξε Vr. A. 393.
 ἐλύσθη CP¹ Vr. b. 396. μέτωπον: πρόσωπον Ap. Lex. 88. 21. 400. ἔθηκε:
 ἔδωκε CPR. 401. δ' ἄρ': γὰρ J.

It is from the combination of whip and goad that the use of μάστιξ in the Tragedians must be explained; e.g. the two points make clear the διπλῇ μάστιξ διλογχὸς ἀτη of *Agam.* 642 (see particularly for other cases Verrall's note on *Sept.* 595). The word is presumably der. from *mas* root of *μαίωμαι*, *to touch*, the regular Homeric word of *touching* up horses (see E 748, P 430). The only difficulty in the way of explaining the μάστιξ as a rod rather than a lash proper is the use of ἱμάσθηλη (ραδινὴ Ψ 582) in the same sense. This might appear to imply a thong of leather; cf. also ἱμασεν ἵππους μάστιγι λιγυρῇ A 531. The weight of this argument is removed by the epithet χρυσεῖη in Θ 43, N 25. The explanation doubtless is that the Oriental form of whip with a lash was also known to the Greeks, and that a word properly referring to it only was also generically extended to their own type. The words κλῖνε μάστιγα ποτὶ ζυγόν in 510 well suit the long rod, but could not be used of the Assyrian whip with a handle not two feet long.

388. ἐλεφνράμενος, *cheating*, a word which recurs in H. only in τ 565, of the deceitful dreams which come through the gate of ivory (ἐλέφας). The only other instance of the word in Greek

appears to be Hesiod *Theog.* 330 ἐνθ' ἄρ' δ' γ' οἰκείων ἐλεφαίρετο φύλ' ἀνθρώπων (of the Nemean lion), evidently in the sense *ravaged*. The origin of the word is unknown. Τυδεΐδην is of course governed by ἐλεφ., Ἀθηναίην by ἴδθε.

392. ἦξε (also in τ 539), a late form for ἔφαξε, but possibly original in so late a book; we may read either ἱππειῶν Φαί ἔφαξε with Heyne, or better ἱππειῶν δέ F(αι) ἔφαξε with van L.

393. The horses are harnessed only by the yoke, without traces. ἀμφὶς ὁδοῦ, '*sideways from the road*,' Buttm. But Grashof objects that there was no definite path for them to swerve from, and takes ἀμφίς adverbially, '*ran apart (separately) on their way*'; the gen. ὁδοῦ being the same as in θέειν πεδῖα, πρόσσειν ὁδοῖο (Ω 264). So also Helbig, *H. E.* 146, n. 4. ἐλύσθη, see Ω 510 ἐλυσθεῖς, and ι 433 λασίην ὑπὸ γαστέρ' ἐλυσθεῖς. It must be referred to ἐλύω, ἐλύω = *vol-v-o* (Curtius, *Et.* no. 527), though all three passages '*violate*' the F. This, however, is the case with almost all forms of the root (Knös, *Dig.* p. 72). The meaning must be *swung* to the ground, though this is rather different from the ordinary sense.

397 = P 696, where see note.

Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατὴρ ἑοῖο·
 "ἔμβητον καὶ σφῶϊ· τιταίνεται ὅττι τάχιστα.
 ἦτοι μὲν κείνοισιν ἐριζέμεν οὐ τι κελεύω,
 Τυδείδῃ ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη 405
 νῦν ὠρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν·
 ἵππους δ' Ἀτρεΐδῃσι κυχάνετε, μὴ δὲ λίπησθον,
 καρπαλίμως, μὴ σφῶν ἐλεγχέην καταχεύη
 Αἰθή θήλυς ἐούσα· τί ἡ λείπεσθε, φέριστοι;
 ὧδε γὰρ ἐξερῶ, καὶ μὴν τετελεσμένον ἔσται· 410
 οὐ σφῶν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
 ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὅξέϊ χαλκῶι,
 αἱ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδεται ὅττι τάχιστα·
 ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἡδὲ νοήσω, 415
 στενωπῶι ἐν ὁδῶι παραδύμεναι, οὐδέ με λήσει."
 ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἴψα δ' ἔπειτα

402. ἔκος D¹. 404. μὲν: γὰρ (supr. μὲν) PR: μὲν γὰρ L Vr. A.
 405-06 ἀθ. Ar. 406. ἔδωκεν CL: ἔδωκεν P (em in ras.). 407. κυχάνετον H
 Vr. A. || λίπησθε P¹ (?) R Pap. μ. 408. κατασείν Q Harl. a. 410. μῆν:
 μῆ οὐ Q. 411. ἐν τισὶ βιοτή Did. 412. κατακτανεῖ Vr. A. 414. ἐφαρμαρ-
 τεῖτον Par. j (supr. ο): Ar. διχῶς. 417. ὁμοκλήσαντες ἀπειλὴν C. || ὑποδδείσαντες
 Ar. GS Lips. 418. ἐπιδραμέτην DR.

403. *ἐμβήτον*, a word which recalls our familiar 'go in and win,' though the latter is no doubt pugilistic, 'close with your man.' The origin of the expression here is not so clear; the meaning evidently is *spurt*. This, for one who is behind his competitors, is expressed by *ἐμβήναι*, as by *ἐξάλλεσθαι* (399) for one who is level with (among) them. Cf. *εμβα*=*hasten*, Eur. *El.* 113, Ar. *Ran.* 377, *Eccl.* 478.

405-6. *ἀθετούνται οἱ δύο· πῶς γὰρ τὸ ἐκ τῆς Ἀθηνᾶς γενόμενον οἶδεν ὁ Ἀντίλοχος;* καὶ τὸ "Τυδείδῃ ἵπποισι" <περισόν. καὶ γὰρ ἀνευ τούτου> δηλὸν ὅτι περὶ <τῶν ἱππῶν> τοῦ Διομήδους ἐστὶν ὁ λόγος, An. (completed by Friedländer). These grounds are insufficient; the poet is not troubled by such trifles as Antilochos' knowledge of the author of the accident he had seen, and the notorious friendship of Athens for Diomedes might in any case suggest the words.

412. *κατακτενεῖ*, again a late form for *-ει*, but not one which we can alter with confidence in a passage of this character. Von Christ's *αὐτίκα δὲ κτενέει*

ὕμμ' is evidently bad. Agar with reason condemns the whole line, as added in order to supply the verb *ἔσεται* to 411, remarking that the threat of killing the horses if they do not win is absurd—as no doubt it is (*C. R.* xiv. 4).

413. The meaning of the line is 'If you two lose heart and so we fail to win.' The expression is not exact, as the dual applying to the horses only is grammatically in concord with the three parties who form the subject of the verb; but the phrase is most natural, and has a familiar and colloquial turn. It is hardly correct to say that Antilochos thus associates himself with his team (Monro); he associates himself only in the success, but expressly dissociates himself from the failure—as others since his time have been known to do. An.'s *ὅτι ἔδει ἀποκηδήσαντων ὡμῶν* is substantially correct, but the alternative *ἢ ἀποκηδήσαντε ἐγὼ τε καὶ ὑμεῖς*, which makes Antilochos speak as though he were one unit and his team another, is too far-fetched.

414. See Θ 191, and M 412 with note.

στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης.

ῥωγμὸς ἔην γαίης, ἧ χειμέριον ἅλεν ὕδωρ

ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χώρον ἅπαντα·

τῇ ῥ' εἶχεν Μενέλαος ἀματροχιάς ἀλεείνων.

Ἀντίλοχος δὲ παρατρέφας ἔχε μώνυχας ἵππους

ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.

Ἀτρείδης δ' ἔδδισε καὶ Ἀντιλόχῳ ἐγεγώνει·

“Ἀντίλοχ', ἀφραδέως ἰππάξαι· ἀλλ' ἀνεχ' ἵππους·

στενωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσαι·

μή πως ἀμφοτέρους δηλήσας ἄρματι κύρσας.”

ὥς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνε

κέντρῳ ἐπισπέρχων, ὥς οὐκ ἄτοντι ἐοικώς.

ὅσσα δὲ δίσκου οὖρα κατωμαδίῳο πέλονται,

419. στεῖνομ U. 420. ῥωγμὸς Ap. *Lex.* 139. 27, Herod. 421. ἅπαντα: ἐκέρσεν Aph. 422. τῇ: ἦ Ar. || εἶχεν: ἤρχεν T (ρ partly erased?): ἔχε *El. Mag.* 145. 17. 423. παρατρέφας Q (Par. a *supr.*). 424. παρακλίνας P Par. f: ἐν ἄλλῳ παρακλινεῖς A. 427. γὰρ: περ Mor. || παρελάσσαι Pap. μ and ap. Sch. T: παρελάσσαις P Par. h: παρελάσσει(ς) Mor. Par. g: παρελάσσει Par. d: πελάσσαις T: περ ἐλάσσαις A: παρελάσσαις Ω.

420. The way back to the starting-point leads through a ravine, the dried bed of a stream, one of the *ἐναυλοὶ* of II 71. It is common enough in primitive countries for such gullies to serve in turn as roads and watercourses according to the weather. The road is the stream-bed, and does not lie beside it. Antilochos proposes to spurt up level with Menelaos at this point, where there is room for only one chariot, and thus force him either to give way or to face the certainty of a collision. *ῥωγμὸς*, a *break* or sudden dip in the ground, which had been cut through by a flood. The form *ῥωγμὸς* is, perhaps, linguistically preferable, though the text can be supported by the analogy of forms like *πλοχμὸς*, *ιωχμὸς*.

421. *ὁδοῖο*, partitive or ablative gen., *had carried away some of the road*. *βάθυνη*, *lowered*, again refers to the depth of the whole ravine.

422. *τῇ ῥ' εἶχεν*, *that way was M. steering*, that point he was approaching; he keeps to the middle of the road to prevent Antilochos coming alongside (*ἀματροχιάς ἀλεείνων*), except by turning off the track altogether.

424. The variant *παρακλίνας* may probably be right.

427. *εὐρυτέρῃ παρελάσσαι*, though

poorly supported, must be right. *παρελάσσεις* (with dat. *εὐρυτέρῃ*) is not a Homeric form, the fut. elsewhere being *ἐλάω* (*ἐλῶ*), nor does *εὐρυτέρῃ παρελάσσεις* suit the sense; Menelaos does not mean to promise Antilochos that he 'shall drive past in a wider place,' but only that the road will be wider for driving past. The opt. *παρελάσσαις* *might drive past* is better, but less natural and idiomatic than the text. *εὐρυτέρῃ* and *εὐρυτέρῃ* are practically identical for our mss.; even Pap. μ has *εὐρυτέρῃ παρελάσσαις*, which must be wrong.

428. *ἄρματι* either with *κύρσας*, *catching my car* (for which cf. Ω 530 *κακῶν κύρεται*, Γ 23 *ἐπὶ σώματι κύρσας*, Ψ 821 *ἐπ' αὐχένι κύρε*); or instrumental, *catching (me) with your car*. The first seems best. The above with *ἐπέκυρσε* N 145 and *συγκύρσειαν* below (435) are the only instances of the verb in H. The longer form *κυρήσας* first occurs in Hes. *Opp.* 755.

430. *ὥς . . . ἐοικώς* seems to be a mixture of the two forms *ὥς οὐκ ἄτοντι* and *οὐκ ἄτοντι ἐοικώς*.

431. *οὖρα*, see K 351 with note. *κατωμαδίῳο*, *swung from the shoulder*, see on O 352 *κατωμαδὸν ἔλασεν Ἴφτωϊ*, and for the next line O 359, II 590.

οὐν τ' αἰζηὸς ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,
 τόσσον ἐπιδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω
 Ἀτρεΐδew· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
 μή πως συγκύρσειαν ὁδῶι ἐνὶ μώνυχες ἵπποι, 435
 δίφρους τ' ἀνστρέψειαν ἐνπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κούνησι πέσοιεν ἐπευγόμενοι περὶ νίκης.
 τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·
 “Ἀντίλοχ', οὐ τις σείο βροτῶν ὀλοώτερος ἄλλος.
 ἔρρ', ἐπεὶ οὐ σ' ἔτυμόν γε φάμεν πεπνύσθαι Ἀχαιοί. 440
 ἀλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὅρκου οἴσῃ ἄεθλον.”
 ὥς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 “μή μοι ἐρύκεσθον μηδ' ἔστατον ἀχνυμένω κῆρ·
 φθήσονται τούτοισι πόδες καὶ γούνα καμόντα
 ἦ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.” 445
 ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γένοντο.
 Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 ἵππους· τοὶ δ' ἐπέτοντο κούιοντες πεδίοιο.
 πρῶτος δ' Ἰδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ' ἵππους· 450
 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ·
 τοῖο δ' ἄνευθεν ἑόντος ὁμοκλητῆρος ἀκούσας
 ἔγνω, φράσσατο δ' ἵππον ἀριπρεπέα προύχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ

433. αἱ δ' : τοὶ δ' Sch. T. 434. ἐλαύνων Pap. μ (surp. α). 435.
 συγκύρσειαν G. 436. ἀνατρέψαιαν J Vr. A : ἀναστρέψαιαν T (U¹ surp.).
 439 om. Vr. b. || σοῖο P. 441. μᾶν : μὲν P. || ὅρκου γ' Vr. b. || οἴσῃ PR.
 444. φοῖσσονται DHJPQRSU Vr. b : φοῖσσονται Vr. A. || καμόντα Pap. μ. 446.
 ὑποδείσαντες G. 447. σφιν PRS. || ἄγχι ἐπέτοντο D. 449. τοὶ : οἱ (οἷ, οἷ)
 DHQT Pap. μ, Bar. Vr. b A. 452. ἰόντος D Pap. μ. || ἀκούων Pap. μ. 454.
 τόσον : ὅσον T¹ : θέμας Ap. Lex. 164. 29.

439. ὀλοώτερος, *more malicious*, as Γ 365, X 15, v 201.

440. ἔρρe, *go thy mad way*, Θ 239. φάμεν, imperf. as the accent shews.

441. ὅρκου, rather ὅρκοι(ο) or ὅρκοο : App. N, § 20. The oath is actually claimed in the sequel, 581-85. οἴσῃ = οἴσε(αι).

445. ἀτέμβονται, an Odyssean word recurring only in 834 and the equally late A 705 in II.

451. We have to suppose that the further part of the course is entirely hidden from the spectators by irregu-

larities in the surface of the plain, though it is described as λείων in 359. When last the competitors were seen on their way to the turn Eumelos was in front. Idomeneus from a place of outlook can see further than the rest, but not so far as the turn.

452. See M 273. τοῖο anticipates ὁμοκλητῆρος, *hearing him while yet afar, the shout to win*. In sense this of course comes to the same thing as if we had ὁμοκλησαντος.

454. τόσον, see Σ 378, X 322. We use 'so far' colloquially in a very similar, though inexact, manner.

λευκὸν σῆμα τέτυκτο περίτροχον ἥτε μήνη.
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἷος ἐγὼν ἵππους αὐγάζομαι ἢ καὶ ὑμεῖς;
 ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
 ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δὲ που αὐτοῦ
 460 ἔβλαβεν ἐν πεδίῳ, αἱ κείσῃ γε φέρτεραι ἦσαν.
 ἦτοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
 νῦν δ' οὐ πῃ δύναμαι ἰδέειν· πάντῃ δέ μοι ὅσσε
 Τρωϊκὸν ἄμ πεδίον παπταίνεται εἰσορώωντι.
 ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη
 465 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἐνθά μιν ἐκπεσέειν ὅτῳ σὺν θ' ἄρματα ἄξαι,

455. **σῆμα τέτυκτο** Ar. JP¹RU Harl. a, Mosc. 2, Vr. A: **σῆμ' ἐτέτυκτο** Ω. **μῆνης** Vr. d. 460. **ἡνίοχῳ** Q. || αἱ . . αὐταὶ Mosc. 2: οἱ . . αὐτοὶ Vr. A.
 461. **κείσῃ**: κείσῃ Zen. Aph.: **ἐκείσῃ** Vr. A. || **γε** om. CR: **τε** Pap. μ¹. | **φέρτεροι** T Syr. 462. **τὰς**: **στὰς** P: **τὰ** G. || **πρῶτα δ'** Lips.: **πρῶτας** (sic) T: **πρώτας** HPR: **πρώτων** LQS Vr. A. || **μολούσας** Vr. A. 463. **δ'** om. Lips. || **πη(ι)** Aph. (A suppr.) JLQRT (U¹?) Pap. μ, Harl. a, Mosc. 2, Lips.: **πῶ** Ω. 464. **ἀμ**: **ἀν** Q Syr. || **παπταίνεται** Ar. Q: **παπταίνεται** J Par. b. || **εἰσορώωντε** Vr. A². 465. **φύγον** A Bar. Vr. d. 467. **σὺν**: **κατὰ** JQST Harl. a, Mosc. 2, γρ. A. | **ἄρματι** P.

455. **περίτροχον**, circular, so that *μήνη*, which recurs in H. only T 374, must be the *full* moon; it seems more natural to us to associate the moon-shape with the crescent (like Horace, *C.* iv. 2. 57 *Fronte curvatos imitatus ignes Tertium lunae referentis ortum, Qua notam duxit niveus videri, Cetera fulvus*. Compare also Moschos *Id.* 2. 84 τοῦ δ' ἦτοι τὸ μὲν ἄλλο δέμας ξανθόχροον ἔσκεν, κύκλος δ' ἀργύφους μέσσω μάρμαϊρε μετώπῳ).

458. **αὐτάζομαι**, discern, not again in H.; but Hes. *Opp.* 478 and in Attic (also *αὐγάζω*). H. does not use *αὐγή* in the sense of *eye*, but the ideas of *light* and *sight* are almost interchangeable, see note on Ξ 345.

459. **παροίτεροι** (also 480), formed directly from a locative adv. **παροι* (cf. *παροῖθε*), as *μυχοίτατος* (φ. 146) from **μύχοι*, *ἀφάρτεροι* from *ἀφαρ*. It is not used again before Ap. Rhod.

460. **ἰνδάλλεται**, comes in sight, see on P 214.

461. **κείσῃ**, up to that point (referring to αὐτοῦ, there). Here, as in A 528, M 368, Zen. read *κείθι*.

462-64 are rejected by Kurtz and many others. They contradict the

whole scene, which assumes that the distant turn was invisible to the spectators, as indeed is distinctly implied in 466. Perhaps they were added by a rhapsodist who thought that several laps were run, and was anxious to introduce an allusion to the nearer turn; in that case the *τέρμα* of 462 will be different from that of 466, which must mean the distant end. *τὰς* is best taken as demonstrative, *those* (of which I speak). It can hardly be relative with *δέ* in apodosis, as this is found only when the relative clause is hypothetical. **βαλούσας**, intrans.; as in 639 (?) and A 722 of a river. This particular use seems to be unique in Greek, and doubtless exemplifies the tendency which exists in sport of all kinds, to create a special vocabulary or 'slang' by a perversion of the ordinary use of words. Other instances may perhaps be found in *ἐμβήτων* 403, *ἀνασχομένῳ* 660, etc.

465. **δυνάσσειν**, only here and ε 319 in H.; the regular form is *ἐδυνήσαμην*, while *ἐδυνήθην* is not found at all.

466. **εχέσσειν** (*drive*) looks here like an aor.; see on N 163. **οὐκ ἐτύχησεν**, failed.

αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἔγωγε
 εὖ διαγινώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ 470
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,
 Τυδέος ἵπποδάμου υἱός, κρατερὸς Διομήδης."
 τὸν δ' αἰσχροῦς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας·
 "Ἴδομενεῦ, τί πάρος λαβρεύεαι; αἱ δ' ἔτ' ἀνευθεν 475
 ἵπποι ἀερσίποδες πολέος πεδίοιο δίνονται.
 οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
 οὔτε τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὄσσε·
 ἀλλ' αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ
 λαβραγόρην ἔμμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.

468 om. H: precedes 467 in Vr. d. 470. διαγινώσκω L: διαγινώσκω Pap. μ¹. 471 ἀθ. Ar. || ἀνάσσειν RU. 472. ἵπποδάμου Vr. A. || ἵπποδάμοιο πάς PR. 473. ἐνένιπεν(η) CJPQRSU Syr.: ἐνένιπεν Cant.: ἐνένιπεν T Vr. A. 474. Δ' ἔτ' Monro: Δέ τ' Ω. 475. πολέος Vr. d. || δίνονται (A supr.) QR (supr. ε) S Harl. b: δίνετε Par. c g. 477. τοι: τι HR. || τινὲς ὀξύτερον Sch. T. || ἐκδέρκετον PR: καταδέρκεται Bachmann An. ii. 314. 478. μύθοις D. 479 ἀθ. Ar. || τ' ἔμμεναι T. || ἀμύμονες Harl. a.

471 ἀθετείται, ὅτι τὸ ἐπεξηγεῖσθαι ποιητικόν, οὐχ ἡρωϊκὸν προσώπου, An.; i.e. the description should be given by the poet himself, not put into the mouth of one of his characters. The line certainly seems out of place here. For ἀνὴρ . . υἱός, an unusual expression which may have caused the interpolation, cf. φῶρ' Ἀσκληπιοῦ υἱόν Δ 194 and other passages quoted there.

473. αἰσχροῦς, insultingly, see note on Γ 38.

474. τί πάρος λαβρεύεαι, lit. why dost thou brag of old? i.e. why hast thou been always a braggart? This use of πάρος alone with the pres. recurs only θ 36 ὅσοι πάρος εἰσὶν ἄριστοι (cf. Δ 264), but with τὸ πάρος, πάρος γε and πάρος περ it is of course common enough, to express a state of things lasting to the present time. This gives a perfectly good sense; it is hard to see why commentators take it in the artificial and un-Homeric meaning 'why dost thou boast before the time,' i.e. hastily (Död. compares Soph. Trach. 724 τὴν δ' ἐλπιδ' οὐ χρὴ τῆς τύχης κρῖναι πάρος).—λάβρος (rather λαβρός from λαβ-ερός, W.-M. Herc. ii. 65) is used in H. of rushing wind or water (Ζέφυρος

B 148, κύμα O 625, ποταμὸς . . λάβρος ὑπαιθα βέων Φ 271, οὐρον ο 293, and λαβρότατον χεῖρ ὕδωρ II 385 are the only other passages). It seems therefore to imply a 'torrential flow' of words here ('reden wie ein Wasserfall' W.-M. ut supra, showing at the same time that the later use had also another sense, greedy, grasping); λάβρος στρατὸς the chattering herd, Pindar, P. ii. 87; O. ii. 86. Schol. A remarks the irony by which Aias accuses Idomeneus of that very fault of boastfulness which was in the end his own ruin, δ 499-510.

475. δίνονται, are racing: the verb is elsewhere trans. See on Σ 584.

476. Idomeneus is μεσαικόλιος, N 361.

479 ἀθετείται, ὅτι οὐκ ἀναγκαῖος· πρόκειται γὰρ τὸ "ἀλλ' αἰεὶ μύθοισι λαβρεύεαι." καὶ τὸ "πάρα γὰρ καὶ ἀμείνονες ἄλλοι" οὐ δέοντως ἐπιλέγεται· οὐ γὰρ ἀμεινόνων ἔργον τὸ λαβρεύεσθαι, An. The last argument is evidently wrong; the words simply mean 'do not let your tongue run in the presence of your betters.' The line can certainly be dispensed with, but there is nothing to condemn it more than this. The expansion of λαβρεύεαι is in the Epic style.

ἵπποι δ' αὐταὶ ἔασι παροίτεραι αἰ τὸ πάρος περ, 480
Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκε."

τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἦδα·

"Αἶαν νεῖκος ἄριστε, κακοφραδές, ἀλλὰ τε πάντα 485
δεύειαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.

δευρό νυν, ἣ τρίποδος περιδόμεθα ἡὲ λέβητος, 485

ἵστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θέιομεν ἄμφω,
ὀππότεραι πρόσθ' ἵπποι, ἵνα γνώησι ἀποτίνων."

ὥς ἔφατ', ὠρνυτο δ' αὐτίκ' Οἰλῆος ταχὺς Αἴας
χωόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσι.

καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένηετ' ἀμφοτέροισιν, 490

480. αὐταί : αὐτε CDJQS. " παροίτεροι APQRS. " αἰ : of S. 481. βεβήκα
Vr. b A. 483. νεῖκος Ar. PR Syr. Bar. Mor. Vr. A Par. h : νείκην (U *supr.*)
Harl. a, Mosc. 2 : νείκαι Ω. 485. NUN ἦ : γε nūn Schol. Aristoph. *Egu.* 788,
Ach. 771, *Nub.* 744. " περιδόμεθα PT Harl. a d, Par. c¹ e, Bar. Schol. Aristoph.
ibid. : περιδόμεσθον Ω. 487. ὀππότεροι (P ?) QR Vr. d. " γνώησι H Bar. (γνώησι) :
γνώης Pap. μ (*supr.* i) : γνώη(ι)ς Ω. 490. κε δὴ : κ ετι Pap. μ : κ' ετι Sch. T
on I 192.

480. αὐταί *the same*, without the article as M 225 (q.v.), θ 107, κ 263, π 138, φ 366 ; see also E 396. The rarity of the use no doubt led to the variant αὐτε, with illicit hiatus, perhaps through an intermediate αὐ ταί, which may have led to the eccentric accents of mss. (αὔται A, αὐται, αὔται, αὔται others). See Platt in *J. P.* xix. 50.

481. εὐληρα, *reins*, a word which reappears in Greek only in two passages of Quintus ; but αῤληρα is quoted as a Doric form from Epicharmos. Cp. Lat. *lora*.

483. νεῖκος, like εἶδος ἄριστε : it is more idiomatic than the vulg. νεῖκει. ἀλλὰ τε : the τε may be explained in two ways : either it connects ἀλλὰ with what precedes, a verbal construction being substituted for the vocative, as though ἄριστε were ἄριστος ἐσσι (so Monro) ; or it may look forward, as though καὶ νῦν were to follow ἀπηνής with a special enforcing of the general accusation. But for καὶ νῦν δευρό NUN is substituted with a change of thought. If this be too violent, we can read with Nauck καὶ for ἔτι. Idomeneus' natural resentment cools down even while he is speaking, and he contents himself with a mere challenge instead of returning the insult with interest.

485. περιδόμεθα, vulg. περιδόμεθον. The only other instances in classical Greek of the 1st pers. dual in -θον

are Soph. *El.* 950 μόνα λελείμεθον, *Phil.* 1079 νῶ μὲν οὖν ὀρώμεθον (where see Jebb), in both cases with ms. authority for -μεθα, which can be substituted without damage to the metre ; Elmsley first pronounced in favour of the change, and is followed by Nauck. Though in Skt. the 1st dual is distinct from the 2nd, the two coalesce in Greek, and the form in -θον has no etymological support ; it can only be explained as due to analogy of the 2nd pers., -μεθον : -μεθα : : -σθον : -σθε. The usual desire to avoid the hiatus will have been the motive here for introducing a form which looks like a figment of the grammarians. Moreover we ought perhaps to read περιδόμεθ' with van L. For περιδόμεθαι = *to wager* cf. ψ 78 ἐγὼν ἐμέθεν περιδόμεμαι αὐτῆς, *I will wager my life*. Several instances from Aristophanes will be found in Lexx. The use is evidently conn. with that of ἐπιδόσθαι X 254, but the origin of it is obscure. For the gen. see *H. G.* § 153. The shortened NUN recurs in H. only in K 105 : νν Brandreth.

486. ἵστορα, *umpire*, see Σ 501 (App. I, § 26).

487. γνώησι is poorly supported but necessary ; the vulg. γνώησι is a corruption which to our mss. is inevitable.

490. προτέρω γένηετ', *proceeded further*, as 526.

εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·

“μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,

Αἴαν Ἰδομενεὺ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικε.

καὶ δ' ἄλλωι νεμεσᾶτον, ὅτις τοιαυτὰ γε ῥέζοι.

ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε

495

ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης

ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος

ἵππους Ἀργείων, οἱ δεῦτεροι οἳ τε πάροιθεν.”

ὥς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων·

μάστι δ' αἰὲν ἔλαννε κατωμαδόν· οἱ δέ οἱ ἵπποι

500

ὑψόσ' αἰρέσθην ῥίμφα πρήσσοντε κέλευθον.

αἰεὶ δ' ἡνίοχον κονίης ραθάμυγγες ἔβαλλον,

ἄρματα δὲ χρυσῶι πεπυκασμένα κασσιτέρωι τε

ἵπποις ὠκυπόδεσιν ἐπέτρεχον· οὐδέ τι πολλή

491. καὶ φάτο μῦθον: ἐν ἄλλωι καὶ κατέρυκε A. 492. ἀμείβεσθαι D: ἀμείβεσθαι J: ἀμείβεσθαι Harl. a: αμειβεσθαι Pap. μ (supr. on over α). 493. κακῶς Vt. A: ἀμεινον γράφειν ἄναξ Sch. T. 494. ἄλλον Q. || ὅστις CDQT. || γε om. P: τε Q. || ῥέζαι Q: ῥέζει H: ῥέζοι S. 495. εἰσοράασθαι PR. 497. ἕκαστοι Vt. A. 498. δεῦτεροι Q. || τε: το G Pap. μ. 500. μάστιγ J P Q R S T U Vt. A: μάστιγα C. || οἱ δέ: αἱ δέ Vt. A. 501. κέλευσα Vt. A. 503. δέ: τε Vt. b: δ' αὖ Plut. Mor. 747 κ. || χαλκῶι Plut. *ibid.* 504. ἐπέτρεχον ap. Did. || τι: τε G.

493 was rejected by Heyne, and is painfully weak. The position of κακοῖς is unexampled, and κακῶς is hardly better. The ἀναξ of Sch. T is not put forward as more than a conjecture to meet the difficulty. (Agar would adopt it however, reading ἀναξ(α) as dat. pl., for *princes it is not seemly*: J. P. xxv. 319. This is perhaps possible, though we have ἀνάκτεις, ο 557.) The metre halts too, the first foot being a trochee instead of a spondee; the arguments in favour of such lengthening being permissible here are wholly insufficient (App. D, c 2). There are no traces of F in Ἰδομενεὺς: Knös (*Dig.* 111) says 'loci Homeric consonam initialem obstinatissime respuunt,' and there can of course be no doubt that the last syll. of Αἴαν is short. The simplest remedy would be to read Αἴαν r', with Barnes; Αἴας Ἰδομενεὺς τε Wackernagel.

494. So ζ 286 καὶ δ' ἄλλωι νεμεσῶ, ἡ τις τοιαυτὰ γε ῥέζοι, and cf. α 47. The use of the opt. after the pres. is rare; it 'avoids assuming that the case will ever

occur,' H. G. § 305 c; and compare note on P 631.

500. μάστι from the stem μαστί- of which μαστιγ- = μαστί-γ- is a derivative. It recurs in Greek only ο 182 μάστιν. The verbs μαστίω (P 622, T 171) and μαστίγω answer to the two stems. Cf. δρνῖς beside δρνῖς = δρνι-θ-ς: and for the form of the dat. κνήστι A 640, Σ 407. κατωμαδόν as O 352.

501. ἀαρέσων, bounded under the strokes of the lash; so also ν 83.

502. ρασθάμυγγες, sprinklings, cf. A 536, where the word is used more naturally of blood.

503. πεπυκασμένα, covered up; this is the only sense in which the word occurs in H., and must be a hyperbolic expression; see B 777. For the use of metal facings for the wood-work of cars see K 438 and Δ 226; Helbig, H. E. p. 143. In *Hymn.* ix. 4 this was further developed into a παγχρόσεων ἄρμα. κασσιτέρωι, A 24.

504. ἐπέτρεχον, ran on their heels, as if overtaking them.

γίνετ' ἐπισσώτρων ἄρματροχίῃ κατόπισθεν 505
 ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.
 στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκιν ἰδρῶς
 ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμάζε.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώντος,
 κλῖνε δ' ἄρα μᾶστιγα ποτὶ ζυγόν. οὐδὲ μάτῃσεν 510
 ἵφθιμος Σθένηςλος, ἀλλ' ἐσσυμένως λάβ' ἀέθλον,
 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναιῖκα
 καὶ τρίποδ' ὠτῶντα φέρειν· ὁ δ' ἔλυνεν ὑφ' ἵππους.
 τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊὸς ἤλασεν ἵππους,
 κέρδεσιν, οὗ τι τάχει γε, παραφθάμενος Μενέλαον· 515
 ἀλλὰ καὶ ὥς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
 ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥά τ' ἀνακτα
 ἔλκησι πεδίοιο τιταινόμενος σὺν ὄχεσφι·
 τοῦ μὲν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι
 οὐραῖαι· ὁ δὲ τ' ἄγχι μᾶλα τρέχει, οὐδὲ τι πολλῇ 520
 χώρῃ μεσσηγύς, πολέος πεδίοιο θέοντος·
 τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπετ'· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 ἀλλὰ μιν αἰψα κίχανεν· ὀφέλλετο γὰρ μένος ἧν

505 *om.* Q. || γίνετ' L. || ὀπισσώτρων D. 506. ΠΕΤΕΣΘΗΝ: ἐν ἄλλω
 πέτεσθων A. 509. ΠΑΜΦΑΝΩΝΤΟΣ P. 511. ΛΑΒ': ΒΑΛ' Q¹ (?) 515. ΓΕ
om. Q: ΤΕ H. 515-16 *om.* Vr. b. 517. ὈΣΣΩΝ ΤΕ H. || Τ' *om.* Eust. 519.
 ὀπισσώτρου A. 521. ΜΕΣΣΗΓΥ H Vr. b. 522. ΔΗ: ΔΕ Ambr. 523. ΔΙΣΚΟΥ
 οὔρα QS Par. b, and ap. Did.

505. This line again is hyperbolic, like T 227; the cars go so fast as hardly to leave any rut (*ἀρματροχίῃ*) in the fine dust.

510. οὐδὲ μάτῃσεν, see II 474.

512. ἄγειν, the act. because it is for another; in 263 the mid. is used because the winner is himself subject of the verb.

513. ὠτῶντα, see on 264. ἔλυνεν, read ἔλυσεν with Barnes and Brandreth; non-sigmatic tenses have ὕ (App. D, p. 594).

514. Νηληϊός, from his grandfather, as Achilles is Αἰακίδης. The adj. is elsewhere used only of Nestor.

515. ΤΙ ΤΑΧΕΙ: τάχει Menrad.

517. The front of the wheel of the Greek chariot is represented as either in line with the front of the car or a little in advance of it; see the illustrations in Helbig, *H. E.* ch. ix. He concludes

from this passage, in connexion with B 390, X 22, that one-horse chariots were known to H. (*H. E.* p. 128); but the words do not require this inference.

518. Cf. the similar passage X 23. The order of the words here confirms the belief that πεδίοιο and τιταινόμενος need not be taken together.

521. So πολέος πεδίοιο θέουσαι Δ 244. πολέος adds the idea of an open unhindered course in which the highest possible speed may be obtained.

523. Δίσκουρα, see 431. The compound occurs here only, and appears to have offended some of the ancient critics, who read δίσκου οὔρα with synizesis or δίσκ' οὔρα with elision. The form of composition is unusual but not unparalleled; cf. δημογέρων = δήμου γέρον. εἰς = as much as, analogous to the common temporal use as long as to, until.

ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης. 525
 εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισι,
 τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν.
 αὐτὰρ Μηριόνης θεράπων εὖς Ἴδομενῆος
 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνόμεν ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτῳ πανύστατος ἦλυθεν ἄλλων
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 τὸν δὲ ἰδὼν ὤικτειρε ποδάρκης διὸς Ἀχιλλεύς,
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535
 “λοῖσθος ἀνὴρ ὦριστος ἐλαύνει μώνυχας ἵππους·
 ἀλλ' ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὥς ἐπικεικός,
 δεύτερ'· ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.”
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ὥς ἐκέλευε.
 καὶ νύ κέ οἱ πόρεν ἵππον, ἐπήνησαν γὰρ Ἀχαιοί, 540

527. Κῆν : καὶ HPR Bar. : κέ D. || οὐδ' : ἅ Zen. : δ' Par. g. 530.
 Βάρδιςται Syr. Vr. A. 533. πρόσσοθεν Ar. Ω : πρόσσωθεν PR : πρόσσω' Lips. :
 πρόσθεν Vr. A, Par. g : ὠκέας Zen. 535. στὰς : τοὺς J. || ἄρ' om. CGT. :
 ἀργείοισιν GQ Syr. || πτερόεντα προσκύδα DHJTU Vr. b. 538. ἐν τισιν ὑποτάσσ-
 ονται ταῖσι τὰ τρίτα δ' Ἀντίλοχος, τέτταρα καὶ πέντε Μενέλαος, πέμπτα δὲ
 Μηριόνης, ἑξαπῶν εὖς Ἴδομενῆος An. 539. ἐπίνεσαν P. || ἄδ' ἐκέλευον H
 Syr. Vr. A Par. e, ἐν ἄλλωι A : ὡς ἐκέλευον Vr. d. 540. οἱ : δὴ Vr. A. :
 ἐπὶ(ι)νεσαν DJQ Lips. : ἐπίνεον Vr. A. || Ἀχαιοί : ἐν ἄλλωι οἱ ἄλλοι A.

525. For the use of the article see *H. G.* § 260 (f).

526. εἰ κε with indic. occurs only here in *H.*; but Monro (*H. G.* § 324) compares the oracle in Herod. i. 174 Ζεὺς γὰρ κ' ἔθηκε νῆσον εἰ κ' ἐβούλετο (εἰ γ' Steger), Aristoph. *Lys.* 1099 αἰ κ' εἶδον ἀμέ (Spartan), and Erinna iv. 4 (where, however, we should read αἰ καὶ δᾶν, not αἰ κ' αὐδᾶν). These are perhaps the only instances in Greek, till we come to the late Hellenistic use of εἰδν with indic., and are inadequate to defend such an exceptional use here. We can read εἰ δὲ κ' (αἰ), but the elision is doubtful (see note on Z 260) and the καὶ has no special significance. The couplet looks like a poor interpolation made up of 490 and 382.

530. Βάρδιςται, an honour assigned to Antilochos' team in 310.

531. ἥκιστος from ἥκα, the opposite of ἀφάρτερος as ἀφαρ is of ἥκα. It is the same word as Att. ἥκιστος, as indeed some read here, rightly perhaps, for we have ἥσσονας in 322. Cf. σ 92 ἥκ' ἐλάσειε.

532. πανύστατος ἄλλων, cf. ὠκυμωρῶ-
 τατος ἄλλων, A 505.

533. πρόσσοθεν, ἀπ. λεγόμενον, apparently before him, though the sense is not easily reconciled with the form of the word, which should moreover be πρόσ(σ)ωθεν. Ar. explained 'leading the horses by the reins and whipping them from the front' (hardly a likely way to make them come). Van Herwerden conj. πρὸ ἔθεν, with πρὸ lengthened before (σφ)ἔθεν as in ἀπὸ ἔθεν Z 62 etc. Brandreth reads καὶ ἵππους πρόσθεν ἐλαύνων, van L. πρόσθε *Fé(o)*. Bentley, Heyne, and Nauck regard the line as spurious. Zen. read ὠκέας ἵππους. The chariot could easily be dragged, for it can even be carried, by a single man; K 505.

536. Bentley's ingenious conj. ἐλαύνειν for ἐλαύναι has been adopted by Nauck and von Christ.

537. The apposition of ἀέθλιον . . . δεύ-
 τερα is harsh, but not impossible. Bothe's conj. ἀέθλια is, however, very probable.

εἰ μὴ ἄρ' Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς
Πηλεΐδην Ἀχιλῆα δίκη ἡμίψατ' ἀναστάς·

“ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,

τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω
αὐτός τ' ἐσθλὸς ἑών. ἀλλ' ὥφελεν ἀθανάτοισιν
εὐχεσθαι· τῷ κ' οὐ τι πανύστατος ἦλθε διώκων.

εἰ δέ μιν οἰκτεῖρεις καὶ τοι φίλος ἔπλετο θυμῷ,
ἔστί τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς
καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι·

τῶν οἱ ἔπειτ' ἀνελών δόμεναι καὶ μέζον ἄεθλον,
ἥ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.

τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθῆτω
ἀνδρῶν ὅς κ' ἐθέλησιν ἐμοὶ χεῖρεσσι μάχεσθαι.”

ὥς φάτο, μείδισεν δὲ ποδάρκης δῖος Ἀχιλλεύς
χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἐταῖρος·

καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·

“Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
Εὐμήλῳ ἐπιδούναι, ἐγὼ δέ κε καὶ τὸ τελέσω.”

543. ταλάσσις Vr. d. 547. τῷ κ': τῷ(ι) κεν C (*supr.* ο) PQS Mosc. 2: τὸ κεν Ω. || ἄλυον ἄλλων D (cf. 532). 548. φίλος AGJT Harl. a Syr. and πάσαι Did.: φίλος (sic) C: φίλον Ω. 550. τοι om. H: οἱ D Pap. μ (*supr.* τ). 553. παρῳήτω J. 557. πτερόεντ' ἀγόρευεν Mosc. 2. 558. καὶ οἴκοθεν J Harl. a.

542. δίκη, perhaps in modern phrase 'made a formal appeal,' lit. 'answered by the custom,' i.e. in accordance with the 'rule' which is the intermediate step between the senses of 'custom' and 'legal judgment.' As Antilochos, though in his right as against Eumelos, is yet in the wrong towards Menelaos, the word can hardly mean 'with justice,' though this is the later sense of δίκη (Trag., etc.).

546. αὐτός is added by an afterthought, the preceding of being forgotten; *his chariot was overthrown and his horses—and himself for all his skill.* The difficulties which have been found in the words are imaginary. Nägelsbach on I' 211 would read αὐτός γ', taking the nom. as absolute; but there is no instance of nom. absolute in H. which cannot be explained by an anacoluthon, see on I' 211. Döderlein appears to take a similar view, though he includes

ταχέ' ἵππῳ in the absolute constr.; *nam equi Eumeli non sunt laesi.* But βλάβει only implies 'stopped in their course,' as 571, Z 39. The efficacy of a combatant's prayer is proved by Odysseus (770) and Meriones (872); and by Pandaros (Δ 101).

547. τῷ κ', so Bentley, most mss. having τὸ κεν. This gives the wrong sense, therefore, while τῷ = in that case, B 250 and often (σ 402-3 is precisely similar).

551. ἔπειτα hereafter, opposed to αὐτίκα νῦν, as v 63.

553. For the absolute use of παρῳήτω, 'try conclusions,' cf. Φ 225 Ἐκτορι πειρηθῆναι ἀντιβλην.

558. οἴκοθεν, from my store; so 592, H 364, 391. οἶκος in this sense is elsewhere peculiar to the *Od.*, e.g. ρ 455 οὐ σύ γ' ἂν ἐξ οἴκου σῶς ἐπιστάτῃ οἶδ' ἄλα δοίης.

δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων,
 χάλκεον, ὧι περί χεῦμα φαεινοῦ κασσιτέροιο
 ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἔσται.”

ἢ ῥα καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἐταίρῳ
 οἰσέμεναι κλισίῃθεν· ὁ δ' ὤιχετο καὶ οἱ ἔνεικεν.
 [Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων.]

τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,
 Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κήρυξ
 χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε κέλευσεν
 Ἀργείους· ὁ δ' ἔπειτα μετηῦδα ἰσόθεος φῶς·

“Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας;
 ἥισχυνας μὲν ἐμὴν ἀρετὴν, βλάβας δέ μοι ἵππους,
 τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χεῖρονες ἦσαν.
 ἀλλ' ἄγερ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐς μέσον ἀμφοτέροισι δικάσσετε, μηδ' ἐπ' ἀρωγῇ,

560. ἀπνηύρων GQ Cant.: ἀπαύρων J (*supr.* nú over αὐ). 561. περίχμου Vr. A.
 562. οἱ: τοι C Mosc. 2. || ἄκρον ACDJSTU Mor. Vr. d. 563. ἐκάλειεν J.
 565 *om.* ACHQT Pap. μ, Syr. Vr. b A. || εὐμήλου S. || χερσὶ PR. 567. ἐν:
 ἄμ Q. 568. χερσὶ ACHP Bar. Mor. Ven. B: χερσὶ Ω, γρ. A. || τ' ἐκέλευεν
 LR Lips. Bar.: δ' ἐκέλευεν P. 570. τοῖον P. 572. ἦσαν: εἰσαν Syr.
 574. ἀμφοτέρων S. || δικάσσετε D Vr. A. || μὴδ': μὴ P.

560. For the taking of Asteropaios' armour see Φ 183. Nothing was said there, however, as to his wearing a breastplate, though if he had one he must have been wounded through it with a sword (180). The whole episode of the *Games* seems therefore to belong to the period when the corslet had come to be an essential part of the panoply (App. B, iii.).

561. *χεῦμα*: ἐδήλωσε τὸν ἐκκεχυμένον τε καὶ πεπηγμένον τῷ θώρακι κασσίτερον, Schol. T'. The word *χεῦμα* must imply a knowledge of some process of covering a metal surface with tin; see App. I, § 9, and compare the use of *κασσίτερος* to adorn the breastplate of Agamemnon, A 24. *ἀμφιδεδίνηται* is obscure. It might perhaps mean *is set around*, implying that the glaze of tin entirely covered the surface of the plate. But we may equally well translate *surrounds in circles*, i.e. in strips running round; the *ὀμοῖ* of A 24. See note on *διωτοῖσι* Γ 391. The whole line 562 recurs in θ 405, where it is used of the scabbard of a sword, *κολεὼν δὲ νεοπρίστου ἐλέφαντος ἀμφιδ.* κτλ. This may perfectly well

mean that the sheath was adorned with ivory rings.

562. *ἄκρον*: the reading *ἄξιον* may have come from θ 405, where it agrees with *δορ*, but it is defensible here in the sense *it will be a precious thing for him*.

565. Interpolated from 624 as *ms.* evidence shews.

568. For the significance of the *σκῆπτρον* see on A 234. *χερσὶ*, not *χερσὶ*, is the natural form in this connexion, see β 37, σ 103, but we have *χερσὶ* in K 328, and the plur. is used when gifts or prizes are in question, e.g. [565], 624, 797, A 441, θ 406, ο 130. But when a cup is offered *Ar.* preferred the singular; see A 585 compared with 596 (La R. H. T. p. 378).

571. *ἀρετῇ*, evidently *skill*; but T 411 *ποδῶν ἀρετῇ* and Ψ 276, 374 in the different sense of *speed*, while in 578 it must be taken as in I 498 of *dignity, rank*.

572. *βαλὼν*, cf. 462.

574. *ἐς μέσον* *impartially* between us; *ἐπ' ἀρωγῇ*, *by way of partisanship*, acting as *ἄρωγοί* in a public trial. See on Σ 502.

μή ποτέ τις εἴπησιν Ἀχαιῶν χαλκοχιτώνων·
 Ἐντίλοχον ψεύδεσσι βησάμενος Μενέλαος
 οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χεῖρονες ἦσαν
 ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.
 εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καὶ μ' οὐ τινά φημι
 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεὶα γὰρ ἔσται.
 Ἐντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἡ θέμις ἐστί,
 στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσθλην
 χερσὶν ἔχε ῥαδινήν, ἥι περ τὸ πρόσθεν ἔλαυνες,
 ἵππων ἀψάμενος γαιήοχον ἐννοσίγαιον
 ὀμνυθὶ μὴ μὲν ἐκὼν τὸ ἐμὸν δόλωι ἄρμα πεδῆσαι." 585

578. αὐτός τε T. 581 ἀθ. Ar. || αἴ δ' CDPR: αἴ δ' T. 583. ἔχων Q
 Eust.: ἔχων T (supr. ε): ἔχων Vr. d. 584. ἵππων δ' Vr. A. 585. μὴ μὲν:
 μὴδὲν P Paus. vii. 21. 8. || ἄρμα δόλω DP: δόλωι om. C.

577. ὅτι οἱ, κτλ., a good instance of primitive parataxis, two clauses being merely set side by side, the hearer having to supply the connexion of thought. Here the meaning is 'Menelaos takes the prize because, though his horses were beaten, yet he himself had the advantage in rank and power.'

579. It is indifferent whether we take δικάσω as fut. indic. or aor. subj. *I myself will decide* by bringing the matter to the test of an oath. (The translation *I myself will plead my cause* gives a less vigorous sense, and does not suit the use of the verb.) μ' = μοι, see M 211 ἀεὶ μὲν πῶς μοι ἐπιπλήσεις ἀγορήσιν.

580. ἰθεὶα, sc. δίκη implied in δικάσω. See App. I, § 29.

581 ἀθετεῖται, ὅτι ἀκαίρως λέγει "διοτρεφές," ὀργιζόμενος αὐτῷ, Ariston. If this was Ar.'s only ground of athetesis, it is a singularly inadequate one. Such formal epithets of honour are used even by mortal foes, e.g. δῖος of Paris by Menelaos Γ 352, of Achilles by Andromache X 455. ἡ θέμις ἐστί, as is the custom at races, i.e. with all the formalities of the next line. This recalls the oath taken by each competitor in the races at Olympia.

583. ἔχε MSS.; edd. generally read ἔχων from Eust., but that is not likely to have been corrupted, and it is more in the Homeric style to revert from the participial to the direct constr. The peculiarity here is that στὰς is co-ordinate with ἀψάμενος and belongs to ὀμνυθὶ, not to the preceding ἄγε δεῦρο. This

makes αὐτὰρ . . ἔλαυνες a parenthesis grammatically, but it does not follow that the poet felt it as such; to him στὰς though subordinate in form was in feeling an imper. The dislike of the primitive linguistic instinct to a long-continued subordination of clauses is expressed by the interpolation of a single independent term in the series. (It might be suggested that στὰς is an imper. like δός, θές, lengthened by ictus; but the difficulties of such a supposition are obvious, as there is nothing to prevent the use of στήθι.) Though Eust. reads ἔχων (in the lemma only, not in the text), his explanation evidently refers to ἔχε. ἐν δὲ τῷ "αὐτὰρ ἰμάσθλην χερσὶν ἔχων" δοκεῖ περιττὸς εἶναι ὁ σύνδεσμος τεθεὶς ἀντὶ τοῦ δή. This is intelligible only if we read ἔχε and put a colon after ἔλαυνες, as his text has.

584. γαιήοχον ἐννοσίγαιον, I 183. This passage has frequently been quoted as shewing that Poseidon was to Homer, as to later Greece, god of horses, ἵππιος (see Pausan. vii. 21. 8). But other indications of this function are so doubtful that no stress can be laid on it (see also on 277, 307). Poseidon is the natural god for Antilochos to swear by, as being the god of his race, and father of his grandfather Neleus.

585. The neglected F of Φεκῶν has given rise to sundry conjectures, of which the most plausible is suggested by Heyne μὴ μὲν ἐμὸν σὺ (γε Brandreth) Φεκῶν. This also avoids the hiatus τὸ ἐμὸν (for τοῦμόν? or ἀμόν? see Θ 360). Other

τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἤδα·
 “ἄνσχεο νῦν· πολλὸν γὰρ ἔγωγε νεώτερός εἰμι
 σείο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
 οἶσθ' οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσι·
 κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μήτις· 590
 τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
 δώσω, τὴν ἀρόμην· εἰ καὶ νύ κεν οἴκοθεν ἄλλο
 μεῖζον ἐπαιτήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλοίμην ἢ σοί γε, διοτρεφές, ἥματα πάντα
 ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.” 595
 ἢ ῥα καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χεῖρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
 ἰάνθη ὥς εἴ τε περὶ σταχύεσσιν ἑέρση
 λήϊου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·

586. αὖτ' : αὖ P. 587. ἄνσχεο King's : ἀνάσχεο Q : αἴσχεο Par. e : ἐν ἄλλω
 Ἰγχο A : ἄσχεο Dem. Sid. 588. σοῖο P. 589. οἴου D. || τελέθουσι Q. 592.
 ἀρώμην H. 593. ἀπαιτήσας AJQRTU Pap. μ, Harl. a, Par. a b c d f g (La R.
 gives no ms. evidence for this reading, not even A—presumably through carelessness).
 594. διοτρεφές : διαμπερές R Bar. Mor. 599. φρίσσουσιν T Pap. μ, Vr. b.

alterations (μή τι, μή με, *Φεκών*) are highly improbable, as they lose the characteristic μέν of the oath. But in the *Games* we must not seek anxiously to restore ancient forms.

590. λεπτή δέ τε μήτις, K 226, where see note. For the general sense compare Γ 108.

591. ἐπιτλήτω κραδίη as T 220. φιλο-
 τίμως τὴν μὲν νίκην προσποιεῖται, τοῦ δὲ
 ἀθλοῦ ἐξίσταται ἐκὼν· ὁ γὰρ λέγων “αὐτὸς
 δώσω” κατασκευάζει ὅτι ἐμὴν οὖσαν λήψῃ.
 τοῦτω δὲ συνάδει καὶ τὸ “εἰ καὶ νύ κεν
 οἴκοθεν ἄλλο,” Schol. T.

593. ἄφαρ . . αὐτίκα, like πάλιν αὖτις,
 ἀψ πάλιν, etc. βουλοίμην H, see A
 117.

595. ἐκ θυμοῦ πεσέειν, another form
 of the phrase ἀπὸ θυμοῦ εἶναι, A 562.
 ἀλιτρός, a confession that he cannot
 take the oath demanded of him.

598. *His heart was gladdened as (the
 heart) of growing corn (is gladdened) with
 the dew upon the ears.* Most odd. read
ἑέρση : mss. are no authority on such a
 point, though T at least has *ἑέρση*,
 which Heyne suggested and Lange has
 defended at length. The nom. gives no
 good sense; it is absurd to say that
 Menelaos' heart 'was comforted like the
 dew'; it is obviously the dew which

comforts the corn, not vice versa.
 Various attempts have been made to ex-
 plain the nom.; e.g. Fäsi would supply
γίγνεται to *ἑέρση* and understand the
 clause καὶ οὕτω τὸ λήϊον *λαίνεται*. Heyne
 thinks *ἰάνθη* means 'became warm' or
 'melted,' 'as the dew on the corn be-
 comes warm or melts.' This will not
 do, because though the heart of Menelaos
 may be said to become warm, and perhaps
 even the dew to melt (evaporate), yet
 Menelaos' heart does not evaporate nor
 the dew become warm; so that the com-
 parison fails. Besides *λαίνω* does not
 mean *melt*, but only *warm*; melting is
 only implied, not expressed, in μ 175
λαίνοτο κηρός. Ap. Rhod., however, seems
 to have read *ἑέρση*, and imitates the
 simile, while avoiding this difficulty by
 applying it to a case where the heart
 does melt (iii. 1019); *λαίνοτο δὲ φρένας*
εἰσω, τηκομένη οὖν τε περὶ ῥοδέησιν ἑέρση
τήκεται ἥωιοισιν λαυομένη φαέεσσιν.
 Aischylos gives the idea of the passage
 almost exactly in *Ag.* 1391-92 *χαίρουσαν*
οὐδὲν ἦττον ἢ διοσδότωι γάνει σπορητὸς
κάλυκος ἐν λοχεύμασιν.

599. φρίσσουσιν, *spicea iam campis*
cum messis inhorruit Virg. *G.* i. 314.
 The variant *φρίσσουσιν* is equally good,
 but not necessary.

ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη. 600
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς
χωόμενος, ἐπεὶ οὐ τι παρήγορος οὐδ’ ἀεσίφρων
ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
δεύτερον αὖτ’ ἀλέασθαι ἀμείνονας ἡπεροπεύειν. 605
οὐ γάρ κέν με τάχ’ ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
ἀλλὰ σὺ γὰρ δὴ πόλλ’ ἔπαθες καὶ πόλλ’ ἐμόγησας
σὸς τε πατὴρ ἀγαθὸς καὶ ἀδελφεὸς εἵνεκ’ ἐμεῖο·
τῷ τοι λισσομένῳ ἐπιτείσομαι, ἥδὲ καὶ ἵππον
δώσω ἐμήν περ εὐοῦσαν, ἵνα γνῶσι καὶ οἶδε 610
ὥς ἐμὸς οὐ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.”
ἦ ῥα καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἐταίρῳ
ἵππον ἄγειν· ὁ δ’ ἔπειτα λέβηθ’ ἔλε παμφανώνντα.
Μηριόνης δ’ ἀνάειρε δῶω χρυσοῖο τάλαντα
τέτρατος, ὥς ἔλασεν. πέμπτον δ’ ὑπελείπετ’ ἄεθλον, 615
ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεύς
Ἀργείων ἀν’ ἀγῶνα φέρων, καὶ ἔειπε παραστάς·
“τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
Πατρόκλοιο τάφου μνήμ’ ἔμμεναι· οὐ γὰρ ἔτ’ αὐτὸν
ᾔσσει ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ’ ἄεθλον 620
αὐτῶς· οὐ γὰρ πύξ γε μαχήσαιο οὐδὲ παλαίσεις,

600. σοί: τοι (A *supr.*) T Pap. μ. 602. τοι: σοι L: κεῖν Pap. μ. || ἀποεί-
κωμαι J. 604. νεοίη: οἱ περὶ Ἀντίμαχον νόημα γράφουσι, Did. 605.
δεύτερον: βέλτερον GPRS Par. j: βέλτιον Par. b: γρ. ὕστερον A. || ἀμείνων
Q: ἀμύωνας Vr. b: αμειωνας Pap. μ. 608. ἐμοῖο PQ. 609. ἐπιτείσομαι
T Vr. b. 611. ἐμὸς: ἐμοὶ Cant. 615. ὑπολείπετ’ U. 616. τὴν: τὸν Q.
617. ἀν’: in Pap. μ (*supr.* α). 619. αὐτὸν: αὐτοὶ Q: αὐ T (τὸν *add. man. rec.*).
620. ὅσῃ AD Pap. μ: ὅσαι O. 621. οὕτως H.

603. *χωόμενος*, the participle is like that after *παύεσθαι*, etc. *παρήγορος*, *lightly*, see note on H 156 and compare Γ 108 *ὀπλοτέρων ἀνδρῶν φρένες ἡρέβονται*. So also Archil. fr. 94 *τίς σὰς παρήγειρε φρένας*; and fr. 56. 5 *νόον παρήγορος*, Theokr. xv. 8 *πάραρος. ἀεσίφρων*, T 183.
604. οἱ περὶ Ἀντίμαχον “*νόημα*” γράφουσι, Did., i.e. probably *νέον νίκησε νόημα*, though the sense of the words is far from clear. *νεοίη* itself is a strange form which does not reappear in Greek. Can it represent *νεF-ῆη*, with *ι* lengthened by ictus in the last foot? As Monro points out, the alliteration suggests that the phrase is a proverbial one.

610. *ἀκρως ἐλέγχει* “Ομηρος τὰς φύσεις τῶν ἀνθρώπων, οἱ καὶ νέοις καὶ πρεσβυτέροις ἐνέστακται τὸ φιλότιμον. ὅρα γὰρ μεθ’ ὅσους λόγους ἀντιποιεῖται τῆς νίκης, καὶ παραχωρεῖν τοῦ ἰδίου ἀέθλου φησὶν ἐκῶν, Schol. T.

611, cf. O 94.

618. τῇ, see on Ξ 219.

620. Both *ὅσῃ* and *ὅσαι* = *ὅσαι* (αι).

621. *οὕτως*, ‘as it is,’ without a contest. The following enumeration seems to indicate that the Epic pentathlon consisted of the chariot-race, foot-race, boxing, wrestling, and javelin-casting; and this list appears again in 634–38. In the Phaiakian games (θ 103) leaping is

οὐδ' ἔτ' ἀκοντιστὺν ἐσδύσσαι οὐδὲ πῖδεςσι
θεύσαι· ἤδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει·

ὥς εἰπὼν ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

825

“ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·
οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδέ τι χεῖρες
ὦμων ἀμφοτέρωθεν ἀπαΐσσονται ἐλαφραί.

εἴθ' ὥς ἡβῶοιμι βίη τέ μοι ἔμπεδος εἴη,
ὥς ὁπότε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοὶ
Βουπρασίωι, παῖδες δὲ θέσαν βασιλῆος ἄεθλα·

630

ἐνθ' οὐ τίς μοι ὁμοῖος ἀνὴρ γένητ', οὐτ' ἄρ' Ἐπειῶν

622. ἀκοντιστὴν HP. || ἐσδύσσαι Ar. Ω: ἐνδύσσαι AGHQ T Par. c g j: ὑπο-
δύς(σ)σαι D Par. e. 623. θεύσαι: ψεύσαι J. || ἐπείγει: ἰκάνει CGPR: ἔπεισαι
JSU Harl. a b, King's Par. a' b d f h j, Mosc. 2, Vr. A: ὀπάζει T Vr. b: γρ. καὶ
ὀπάζει καὶ ἰκάνει καὶ ἔπεισαι A. 625. πτερόεντ' ἀγόρευε Bar. Mor. 626 om.
Pap. μ'. || ἔπεισας Q (α altered to ε?). 627. φίλοι C Vr. d. || TI: TE J: τοι U.
628. ἀπαΐσσονται PR Harl. d and ap. Eust.: ἐπαΐσσονται Ω. 629. μοι: τοι Q.
632. οὐτ' ἄρ': οὐ γὰρ DH (U?).

substituted for the last, and the chariot-
race does not appear. In historical times
its place was of course taken by the
disks, and even here it is evidently put
on a different and higher level from the
contests of bodily strength.

622. οὕτως ἐσδύσσαι (not ἐνδύσσαι)
σχεδὸν ἀπασαι· οὐδέποτε γὰρ Ὀμηρὸς τῇ
ἐν ἀντὶ τῆς εἰς κέχρηται, Did. H. does,
however, use ἐνδύω with acc., but only
of putting on clothes. The sense is
exactly given by our colloquial 'go in,
enter, for the javelin-throwing.'

626. This line was probably omitted
by Ar. (as by the first hand of the pap.)
as interpolated from A 286, thus avoid-
ing the awkward repetition τέκος . .
φίλος. The scholia do not say this
explicitly, nor is the line marked, as
we should expect, with 'asterisk and
obelos.' But it is clearly implied, as
Cobet has shewn (*M. C.* 318), by the
words of Aristonikos on 327 (ἡ διπλῇ) ὅτι
ἀπὸ τοῦ γὰρ ἔρκεται, τὸ αἰτιατικὸν (the
causal particle) ἡγοράξας. The γὰρ does
not, however, as usual anticipate a reason
to be given, but rather continues Achilles'
speech, yes, as thou sayest.

627. The constr. of this line is harsh.
πόδες seems to be added in apposition
to γυῖα as though with the intention of
continuing by the usual phrase π. καὶ
χεῖρες ὑπερθεῖν, as in the formal line
772 = E 122, N 61. But the last part

of this is expanded and made into a
principal sentence, the negative being
repeated (οὐδέ). Düntzer's emendation
ποδῶν, φίλος (cf. γυῖα ποδῶν N 512) for
φίλος, πόδες makes all simple, but it has
no authority and is not likely to have
been corrupted; the text is as old at
least as Nikanor (ἐπεξηγεῖται τὰ γυῖα,
ὅτι πόδες καὶ χεῖρες), and probably as Ar.
Franke would omit 628, thus improving
the construction; and to this the words
of Nikanor may point. The line is
perhaps modelled on Hes. *Theog.* 150
τῶν ἐκατὸν μὲν χεῖρες ἀπ' ὦμων ἀΐσσοντο.
χεῖρες = arms, as A 252, etc.

628. ἀπαΐσσονται, dart out from my
shoulders, in allusion to boxing and
javelin-throwing; see Hes. *Theog.* 150
in last note. The vulg. ἐπαΐσσονται
implies an object darted upon, which
is less vivid here; it is of course quite
possible, but leaves the gen. ὦμων
rather bare.

629. This is Nestor's regular introduc-
tion to his autobiographical sketches;
H 157, A 670.

630. The local legends about Amaryn-
keus will be found in Paus. v. 1. 8: 3.
4. His son Dioreas is mentioned in B
622, Δ 517. Ἐπειοί, B 615, ν 275.

631. Βουπρασίωι, A 756. βασιλῆος:
gen. after ἀεθλα, as Hes. *Opp.* 654 ἀεθλα
δαίφρονος Ἀμφιδάμαντος, and compare X
164 ἀεθλον . . ἀνδρὸς κατατεθηῶτος.

οὐτ' αὐτῶν Πυλίων οὐτ' Αἰτωλῶν μεγαθύμων.
 πύξ μὲν ἐνίκησα Κλυτομήδεα Ἕννοπος υἱόν,
 Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη·
 Ἴφικλον δὲ πόδεσσι παρεδραμον ἐσθλὸν ἐόντα,
 δουρὶ δ' ὑπερέβαλον Φυλῆά τε καὶ Πολύδωρον.
 οἰοσὶν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
 πλῆθει πρόσθε βαλόντε, ἀγασσασμένω περὶ νίκης,
 οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόθι λείπεται ἄεθλα.
 οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,

635

640

634. νίκησα RT. || οἴνοπος CPQRT Mor. Bar. Plut. Mor. 639 c: φαίνοπος Aristeid. ii. p. 374. 635. ἀγαῖον P: ἀλκαῖον Aristeid. *ibid.* || πάλῃ Ar. Vr. d: πάλῃ H: πάλῃ King's. 637. ὑπερέβαλον DGHJPQ. 639. βαλόντε T¹ (?) Schol. A on E 856: βαλόντες Ω. || ἀγασσασμένω εν τισι, Did.: ἀγασσασμένοι Ω. 640. αὐτόθι CPR Pap. μ, Mor. Bar. Mosc. 2, Harl. d: αὐτόφῃ Ar. Ω.

635. πάλῃ most mss., πάλῃ Ar. Both dat. and acc. are used in later Greek, though the latter is more usual; in H. the dat. only is found, except πάντα ἐνίκα Δ 389, E 807, where the acc. is adverbial. ἀνέστη with dat., stood up to me as we say, as 677, σ 334 μή τις τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστή, Soph. Tr. 441 Ἐρωτὶ μὲν νυν δοῖς ἀνταρίσταται πύκτης ὅπως εἰς χεῖρας. The phrase is evidently technical.

637. This Phyleus is no doubt the son of Augeias; see B 628.

638. For the Ἀκτορίωνε see note on A 709. As Monro remarks, οἰοσιν implies that the list of five contests here given is complete (see on 621).

639-40. This couplet defies interpretation. The following explanations of πλῆθει πρόσθε βαλόντε are given by Schol. A (Aristonikos?). (1) The Aktores entered more than one chariot, and thereby impeded those of their competitors. (2) The majority (of starters) conspired to give the two an unfair advantage at the start. (3) Ἀρίσταρχος δὲ διδύμους ἀκούει οὐχ οὕτως ὡς ἡμεῖς ἐν τῇ συνῃθελίᾳ νοοῖμεν, οἷοι ᾖσαν καὶ οἱ Διδόσκοροι, ἀλλὰ τοὺς διφνεῖς, δύο ἔχοντας σώματα, Ἡσιόδῳ μάρτυρι χρώμενος (see fr. 32, Rzsch), καὶ τοὺς συμπεφυκέντας ἀλλήλοις. οὕτως γὰρ καὶ τὸ λεγόμενον ἐπ' αὐτῶν σαφηνίζεσθαι ἀριστα· ἀναστάντος γὰρ δὴ τοῦ Νέστορος ἐπὶ τὸν ἀγῶνα καὶ αὐτοὺς ἀναστήναι· εἰτα τὸν μὲν Νέστορα λέγειν ὡς οὐ δίκαιοι εἰεν ἀγωνίζεσθαι παρηλλαγμένοι τῇ φύσει ὄντες· ὁ δὲ δῆμος συναγωνίζοιτο αὐτοῖς, καὶ λέγει ὡς εἰεν εἰς ἀμφοτέροι καὶ διὰ τοῦτο ὀφείλοιν ἐνός

ἐπιβαίνειν ἄρματος ἀτε δὴ συμπεφυκότες, καὶ κρατοῖεν γε οἱ πολλοί, καὶ τοῦτο εἶναι τὸ πλῆθει πρόσθε βαλόντες. I.e. by the unfair partisanship of the spectators they were allowed to take advantage of their superiority in number of limbs, which enabled them to perform the work of driving more effectually. The rest of the couplet is equally obscure, but seems to mean *jealous of (this) victory because the chief prize still remained on the spot*; i.e. they use every means, fair or foul, to win the chariot race, the last chance left to them, because this, as the most important, would compensate them for the humiliation of seeing all the other prizes carried off by a stranger. Lehrs thinks that the couplet is the work of an imitator who had τοὺς σοὺς πρόσθε βαλόν (572) before him. Even so he must have meant the words to make some sense; and Ar.'s interpretation is as hard to believe possible in an imitator as in an original poet. Verrall suggests that the sense is *objecting to my (numerical) superiority (of four prizes against one) that the greatest prize stayed at home*, i.e. that they had won after all, as the chariot-race outweighed all the rest. This implies a rare use of οὐνεκα, that in place of *because*; see note on A 21. Possibly πλῆθει πρόσθε βαλεῖν may have been a technical term whose meaning is lost to us. See Addendum, p. xxiv.

641. ἔμπεδον, ἐδραῖως καὶ ἀσφαλῶς, Schol. B; i.e. because his attention was not divided between the reins and whip. For the epanalepsis see on T 371.

ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.
 ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοίωντων
 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῶι
 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἠρώεσσιν. 645
 ἀλλ' ἴθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερέϊζε.
 τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 ὥς μεν αἰεὶ μέμνησαι ἐνῆος οὐδέ σε λήθω
 τιμῆς ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
 σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν." 650
 ὥς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὅμιλον Ἀχαιῶν
 ὤιχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
 ἔξετέ' ἀδμήτην, ἣ τ' ἀλγίστη δαμάσασθαι· 655
 τῶι δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.

643. Νῦν δ' Mosc. 2. 648. μεν: μ' S. || αἰεὶ JT. || μέμνησαι Eust. 649.
 ἦι τε El. Mag. 758. 43. || ἀχαιοὺς G Ap. Lex. 152. 35. 652. ἐπέκλυε T (supr.
 c man. rec.). 653. ἀλεγεινῆς Pap. μ. || ἄεθλον CHJPR Bar. Mor. Harl. a, Mosc. 2.
 654. κατέδης' ἐν: κατέδηνκα D. 655. ἀδμήτην G Vr. d.

643. ὥς ποτ' ἔον, A 762.

644. The scholia remark the curious fact that this line can be read as an iambic trimeter with γήραι (γήρα) for γήραι, and compare an anonymous line σμύρνης ἀκράτου καὶ κέδρου νηλεῖ καπνῶι.

646. καί, likewise; as men of old time honoured their dead with games, so do to thy friend. It is not copulative, for ἀλλ' ἴθι is always joined asyndetically with a following imper. Ω 336 is a possible exception after βάσκ' ἴθι, but even there the sense likewise, as thou dost to others, is admissible. The same applies to σ 171 ἀλλ' ἴθι καὶ σῶι παῖδι ἔπος φάο, say to thy son also (what thou hast said to me). (Död.)

648-49. Another very obscure couplet. The form μέμνησαι for μέμνηαι (Φ 442) is Attic, and does not recur in H.; the -σ- fell out between vowels according to the rule, and was only restored later on the analogy of the consonantal stems (γέγραψαι, etc. So G. Meyer, Gr. § 466). αἰεὶ with αἰ, instead of αἰεὶ or αἰέν, recurs only in M 211, ο 379, and the F of Féfαιε is also neglected—all signs of lateness. As for the explanation, ἐνῆος must go with μεν, 'you remember me (as being) kindly disposed (towards your-

self).' This is not like H., but is preferable to the alternative which makes ἐνῆος agree with τιμῆς. The gen. τιμῆς is also obscure, but is probably to be explained as a gen. of price, belonging strictly to the rel. clause, οὐδέ σε λήσω being only a parenthetical repetition of μέμνησαι—thou art mindful of me, at the estimation at which it is right that I should be esteemed being equivalent to thou art mindful of the estimation at which, etc. This is obviously unsatisfactory, but the alternatives are equally so. Düntzer's τιμῆς θ', 'you remember me, and the value at which,' etc. is not like Homer. Nauck only removes the difficulty one step by omitting 649; we are then equally bound to ask what the interpolator meant by his words and why he added them, unless we assume that he was a mere mischief-maker. Brandreth reads ὥς αἰεὶ, so that ἐνῆος must agree with τιμῆς, which does not suit the sense of the adj. Nikanor however is inclined to join ἐνῆος τιμῆς, "εἰ καὶ οὐχ Ὀμηρικὸν τὸ ὑπερβατόν."

652. αἶνον, praise, as 795, φ 110. The other sense of the word, 'a short, pithy narrative' (Buttmann; see note on I 673) is hardly suitable here.

655. See note on 266.

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “Ἀτρεΐδῃ τε καὶ ἄλλοι ἐνκνήμιδες Ἀχαιοί,
 ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστω,
 πῦξ μάλ' ἀνασχομένῳ πεπληγμένῳ. ὦι δέ κ' Ἀπόλλων 660
 δώῃσι καμμονίην, γνώωσι δὲ πάντες Ἀχαιοί,
 ἡμίονον ταλαεργὸν ἄγων κλισίῃνδε νεέσθω·
 αὐτὰρ ὁ νικηθεὶς δέπας οἶσεται ἀμφικύπελλον.”
 ὧς ἔφατ', ὠρνυτο δ' αὐτίκ' ἀνὴρ ἡὺς τε μέγας τε
 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός, 665
 ἄψατο δ' ἡμίονου ταλαεργοῦ φώνησέν τε·
 “ἄσσον ἴτω ὅς τις δέπας οἶσεται ἀμφικύπελλον·
 ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν
 πυγμῇ νικήσαντ', ἐπεὶ εὖχομαι εἶναι ἄριστος.
 ἦ οὐχ ἄλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670
 ἐν πάντεσσι ἔργοισι δαήμονα φῶτα γενέσθαι.

657. ἀνερῶποισιν Pap. μ¹ (supr. α γα). 658. ἀτρεΐδαι PR Syr. || ἀρκτῆας
 παναχαιῶν D. 659. κελεύομαι Bar. || ὦι·περ T: ὡςπερ A: ὡιπερ Pap. μ¹.
 662. κλισίῃσιν C. || νεέσσω GJPRU Harl. a b d, King's Par. a, ἐν ἄλλω A:
 φερέσσω Ω. 664. ὠρνυτο R Vr. A. 666. ἄψατο Harl. a.

660. The purely intensive force of the perfect *πεπληγμένῳ* is obvious here (as with *βέβληκα*, see N 60). *ἀνασχομένῳ* is doubtless a technical phrase, 'squatting up,' denoting the lifting of the body and arms into the correct attitude. So 686 *ἀνασχομένῳ χειρσί*, and in the other Homeric boxing-match σ 95 *ἀνασχομένῳ* (but the act. *χείρας ἀνέσχον*, 89, and *χείρας ἀνασχομένοι*, 100, are not in the technical sense). See note on Γ 362, and ξ 425. The scholiasts explain the mention of Apollo as god of boxing by his victory over Phorbas, king of the Phlegyai, who beset the road to Delphi, and, elated by success, challenged the gods. (See *Hymn. Ap.* 211.) Such a legend, however, has a post-Homeric stamp; it is more probable that the god is called upon to vouchsafe endurance in virtue of his power as *κοροτρόφος*, giver of manly strength. Cf. τ 86 *ἦδῃ παῖς τοῖος Ἀπόλλωνός γε ἔκητι, Τηλέμαχος*. So also Hes. *Theog.* 347 *αἱ κατὰ γαῖαν ἄνδρας κορυβίζουσι σὺν Ἀπόλλωνι ἀνακτι καὶ ποταμοῖς*. In this capacity he was later a patron of the gymnasium. The dedication of boxing to Polydeukes—who even in so late a passage as λ 300 ff. is not yet a god, but only a favoured mortal—is altogether later.

662. *νεέσσω*, *return happily*, is evidently superior to vulg. *φερέσσω*, which is not the verb to use when the object is a mule.

665. *Epeios*, though famous in the later legend, from θ 493, λ 523 onwards, as the maker of the wooden horse, is not elsewhere named in the *Iliad* (exc. 839).

666. *ἄψατο*, as a sign of possession, reminding us of the Roman *manum inicere*.

667. The repetition of the last words of Achilles' speech is evidently meant to be ironical, as though the words were, so to speak, in inverted commas. *ἄσσον ἴτω*, *come on*, in hostile sense. See on O 105.

670-71. This couplet interrupts the speech, and may be an interpolation to excuse the fact that Epeios has not been mentioned before. Why a man should excuse bad fighting on the ground that he is a good boxer it is hard to see. οὐδ' . . . *νεέσσω* is the ordinary type of gnomic tag, cf. Δ 320, N 729 ff. *μάχης ἐπιδεύομαι*, *fail in battle*, see P 142 *μάχης ἄρα πολλὸν εἰδέω*, and cf. *δέεσθαι πολέμοιο* N 310, *κείνων ἐπιδέυει ἀνδρῶν* E 636, οὐτ' *μάχης ἐπιδέυει Ἀχαιῶν* Ω 385. For *ἐν πάντεσσι ἔργοισι* it is easy to read *ἐν πᾶσι ἔργοισι*.

ᾠδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 ἀντικρὺ χροά τε ῥήξω σύν τ' ὅστε' ἀράξω·
 κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὐθι μενόντων,
 οἳ κέ μιν ἐξοίσουσιν ἐμήϊς ὑπὸ χερσὶ δαμέντα." 675
 ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
 Μηκιστῆος υἱὸς Ταλαϊονίδαο ἀνακτος,
 ὃς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
 ἐς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας. 680
 τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονεῖτο
 θαρσύνων ἔπесιν, μέγα δ' αὐτῶι βούλετο νίκην.
 ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα

672. τὸ δὲ καί: καὶ μὴν T Syr. Vg. b, γρ. A: καὶ μὴν D. 673. τ': δ' DJPR.
 677. ἀνίσταται Vr. d. 678. μηκιστέως DGHPQ Pap. μ, Syr. 679. οἴβασδ'
 Ar. Ω: οἴβας DJU Pap. μ, Par. b. 682. μέγα: μάλα Pap. μ. 683. παρα-
 κάμβαλεν DGHQRST Syr. Mosc. 2, Vr. A.

(Bentley) or πάντεςσ' ἐν (Fick), but the change is hardly worth making. The same may be said of Brandreth's οὐ Φάλας for ἢ οὐχ ἔλας (E 349).

673. ἀντικρὺ, utterly, as 867, II 116.

674. κηδεμόνες, 163. The sarcasm is evident, 'let him have his family mourners ready.'

675. οἳ κε with fut. indic., see on X 66. There is no ms. authority for ἐξοίσουσιν.

677. Euryalos, except a passing mention in Z 20, occurs only in the Catalogue, B 565-66 (see note), where he is third in command of the Argives, under Diomedes and Sthenelos. The former is his kinsman—first cousin once removed in blood, and first cousin by marriage. For Adrastus and Mekisteus were brothers, sons of Talaos; Euryalos is son of Mekisteus, Diomedes is grandson of Adrastus through Deipylos, whose sister Aigialeia he has married (E 412). This explains the personal interest shewn in 681.

679. For the early form of the Oidipodes legend (*Oidipous* is not an Homeric form) see λ 271-80, and Jebb, *Oed. Tyr. Int.* pp. xii.-xv. Pausanias saw the tomb of Oidipus in Attica, and on inquiry found that in accordance with this form of the legend the bones had been brought there from Thebes (i. 28. 7, with Frazer's note, ii. p. 366). Brandreth takes *Oidipōdes* to be a patronymic, meaning Eteokles; but this does not seem tenable. δc, i.e.

Mekisteus. *δεδουπότος* was explained by the γλωσσογράφοι as identical (ἐν ἀνθ' ἐνός) with *τεθνηκός*. This Ar. controverted, holding that the word could be used only of death in battle with the clang of armour (*δοῦπησεν δὲ πεσών*), though there is no legend of any war in which Oidipus can have died. (An alternative explanation that it might mean death by a fall from a height—*ἡ κατακρήμνισεν ἑαυτὸν*—seems to be a later addition to the scholion of Aristonikos; cf. Lehrs, *Ar.* 104.) The only similar use of the word in H. is N 426, q.v.; but it is imitated in Ap. Rhod. i. 1304, iv. 557, Lykophron 492. Compare also *ἐρεπέντι Πολυνείκεϊ*, Pind. O. ii. 43. Needless to say it cannot be used of a 'fall,' in the modern sense, from greatness. For the form cf. *H. G.* § 26 (5). *ἐς τάφον*, to the burying, goes with *ἦλθε*, not of course with *δεδουπότος*.

683. *ζῶμα*, evidently the light girdle (or rather drawers, *διάζωμα* or *περίζωμα*) still worn in the Olympic contests down to Ol. xiv. The various stories connected with its disuse mark an important point in chronology. See Thuk. i. 6, where the barbarians are said still to use the garment. *παρακάββαλεν* can hardly mean anything but 'put about him,' though the form of the word implies 'put down beside him,' cf. 127; 'requiras περικάββαλε,' Heyne. The word may have been a technical term with a connotation unknown to us.

δῶκεν ἱμάντας ἐντμήτους βοὸς ἀγραύλοιο.
 τῷ δὲ ζῶσαμένῳ βήτην ἐς μέσσον ἀγῶνα, 685
 ἅντα δ' ἀνασχομένῳ χερσὶ στιβαρήσιν ἅμ' ἄμφω
 σὺν ῥ' ἔπесον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
 δεινὸς δὲ χρόμαδος γενῶν γένετ', ἔρρεε δ' ἰδρῶς
 πάντοθεν ἐκ μελέων· ἐπὶ δ' ὤρνυτο δῖος Ἑπειός,
 κόψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἐτι δὴν 690
 ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
 ὥς δ' ὅθ' ὑπὸ φρικὸς Βορέῳ ἀναπάλλεται ἰχθὺς
 θίν' ἐν φυκίοντι, μέλαν δέ ἐκὺμ' ἐκάλυψεν,
 ὥς πληγεῖς ἀνέπαλτο. ἀτὰρ μεγάλυμος Ἑπειὸς
 χερσὶ λαβὼν ὠρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695
 οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν
 αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·

684. δῶκεν J: ὅθεν *Et. Mag.* 414. 28. || ἐνδμήτους D Bar. Vr. A. 688.
 ἔρρεε ἰδρῶς J. 689. αὐτόθεν Par. e. || ὤρνυτο GQ. || δῖος: οἷος U Syr.
 Par. b, and *ap. Eust.* 691. ἐστήκειν Ar. APQT Syr. Bar. Vr. b d: ἐπὶ κείνῳ Vr. A:
 ἐπὶ κείνῳ Ω. || ὑπήριπε Q. 692. ὑπὸ φρικὸς: οἱ δὲ γρ. ὑπὸ ῥήϊος T. ||
 ἀναπάλλεται R: ἀναπαύεται Vr. A. 693. οἷον Par. μ. || ἐν: ἐνὶ QS: ἐπὶ HJ. ||
 φυκίοντα H. || μέλαν: μέλα A (γρ. μέλαν) Vr. d. || δέ: τέ ἐ DHJPQTU
 Par. μ, Mosc. 2, Vr. b A, γρ. A. || κύμα κάλυψεν GHT Syr. 694. ἀνέπαλτο
 ἀτὰρ L Eust.: ἀνέπαλτο αὐτὰρ J King's¹ Par. a d f: ἀνέπαλτ' ἀτὰρ D: ἀνέπαλτ'
 αὐτὰρ Ω. 695. χερσὶ Par. μ¹. || ἀμφέσταν CDRU (an U²): ἀφέσταν JLQ:
 ἀφέσταν P: ἀφέσταν Lips.

684. *ἱμάντας*, simple thongs wound round the knuckles, the precursors of the brutal *caestus*. Cf. Pausan. viii. 40. 3 τοῖς δὲ πυκτεῖουσιν οὐκ ἦν πῶς τηνικαῦτα ἱμάς ὁδὺς ἐπὶ τῷ καρπῷ τῆς χειρὸς ἑκατέρας, ἀλλὰ ταῖς μειλίχαις ἐτι ἐπύκτεον, ὑπὸ τὸ κοῖλον δέοντες τῆς χειρὸς, ἵνα οἱ δάκτυλοί σφισιν ἀπολεῖπονται γυμνοί· αἱ δὲ ἐκ βοῆας ὤμης ἱμάντες λεπτοὶ τρόπον τινὰ ἀρχαίον πεπλεγμένοι δι' ἀλλήλων ἦσαν αἱ μειλίχαι. (This is with reference to the famous fight between Kreugas and Damoxenos, see note on 724.) Compare Virgil's description of the *caestus*, *Aen.* v. 400-8.

688. *χρόμαδος* need express no more than the grinding of the teeth by the combatants as they launch their blows; and so the scholia explain. Virgil, however, evidently understood it to mean the noise of breaking bones; *Aen.* v. 436 *duro crepiliant sub vulnere malae*.

690. *παπτήναντα*, the *aor.* seems to imply exact coincidence (*H. G.* § 77); 'at the moment when he had espied an opening'; but *παπαίνοντα* would be more natural.

692. There is some difficulty here in the fact that whereas we are first told that Eurypylos falls 'on the spot' (691), the simile and *ἀνέπαλτο* in 694 say that he 'leapt up.' The idea must be that the blow lifts Eurpylos clean off his feet, and he 'leaps' with his body arched backwards, and falls like a leaping fish. *οἷνι* must mean the sand where covered by shallow water; cf. Soph. *Ant.* 591 *οἶδμα . . . κυλινθεὶ βυσσόδθεν κελαϊνὰν θίνα*. For ὑπὸ φρικὸς Βορέῳ cf. H 63, φ 126, with notes. For ἀναπάλλεται Agar (*J. P.* xxv. 37) would read *ἀν-ἐπ-άλλεται*, referring the word to *ἀλλομαι* (= *ἄλλομαι*). See note on Θ 85, which shews how easily the two verbs can be confused (the proximity of *ἀνέπαλτο* here would aid); and on O 645 for doubt as to *πάλλομαι*=*leap*.

694. *ἀνέπαλτο*. ἀτὰρ, see note on Δ 542.

697. Compare Virg. *Aen.* v. 470 for the truly Roman spirit which can take pleasure in outdoing this line in gory details.

καδ δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,
αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλεΐδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700

δεικνύμενος Δαναοῖσι, παλαιμοσύνης ἀλεγεινῆς,
τῶι μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν τιὸν Ἀχαιοί·
ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκε,
πολλὰ δ' ἐπίστατο ἔργα, τίον δέ ἐ τεσσαράβοιον. 705

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“ὄρυσθ', οἱ καὶ τούτου ἀέθλου πειρήσεσθον.”

ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ὃν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
ζωσαμένω δ' ἄρα τῷ γε βάτην ἐς μέσσον ἀγῶνα, 710

ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆισιν
ὥς ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἥραρε τέκτων,

701. ΔΑΝΑΟΪΣΙ : ΛΑΟΪΣΙ (A *supr.*) Pap. μ². || ΠΑΛΑΙΜΟΣΥΝΗΣ J Pap. μ, Par. d f (Ar. ? see Ludwig). 702. ἐν πυρὶ Βῆτην Q : (τρίποδα) περιβήτην Bar. 704. ~~ἔειπεν~~ Harl. a, Mosc. 2, Vr. d. 705 *om.* U. 707. ΠΑΙΡΗΣΕΘΩ C J L U Pap. μ. 709. ἀνίστατο ἰσθῆος φῶς D. 711. ἀλλήλους PR. 712. ὥς δ' A' C D J Q S T U Harl. a, Pap. μ. || ἀμείβοντας D. || τε *om.* P : γε G.

698. ἄλλοφρονέοντα, *silly*, see on O 128, and compare κ 374. Fick reads ἄλλα φρονέοντα.

701. The variant παλαιμοσύνης is supported by Pindar P. ii. 61 παλαιμονεί, but all other analogical forms have σ (πάλασμα, etc.).

702. ἐμπυριβήτην, *to go upon the fire* as we say; see notes on 267, I 122. The form of the compound, containing a preposition with its case, is very rare in Greek; cf. ἐγχειρίματος Hdt. v. 108, and see H. G. § 124 f.

703. δυωδεκάβοιον, cf. Z 236, and 885 below. ἐνὶ σφίσιν implies probably the rough test of a conversational estimate, as opposed to that of actual barter. The relation of τίον to τιὸν in 705 is not clear. Some regard the ι as naturally long but capable of metrical shortening before another vowel (H. G. § 51. 1); others take the two forms as representing the strong (τι-) and weak (τι-) root-forms; τιῶ = τι-ῶ, τιῷ = τι-ῶ (Schulze Q. E. p. 355). There is no good ground for introducing the Arkadian τιῶ into Homer.

705. Four oxen seems a very low value for a highly accomplished woman; Laertes gave twenty for Eurykleia (α 431). But female captives were probably a drug in the Greek camp.

707. ΠΑΙΡΗΣΕΘΩ, dual because in all the contests only as many combatants are invited as prizes are offered; *nemo mihi non donatus abibit* as Aeneas says, *Aen.* v. 305. Cf. 753.

709. ὃν . . ἀνίστατο, an unusual repetition of the preposition. The only similar instance in H. is ε 260 ἐν δ' ὑπέραις τε καλοῦς τε πόδας τ' ἐνέδησεν ἐν αὐτῇ. B 720 ἐρέται δ' ἐν ἐκάστῃ ἐμβέβασαν is less harsh, as the first preposition goes more closely with the noun, the second with the verb. The phrase here is an expansion of the familiar formula without the verb (I 268, H 168, etc.). Düntzer conj. τῶι for ἄν, cf. δς μοι ἀνέστη 635.

711. ἀλλήλων seems to be governed by λαβέτην, as though λαβέσθην. If it be taken with ἀγκὰς there is no object left for λαβέτην. For ἀγκὰς Fick would read ἀγκασε, like κύκλωσε, cf. ἀγκαθεν, *Aisch. Eum.* 80. But for the short -as in Ξ 346 we should be justified in regarding the word as an acc. plur. (so Hesych.) and making it the object of λαβέτην, exactly our *caught hold of one another*. As it is perhaps we should read ἀλλήλους with PR.

712. ἀμείβοντες : δοκοὶ μεγάλαι, ἀλλήλαις προσκίπτονται ὥστε βαστάζειν τὴν

δώματος ὑψηλοῖο, βίας ἀνέμων ἀλείων.

τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν

ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς,

715

πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους

αἵματι φοινικέσσαι ἀνέδραμον· οἱ δὲ μάλ' αἶει

νίκης ἴεσθην τρίποδος πέρι ποιητοῖο.

οὐτ' Ὀδυσσεὺς δύνато σφήλαι οὐδεὶ τε πελάσσαι,

οὐτ' Αἴας δύνато, κρατερὴ δ' ἔχεν ἴς Ὀδυσῆος.

720

ἀλλ' ὅτε δὴ ῥ' ἀνίαζον ἐγκνήμιδας Ἀχαιοῦς,

δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·

“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,

ἦ μ' ἀνάειρ· ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.”

719. οὐδαδε Syr.
and ἠρ. An.

721. ἐγκνήμιδες ἀχαιοὶ DQ Pap. μ (-αιδες), Syr. Par. c e g, g,

ὀροφὴν, αἵ τινες καὶ συστάται καλοῦνται, Schol. A. The two wrestlers leaning against one another with their shoulders, but standing wide apart with their feet, are compared to the sloping rafters of a gabled roof, like the letter Λ as Schol. T says. There is good reason to suppose that such pitched roofs were familiar in the Mykenaeen age as the national type for private dwellings, while the flat roof, which afterwards became universal in Greece except for temples, was confined to the palaces of the wealthy (Tsountas-Manatt, pp. 70-1; Perrot-Chipiez *Art in Prim. Greece*, Engl. Trans., ii. 120-22). For the name compare ἐπημοῖβοι, the cross-beams of a gate, M 456. ὥς δ' ὅτ', which is approved by Nikanor, is clearly right; ὥς δ' ὅτ' would give a false comparison with 714.

713=Π 218: it may possibly be interpolated thence, in which case ἀμείβοντες might mean cross-beams = ἐπημοῖβοι, without special reference to a roof. But the line probably stood from the first as a loan in this very late passage.

714. τετρίγει, *creaked* as the hands slipped over the skin. ὁρασάων ἀπὸ χερῶν else in Π. only of darts hurled from the hand (A 553, etc., cf. on N 134). The phrase is evidently a reminiscence not very appropriately applied, as ἀπὸ has no meaning (cf. ε 434 for a successful adaptation, θρ. ἀπὸ χ. μῖνοι ἀπέδρυφθεν).

716. κυώδιγγες, *weals* from pinching, cf. B 267.

717. φοινικέσσαι, see on K 133. The synizesis may be admitted in the late portions of the poems. Brandreth

conj. φοινέσσαι. A more likely form perhaps would be φοινιδέσσαι (: φοίνις :: παιδιμίδεις : παιδιμος). The corruption would be natural.

719. The contracted οὐδα may perhaps be tolerated here (see P 647). But Rühl conj. σφῆλας οὐδάσδε, on the analogy of κ 440 ἀποτμήξας κεφαλὴν οὐδάσδε πελάσσαι.

720. ἔχεν, *supported* his attacks.

721. ἐγκνήμιδας Ἀχαιοῦς, so Ar. διὰ ἀντὶ τοῦ εἰς ἀνταν ἦγον καὶ ἐχρόνιζον. τοῦτο δὲ μὴ νοήσαντες μετέγραψαν ἐγκνήμιδες Ἀχαιοί. The trans. use is sufficiently established by τ 323 ὅς κεν ἐκείνων τοῦτον ἀνιάζη, while the intrans. is found in Σ 300, Φ 270, δ 460, χ 87. Both nom. and acc. give the same sense, and the choice between them is merely a question of authority.

724. Note that the enclitic μ' is used, not the orthotone form ἐμέ. Bekker lays down the rule (*H. B.* i. 220) 'an antithesis which is not foreseen and announced at the beginning of the sentence, but introduced only by a development, expansion or change of thought or expression, cannot be indicated at the beginning by the accent—in the pronoun by orthotonesis' (cf. also Lehrs, *Q. Ep.* 112). Here the main thought is the change in tactics, and the emphasis lies on the verb ἀνείρε, not on the opposition of persons; 'let us hoist—try you with me or I with you.' The idea evidently is that each in turn is to offer only a passive resistance, and let his adversary try to fling him thus. A similar case is that of the boxing-match of Kreugas and

ὥς εἰπὼν ἀνάειρέ· δόλου δ' οὐ λήθεται Ὀδυσσεύς· 725
 κόψ' ὀπιθεν κώληπα τυχών, ὑπέλυσεν δὲ γυῖα·
 καδ δ' ἔπεισ' ἐξοπίσω· ἐπὶ δὲ στήθεσσιν Ὀδυσσεύς
 κάμπεσε· λαοὶ δ' αὖ θηεῖντό τε θάμβησάν τε.
 δεύτερος αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν, 730
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάμπεσον ἄμφω
 πλησίον ἀλλήλοισι, μίανθησαν δὲ κοινῇ.
 καὶ νῦν κε τὸ τρίτον αὐτὶς ἀναΐξαντε πάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκε·
 “μηκέτ' ἐρείδεσθον μηδὲ τρίβεσθε κακοῖσι· 735
 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
 ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.”

726-27 om. U. 726. πῆλμα Pap. μ¹ (supr. κω over πη and π over κ). 727.
 ἔπεισ' A (γρ. ἔβαλ') Vr. d: ἔβαλ' Ω. 728. αὐμάσιν τε Vr. A. 731. γνάψεν
 L: κάμψεν DP. || κάμπεσαν C (G? v. Heyne). 732. πῆλμα D. 733.
 αὐθις CQ. 735. ἐρείδεσθον GS: ἐρίδεσθον CPT Ven. B. 736. ἴσ': εἰς Pap.
 μ¹ Syr. 737. ἀεθλεύωσιν DPT Vr. b d.

Damoxenos at the Nemean games. After boxing till dusk without result they agreed that each should in turn hold up his hands and allow the other a blow—with the ghastly result related by Pausanias (viii. 40. 3). For the rare shortening of ἥ see note on Φ 576.

725. Odysseus is raised by Aias off the ground, but 'with his wonted craft' kicks him behind the knee while in the air. After allowing himself to be lifted the combatant it may be presumed could take any means to throw his adversary. κώληπα is a word of which the ancients did not know meaning or gender; but the ordinary explanation, 'the hollow behind the knee,' gives a good sense. Cf. κωλή, κωλήν = thigh. δόλου is frequently taken to mean a *trick* on the part of Aias. But there is no trace of anything of the sort, and it gives the sense required if understood of Odysseus' cunning.

727. ἔπεισ' is evidently better than the vulg. ἔβαλ', as the repetition of Ὀδυσσεύς implies a double change of subject.

730. οὐδέ τ', the τε is meaningless—we should read either οὐδ' ἔτ' (Monro) or οὐδέ F(ε) (Brandreth).

731. The exact meaning of ἐν γόνυ

γνάμψεν can only be guessed. It is evidently a technical term. Possibly finding the 'great' Aias too heavy to lift off the ground, Odysseus crooks his knee round his leg, and so succeeds in throwing him on his side. On the whole the account is far more intelligible than that of a modern wrestling match would be to an ordinary reader. Leptines read ἐν for ἐπ', but this was rejected in antiquity on the ground that the proper word would be ἔτερον.

733. Three falls was the regular number; ἐν μὲν τὸδ' ἤδη τῶν τριῶν παλαισμάτων Aisch. *Eum.* 589. It is not easy to see how this can be reconciled with the principle of alternately permitting attack without resistance.

735. ἐρείδεσθον, lit. *press*, with 'the idea of using violent effort'; cf. ἐπεισάμενος used absolutely, M 457, II 736, and Lat. *niti*. But the variant ἐρίδεσθον may be right.

736. As Odysseus had put his enemy fairly on his back, and himself had only fallen with him on his side, it might have been supposed that he was conqueror. Nor is it easy to guess how the '12-ox' tripod and '4-ox' woman were to be equally divided. ἀέθλια δ' ἴσ', ἀεθλα δὲ ἴσ' Bentley.

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο,
καὶ ῥ' ἀπομορξαμένον κοινήν δύσαντο χιτῶνας.

Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτήτος ἄεθλα, 740

ἀργύρεον κρητῆρα τετυγμένον· ἐξ δ' ἄρα μέτρα
χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαν,
Φοῖνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745

υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε

Πατρόκλῳ ἥρωϊ Ἰησονίδης Εὐνήος.

καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάριοι, 750

ὅς τις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·

δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ,

ἡμιτάλαντον δὲ χρυσοῦ λουσθήν' ἔθηκε.

739. ἀπομορξαμένοι DT Pap. μ, Vr. b¹ A. || λύσαντο T Vr. b. || χιτῶνα D.
741. κρατῆρα P. 744. ἐπ': ἐς S. 745. ἔδωκε U: ἔθηκαν J. 746 om.
Syr.^t 749. ποσσὶ: γε ποσσὶ H. 750. δευτέρῳ: δεύτερα δ' Par. g. || καὶ
πίονα: ἐν ἄλλῳ καταπίονα A.

739. *δύσαντο*, cf. *δυσάτω* Σ 376. In the sing. the 'mixed' form *δύσεται* has the authority of Ar., though numbers are almost always in favour of *δύσαντο*: see note on I 262, and App. Crit. on A 496, B 578, I 328, H 103, K 517, etc. We have no right to read *δύσαντο* with Cobet.

741. *τετυγμένον*, *wrought*, i.e. not plain but adorned; cf. *ποιητοῖο* 718. The phrase recurs in δ 615. *μέτρα*, 264.

742. Cf. Σ 252 *εἰχεὶ πολλὸν ἐνίκα*, γ 121 *μάλα πολλὸν ἐνίκα παντοίοισι δόλοισι* for the absolute use 'to be first,' with dat. This is the only instance where the subject of the verb *νικᾶν* is a concrete thing; abstract subjects are found in 604, κ 46 (*βουλῇ*), A 576, σ 404 (*τὰ χερεῖονα*).

743. The distinction between the Sidonians as craftsmen and the Phoenicians as traders is always observed in H. For the former cf. Z 290-91, δ 618. The Phoenicians are familiar in *Od.*, but are not again mentioned in *Il.* The difference in quantity between *Σιδόνες* (-ι-) and *Σιδόνιη*, -ος may be due to lengthening by metrical necessity in the case of the latter. We need, however, rather an explanation of the short ι; *Saida* is the Semitic name, and the radical ι cannot have been shortened

except in a diphthong. The town itself is *Σιδών* in ο 425.

745. *στήσαν*: either *they landed*, absol. (sc. *νῆας*) as τ 188 *στήσε δ' ἐν Ἀμνισῶι* (cf. μ 305 *στήσαμεν ἐν λιμένι γλαφυρῶι εὐεργέα νῆα*), or *they landed it*, or *set it up* for inspection, or *weighed it* as a proof of its value (so Paley). Thoas, king of Lemnos, was father of Hypsipyle and grandfather of Euneos, H 468. They may have given the king a present in order to purchase permission to trade in his country.

746. For the story of Lykaon's ransom see Φ 40 ff. Patroklos is not named there, but it is natural enough to make him an agent in the transaction.

748. *ἀέθλιον*, *ἀέθλια* Bekker, cf. φ 4 *τόξον . . ἀέθλια καὶ φόνου ἀρχήν*, and *λουσθήα* below. *ἀέθλιον* *φοῦ* and *ἀέθλιον* *έφοῦ* are both metrically wrong. For the constr. see *βασιλῆος* *ἀέθλια* 631.

749. Notice the rare omission of the antecedent of *ὅς* when neither subject nor obj. of the principal verb; cf. H 401, Ξ 81, P 509 (with notes). The present instance is analogous to H 171 *πεπλάσθε . . ὅς κε λάχουσιν*, where the circumstances give *ὅς* the appearance of an indirect interrogative, *to see who*.

751. *λοισθήα*, *last prize*, on the analogy of the later *πρωτεῖα*, *δευтереῖα* (*πρώτα*,

- στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
 "ὄρνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθε."
 ὡς ἔφατ', ὄρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
 ἂν δ' Ὀδυσσεὺς πολὺμήτης, ἔπειτα δὲ Νέστορος υἱὸς 755
 Ἀντίλοχος· ὁ γὰρ αὐτε νέους ποσὶ πάντας ἐνίκα.
 στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὧκα δ' ἔπειτα
 ἔκφερ' Ὀϊλιάδης, ἐπὶ δ' ὄρνυτο δῖος Ὀδυσσεὺς
 ἄγχι μάλ', ὥς ὅτε τίς τε γυναικὸς ἐζώνοιο 760

753. παρήκαον Zen. Q Pap. μ, Par. e: παρήκαε Par. c g: παρήκαει G.
 757 ἀθ. Ar. || μεταστοιχί ATU Syr.: μεταστοιχί Ω. || κάμινε JQR. || After
 this Pap. μ² adds in marg.]εσκοπον[

ἀντίθεον φοινίκα ὁπασα πατρός εἰο
 ὡς μεμωθε δρομου και αλητην απο[(See 359-61).

758. ἀπαί L. 759. παρὰ Ζηνοδότῳ ἔκειτο· ὁ Ἰλιάδης Did. || δῖλος PR. ||
 ὄρνυτο Q T Vr. b. || ἀχιλλεύς U: ἐπειος Pap. μ (supr. οδυσευς). 760. ὡς δ' Q.

δεύτερα in 275, 538). It is used as an adj. in 785. There was an old reading *λοισθῆ*, as though from *λοισθεύς*, justly rejected by Schol. T, as the hiatus is inadmissible and the form itself hardly correct. But our mss. all give it—such as their evidence is.

756. αὐτε marks the opposition of the champion of the young men to the veterans.

757. (ὁ ὀβελὸς καὶ ὁ ἀστερίσκος) δι μετενήρεται ἐνθάδε ἀπὸ τῆς ἀρματοδρομίας (358, q. v.). This conclusion was necessary with Ar.'s explanation of *μεταστοιχί* in *fil.*, and is of course possible in any case.

758. Cf. 375, 'the running was forced from the start.' The phrase recurs in θ 121, where see M. and R., 'νύσσα is exactly equivalent to our word *the scratch*, cp. *νύσσω*.' But in 332, 338 it means the turning-post, which can hardly be the sense here, unless we suppose with Schol. T that the start of the foot-race is from the turning-point of the chariot-race.

760. This interesting simile has been satisfactorily explained by Blümner (*Technologie* i. 130). The ancient Greek loom was vertical, the threads of the warp (μῖτος) being fastened to a beam and hanging down. Each thread was attached (probably by a loop) to one of two horizontal rods (καρόνες), all the even threads to one, the odd to another. On pulling each of these rods forward

alternately an opening between the two sets of threads (odd and even) would be made, through which the shuttle carrying the spool (πηλὸν) of the woof could be passed. *Near as is the weaver's rod to a well-girt woman's breast when she deftly draws it with her hand as she pulls the spool past the warp, and holds it near her breast.* ΠΗΜΙΟΝ· ἀτρακτος εἰς ἣν εἰλείται ἡ κροκή, Hesych., the spool on which the woof is wound. It is probable that the shuttle, which is not expressly named, was only a long stick holding this spool at the end, and requiring to be pulled right through at every operation. This will be the *κερκὶς* of ε 62 (see M. and R.). It will easily be seen how close the weaver must have stood up to the warp and its rods in order to be able to reach for this purpose to both sides of the loom. Compare F. Maurer *Reise durch Bosnien*, quoted by Hehn p. 460; in Bosnia 'weaving is carried on without any shuttle, the woof being pushed by means of a long wooden needle, like a netting needle, through the warp, and then pressed home by a stick.' For *παρέκ* with acc. = *past* cf. Ω 349 *σῆμα παρέξ Ἴλοιο ἔλασαν*, μ 276 *παρέξ τὴν νῆσον ἐλαύνετε νῆα*, and *παρέξελαύνειν* 344. ΓΥΝΑΙΚΟΣ ΕΖΩΝΟΙΟ, the caesura is suspicious, though found sometimes before a word of five syllables, e.g. *μετὰ πέντε κασιγνήτησιν* K 317; see also α 241, δ 684, σ 140. Nauck reads *ἐζώνοιο γυναικός*.

στήθεός ἐστι κανών, ὃν τ' εὖ μάλα χερσὶ τανύσσει
 πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγγόθι δ' ἴσχει
 στήθεος· ὥς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὀπισθεν
 ἵχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·
 καδ' ἄρα οἱ κεφαλῆς χέ' ἀντμένα διος Ὀδυσσεὺς 765
 αἰεὶ ῥίμφα θέων· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἰεμένωι, μάλα δὲ σπεύδοντι κέλευον.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς
 εὐχεται Ἀθηναίηι γλαυκώπιδι ὃν κατὰ θυμόν·
 “ κλύθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖν.” 770
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαῖξεσθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὀλισθε θέων, βλάψεν γὰρ Ἀθήνη,
 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775
 οὓς ἐπὶ Πατρόκλῳ πέφνευ πόδας ὠκύς Ἀχιλλεύς·
 ἐν δ' ὄνθου βοέου πλήτο στόμα τε ῥινάς τε.
 κρητῆρ' αὐτ' ἀνάειρε πολύτλας διος Ὀδυσσεὺς,
 ὥς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 στῇ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραυλοῖο, 780
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·

761. **χερσὶ** CPS Bar. || **τανύσσει** C Bar. 765. **οἱ** : **ἐκ** A (γρ. **οἱ**). || **κεφαλῆς**
 Ambr. || **χέ'** : **ἐχ'** Vr. A. 766. **ἐπὶ** : **ἐν** H. 767. **νίκην** PR. || **ἰεμένοι** (I-)
 DPQR Ambr. Vr. b d A, Pap. μ (Mosc. 2 *supr.*), ἐν ἄλλῳ A : **ἰεμένοι** ἢ **ἰεμένων**
 Eust. 772 **ἀθ.** Ar. 773. **εμελλον** Pap. μ. || **ἐπαῖξεσθαι** GHJP (x in ris.!)
 Harl. a, Pap. μ : **ἐπαῖξεσθαι** Ω. || **ἀέθλου** Q. 774. **μὲν ὀλισσε** : **ὠλισσε** Q.
 775. **ἐχυντ'** D. 777. **ἐν δ'** : **ἐνε** GJ¹ Cant. || **ῥινάς** U (-i) Syr. Harl. a. 781.
ὄνθον ἢ **ὄνεου** Eust.

764. **ἀμφιχυθῆναι**, i.e. had fallen back into the footprints. For the next line cf. 380.

768. **πύματον δρόμον**, the last part of the course, as in 373.

770. **ἐπίρροθος**, see note on Δ 390. To the evidence there given that the word is genuine and not a mere mistake for **ἐπιτάρροθος** may be added the verb **ἐπιρροθεῖν** = *cheer assent*, Aisch. *Cho.* 459, Eur. *Hec.* 553, Or. 901. But in Soph. *Tr.* 264 it means *revile*. Both senses come from the sense to *make a noise at*, whether in encouragement (**ἐπὶ ἴαχον** 766) or abuse.

772. (ὁ ὀβελὸς καὶ ὁ ἀστερίσκος) **ὅτι ἐπὶ Διομήδους ὀρθῶς ἐτέτακτο** (E 122)· **ἐνταῦθα δὲ ὀλίγωι λείπεται τοῦ Αἴαντος· εἰ οὖν τὰ γυῖα ἐλαφρά ἐποίησεν, ἐνίκᾳ ἂν**

πάντως. *πρὸς τί οὖν ἐτι τὸν Αἴαντα κατέβαλεν*; An. rightly.

773. **ἐπαῖξεσθαι**, the fut. only is admissible with **μέλλω** in the sense *I am about to*. With aor. it means *I am like to have*, e.g. N 777, Σ 362, Ω 46, δ 377, ξ 133; just as with pres. inf. it means *I am like to be doing*; K 326, A 364, α 232, σ 19 etc. (Platt in *J. P.* xxi. 39 ff.; see notes on K 454, Π 46, Σ 98). This clearly does not suit here, and mss. so constantly confuse these aor. and fut. infinitives that they may be disregarded. The expression to *dart upon the prize* evidently implies that it was placed at the winning-point. The incident is copied by Virgil, *Aen.* v. 327 ff.

780. **κέρας ἔχων** in sign of possession as 666.

“ὦ πόποι, ἦ μ' ἐβλαψε θεὰ πόδας, ἦ τὸ πάρος περ
μήτηρ ὥς Ὀδυσσῇ παρίσταται ἡδ' ἐπαρήγει.”

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασαν.

Ἀντίλοχος δ' ἄρα δὴ λοισθήϊον ἔκφερ' ἄεθλον 785
μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“εἰδῶσιν ὑμῖν ἐρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν
ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.

Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν,
οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων· 790

ὠμογέροντα δὲ μὴν φασ' ἔμμεναι· ἀργαλέον δὲ
ποσσὶν ἐριδῆσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.”

ὥς φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.

τὸν δ' Ἀχιλεὺς μῦθοισιν ἀμειβόμενος προσέειπεν·

782. πόποι: φίλοι Pap. μ. 785. δὴ om. Pap. μ¹: οἱ Syr. Vr. A. 789.
ἔμοι' H. 790. τ' om. D: δ' JU. 792. ποσσὶν: πᾶσιν H. || ἐριδῆσασθαι G
(-oe) JST: ἐριδῆσασθαι D: ἐριδῆσασθαι Vr. d: ἐριδῆσασθαι Q: ἐριδῆσασθαι U:
ἐν τισι τῶν ὑπομνημάτων ἐριζῆσασθαι Did. | ἀχαιοὺς Zon. Lex. 1472. | ἀχιλλεύ T
(διὰ τοῦ η, Sch. T): ἀχιλλεύς King's.

782. μ' = με, not μοι, ξ 178 τὸν δὲ τις
ἀθανάτων βλάβε φρένας.

787. ὅμῳ ἔρέω, the only other places
in H. where the F of *Φερέω* is neglected
are Δ 176 ὦδ' ἐρέει, μ 156 ἀλλ' ἐρέω.
None of the three can be corrected with
any probability (*Φεῖδος* πᾶσ' ὅμῳ *Φερέω*
Menrad). ἔτι καὶ νῦν, to this day; as
they honoured them when they were
young, so they continue to honour them
when they are old.

789. ἔμοι'(ο), so also θ 462, σεῖ'(ο)
Z 454; elsewhere mss. always read ἐμεῖ,
σεῦ, even before a vowel. For the
elision of the -ο of these gen. forms
compare note on *λευκοί* Δ 35, and add
Schol. MV on *μαλακοί* ε 72, *κακῶς* (?)
τινες περιέσπασαν, *ἵν' ἦι μαλακοῖο*. See
also Ἄλτα'(ο) Φ 86, *Δάλοι' ἀνάσσω*
Pindar P. i. 39.

791. ὠμογέροντα, cf. ο 357 ἐν ὠμῷ
γῆραι θῆκεν, where the adj. must mean
premature old age. Here we must rather
understand in *early* old age. In either
case the metaphor will be from unripe
fruit, Virgil's *iam senior, sed cruda deo*
viridisque senectus, *Aen.* vi. 304. The
scholia prefer to explain the metaphor
ἀπὸ τῶν κρεῶν τῶν ἐψηθέντων μὲν, οὐ μὴν
τελείως ('in underdone old age'?).

792. ἐριδῆσασθαι, ἐν τισι τῶν ὑπομνη-
μάτων γράφεται ἐριζῆσασθαι, Schol. T,
which Död. and Bekker accept. Either
form is unique, only *ἐριδαινεῖν* and *ἐρίζειν*

occurring elsewhere in H. with the single
exception of *ἐριδμαινῶν* in a different
sense, II 260. The line is ill-expressed;
it would naturally be taken to mean 'it
is hard to match the Achaeans in speed,
except Achilles,' rather than 'it is hard
for the Achaeans, except Achilles, to
match him in speed.' A yet more
serious difficulty is the form Ἀχιλλεῖ,
as no similar contraction of the dat. of
nouns in -εύς is found elsewhere in H.
(see on Ξ 115 and Ω 61), and the few in-
stances of contraction in the other cases
can easily be removed, if not already
suspicious; O 339, etc. It occurs in
Pindar (*O.* ix. 76, etc.), and of course is
regular in Attic; but that does not
support it here. We might regard the
whole couplet as an interpolation of late
date. But for such an interpolation
there is no obvious motive, and the
omission of the lines would involve 793
also, and make 795 pointless. Various
emendations of more or less violence
have been proposed, e.g. Brandreth
ποσσὶν ἐρίζεμεναι Δαναοῖς, εἰ μὴ Ἀχιλλεῖ,
Lange (*EI* p. 559) *ποσσὶν ἐρίζεσθαι ἄλλοις*
εἰ μὴ Ἀχιλλεῖ, Nauck *πρὸς μὴν ἐρίζεσθαι*
ἄλλοισι γε ἢ Ἀχιλλεῖ, Menrad *ἀργαλέος δὲ*
πόσσο' ἐριδαινεσθαι ἄλλοις εἰ μὴ Ἀχιλλεῖ.
Something of this sort may be hinted
at by Schol. T, Ἀχιλλεῖ διὰ τοῦ η, and
ἄλλοις seems to be needed to make the
required antithesis to *εἰ μὴ*.

“Ἀντίλοχ’, οὐ μὲν τοι μέλεος εἰρήσεται αἶνος,
ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”

ὥς εἰπὼν ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαίρων.

αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
θῆκ’ ἐς ἀγῶνα φέρων, κατὰ δ’ ἀσπίδα καὶ τρυφάλειαν,
τεύχεα Σαρπηδόντος, ἃ μιν Πάτροκλος ἀπηύρα.
στῇ δ’ ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

“ἄνδρε δὺν περὶ τῶνδε κελεύομεν, ὦ περ ἀρίστω,
τεύχεα ἔσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε
ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.

ὀππότερός κε φθῆσιν ὀρεξάμενος χροῖα καλόν,
ψαύσει δ’ ἐνδίνων διὰ τ’ ἔντεα καὶ μέλαν αἷμα,
τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον
καλὸν Θρηϊκίον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·

795. τοῖ: μοι J. 796. τοῖ: μοι R. 799. κατὰ δ’: ἂθ’ J Mor.: κατ’
GPQR. 802. ἄριστος R. 803. ἐλόντες JT, Nikanor: ἐλόντων D. 804. οπ.
ΑἰῶΤῸΥ Pap. μ, Vr. d A, Nikanor (see below). || ἀλλήλων Um Vr. b: ἀλλήλους
Am (supr. ων). 805. φέμιν Cramer *Epim.* 430. 21. || ὀππότερός κε πρόσθεν
(πρώτος Eust.) ἐπιγράφας χροῖα καλὸν φέμιν ἐπυστάμενος διὰ τ’ ἔντεα καὶ φόνον
ἀνδρῶν (ἀνδρός Eust.) Aph. 806 ἂθ. Ar. || ψαύσει AQ: ψαύει Et. Orion. 52. 16.
808. ἀπνύρον G: ἀπνύρα D.

795. αἶνος, *eulogy*, see on 652.

798. We now leave poetry for patch-work; see *Introd.*

800. For the spoiling of Sarpedon see II 663-65. 801=271, 802=659.

804. The omission of this line in several mss. is not accidental. It was apparently unknown to Ar., for Nikanor says *συναπτέον πάντα μέχρι τοῦ “χαλκὸν ἐλόντε,”* οὐ λείποντος τοῦ μάχεσθαι ἢ τινος τοιοῦτου. He compares the absolute use of φ 175 ὡς φάτο, καὶ ῥ’ ἐκέλευσε Μελάνθιον, where, however, the substance of the command is expressed directly, in the following speech, instead of by an infin.; and Ω 90 τίπτέ με κείνος ἄνωγε θεός, which has the double acc. Neither is a sufficient authority for taking the word in the sense *summon forth*. It is indeed used of *urging on* horses, Ω 326, and cf. Δ 286 σφῶϊ μὲν οὐ γὰρ εἰκ’ ὀτρυνέμεν, οὐ τι κελεύω, and a few similar phrases; but this sense is inapplicable here, as περὶ τῶνδε has nothing to go with except *πειρηθῆναι*, and the line is therefore indispensable, and its omission would hardly be compensated even if we read *ἐλέσθαι* for *ἐλόντε*.

805. φέμιν, *H. G.* § 81; we can of course read *φθῆμι*, see the variant of

Aph. above. ὀρεξάμενος with acc., see on II 314.

806 ἀθετεῖται ὅτι ἐνδίνων θέλει λέγειν τῶν ἐντοσθίων σπλάγχχνων. ἔως γὰρ τοῦ ἀμύξαι μόνον τὸν χροῖα μονομαχοῦσι. καὶ “διὰ τ’ ἔντεα καὶ μέλαν αἷμα” ἐκ τῆς Δολωνείας (K 298) μετακείται. It is obvious that the phrase is a loose and meaningless repetition from K, where it is used of walking over the battle-field. But the line is not therefore to be rejected, as it is not out of character with the rest of the scene. Monstrous though the idea of a dangerous gladiatorial combat between two of the leading generals of the army is, yet it is evidently contemplated in 816-21. ἐνδίνων is commonly taken to mean *the internal parts*, though some commentators preferred to explain ‘that which was within the armour,’ i.e. any part of the body. Thus the combatants might go so far as drawing blood, but were not to pierce beyond the skin! The word does not reappear in Greek.

808. For *Asteropaios* see Φ 183, and for the Thracian sword N 577. How the armour of Sarpedon is to be a common possession is far from clear, and the sudden addition of the sword is unexpected.

τεύχεα δ' ἀμφοτέροι ξυνήϊα ταῦτα φερέσθων·
καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν." 810
ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ἂν δ' ἄρα Τυδεΐδης ὦρτο κρατερὸς Διομήδης.
οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιοὺς. 815
ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τρεῖς μὲν ἐπήϊζαν, τρεῖς δὲ σχεδὸν ὠρμήθησαν.
ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἴσων
νύξ', οὐδὲ χρό' ἴκανεν· ἔρυστο γὰρ ἐνδοθι θώρηξ·
Τυδεΐδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο 820
αἰὲν ἐπ' αὐχένι κύρε φαινοῦ δουρὸς ἀκωκῇ.
καὶ τότε δὴ ῥ' Αἴαντι περιδδείσαντες Ἀχαιοὶ
παυσαμένους ἐκέλευσαν ἀέθλια ἴσ' ἀνελέσθαι.
αὐτὰρ Τυδεΐδῃ δῶκεν μέγα φάσγανον ἥρως
σὺν κολεῶι τε φέρων καὶ ἐντμήτῳ τελαμῶνι. 825
αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον,

809. τεύχεα τ' U. 810 ἀθ. Ar. || παραθήσομαι JPRSU. 812. ἐν δ' JRS.
814. ἀμφοτέρω AG: ἀμφοτέρων Ω. 815. δερκομένοι D Harl. a, Mosc. 2,
Vr. d A, ἐν ἄλλωι A. || ἔχε ἐκδρόωντας T, ἐν ἄλλωι A. 816. ἦσαν ἢ ἴσαν
Eust. || ἴωντε H. 817. ἐπάϊξαν H: ἐπῆϊξαν Pap. μ (supr. α). 819. γὰρ:
δ' T. || εἴρας P. 821. ἐπ': ὑπ' Vr. A. || κύρε Vr. d. || ἀκωκῇ(ι) D²GJ
(R¹?) Harl. a, Pap. μ²: ἀκωκῇ HQ Vr. b (d?): ἀκωκῇ Ω. 823. ἀνελέσθαι:
ἀνάγοντες D. 824-25 ἀθ. Aph. Ar. 825. κολεῶ DQ. || φέρων Q. || ἐνδοθίωι
Vr. A Sch. T.

810 ἀθετεῖται, ὅτι ἔδει καὶ πᾶσι, ἀλλ'
οὐχὶ τοῖσι μόνον. τί γὰρ τοῖσι πέ-
πρακτα πλέον; An. True; but the line
is worthy of the interpolator.

811-16 are all borrowed from other
passages (Ψ 708, 290, Z 120, Γ 340-42,
N 559), and devoid of sense, for it is
impossible to guess what the difference
between ἐπῆϊξαν and σχεδὸν ὠρμήθησαν
is supposed to be. In 814 almost all mss.
have retained the original ἀμφοτέρων (the
two armies), which is meaningless here.

820. ἔπειτα seems to be used very
vaguely; it is not clear whether or no
it is meant to describe a fresh stage of
the fight after the three assaults and
Aias' blow.

821. κύρε, to judge from the use of
the word, can only mean *kept lighting on*
his neck, i.e. kept touching him without
wounding him. Diomedes accordingly

fulfils the conditions of 805, and duly
receives the promised sword. The usual
translation is *kept aiming at*, or *trying*
to touch (conative imperf.). In that
case there is obviously no reason for the
award of the sword in 824-25, which
lines Ar. and Aph. accordingly athetized;
and ἀέθλια ἴσ' ἀνελέσθαι in 823 gives
justification for this course. The whole
narrative is as self-contradictory as it is
obscure.—ἀκωκῇ, the better attested
ἀκωκῇ involves an unheard-of constr.
of κύρειν.

825 = H 304.

826. σόλον αὐτοχόωνον is most natu-
rally taken to be a mass of iron just as
it came from the smelting furnace (pig-
iron). Others have regarded it as imply-
ing 'naturally fused', i.e. meteoric iron.
This cannot be disproved, but such a
mass would be highly unsuitable for
the making of farm-implements. It is

ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἡετίωνος·
 ἀλλ' ἦτοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 τὸν δ' ἄγεται ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσι.
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "ὄρνυσθ', οἳ καὶ τούτου ἀέθλου πειρήσεσθε.
 εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
 ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
 χρεώμενος· οὐ μὲν γὰρ οἱ ἀτεμβόμενός γε σιδήρου
 ποιμήν οὐδ' ἀροτὴρ εἰς ἐς πόλιν, ἀλλὰ παρέξει."

ὥς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυτοίτης,
 ἂν δὲ Λεοντήης κρατερὸν μένος ἀντιθέοιο,
 ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἑπειός.
 ἐξείης δ' ἴσταντο, σόλον δ' ἔλε δῖος Ἑπειός,
 ἦκε δὲ δινύσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί.

930

935

940

827. **δν** : τὸν TU. || **πρὶν** : περί H. 828. **πέφνε** PR Mor. 829. **ἄγεται** :
 ἄγεται S Harl. a. 834. **χρεώμενος** Q. || **οἱ** om. Q. 837 om. Vr. b : placed
 after 838, Harl. a, Mosc. 2. 839 om. Vr. d.

curious that the oldest find of iron in prehistoric Hisarlik consisted of two 'lumps' discovered by Schliemann in 1890—much too small, however, to serve for a diskos; he conjectured that one, with a square hole, had been the handle of a staff (Schuchh. p. 332). **αὐτοχόωνος** seems to be a mistaken instance of 'Epic diectasis' for **αὐτόχωνος** = **αὐτοχάωνος** like **ἀστυβοώτης** Ω 701. Schulze would read **αὐτοχάωνος**, with lengthening of the a by metrical necessity.

827. **ρίπτασκε** should be either **ρίπτσκε**, **ρίψασκε**, or **ρίπταζε**: O 23 note. Eetion was the father of Andromache; Z 395, I 188, etc.

832. **οἱ**, the victor—a violent transition. The whole speech is obscure. **ἀπόπροθι** may mean 'far from the city' (cf. 835), so that his own private store of iron will be all that he can depend upon; or 'far from one another,' i.e. of wide extent. In any case the phrase is an Odyssean reminiscence; cf. δ 756 **ἐπέσεται δε κεν ἐχθισιν . . ἀπόπροθι πίονας ἀγρούς**, he shall leave behind him one to possess his fat fields far away, i.e. apparently 'reaching far from the town,' as in the first explanation; cf. also δ 811, ε 80, ι 18. Döderlein's πολλοί for πολλῶν would make the sense clearer, and is accepted by van. L. **περιπλομένους ἐνιαυτούς** is also an Odyssean phrase; cf. **περιτροπῶν ἐνιαυτός** B 295.

834. **χρεώμενος**, in use? or in case of need? For the former cf. **φρεσὶ γὰρ κέχρητ' ἀγαθήσιν** in Od.; for the latter **κεχημένος needing**, in Od., and cf. note on T 262. The perf. is the only tense which occurs elsewhere in H. except in the sense of uttering or consulting an oracle. The synzesis may be defended by that of **χρεώ**, but is hardly early. In any case Payne-Knight's **χρηόμενος**· **οὐ γὰρ οἱ** is not justifiable in a late passage.

835. **παρέξει**, it (the σόλος) or he (the owner) will supply iron. The idea of a state of things when the ploughman and shepherd (?) forge their own tools from a lump of raw iron has a suspicious appearance of a deliberate attempt to represent from the inner consciousness an archaic stage of civilisation. In Homeric times the **χαλκεύς** is already specialized as a worker in metal, and there is no primitive industry where the advantage of division of labour is likely to be sooner felt.

836. For Polypoites and Leonteus see M 129 ff.

840. We are not told whether the Achaeans laughed in derision of a bad 'put' or admiration of a good one. Epeios seems to be the representative of brute strength (see 664), so the latter is perhaps more probable. Van Herwerden's conj. **ἦκα δὲ δινύσεν** is in any case gratuitous.

δεύτερος αὐτ' ἀφέηκε Λεοντεύς ὄζος Ἄρῃος,
τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
χειρὸς ἅπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.
ἀλλ' ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίτης,
ὅσσόν τις τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ,
ἡ δὲ ἐλισσομένη πέτεται διὰ βούς ἀγελαίας,
τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δὲ βόησαν.
ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο
νῆας ἔπι γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.
αὐτὰρ ὁ τοξευτήσι τίθει ἰόεντα σίδηρον,

845

850

841. δεύτερον Vr. d A. || ἐφέηκε QT Vr. b. 842 om. U^c. 843 ἀθ. Ar. ||
πάντα GPQR Harl. b d, Par. a d f h j. 844. μὲν A (surp. δὴ) Vr. b. 845
om. Vr. b. || τίς τ'· τις A. 846. ἡ δὲ C (δὲ) Pap. μ· ἡ δὲ τ' (ἐλ.) D (ἀδὲ
τελις.) H^cQRT· ἡ δὲ ο' Ω. 847. δ' ἐνόησαν Q. 848. αὐτάντες Pap. μ
(surp. n). || πολυποίτοιο C (-πυτ-) RS Vr. d.

843 ἀθετεῖται, διὸ δυνεῖ προδεδισκευ-
κὸν εἶπε "ἀμφοτέρων." μετενή-
νεκτα δὲ ἐκ τῆς Ὀδυσσεύς (θ 192)· καὶ
ἐκεῖ εὐλόγως ἔστιν "ὑπέρβαλε σήματα
πάντων," πλέονες γὰρ δισκεύουσιν, An.
This again, though the careless repeti-
tion is obvious, is in a passage of this
character no ground for athetesis. The
αἰματὰ are evidently pegs stuck in the
ground to mark the point reached by
each man's 'put.'

845. καλαύροπα, no doubt καλα-φροπα,
from φρεν-, ῥέπω. The meaning of the
first element is uncertain. Curtius after
Hoffmann conn. with κάλος a string;
explaining it of the loop of string often
used to assist in casting, as it is to this
day by the natives of the Pacific (see
Tylor, *Anthropology* p. 194, Lex. s.v.
μεσάγκυλον, Lat. *amentum*). In that
case we should have expected to find
some trace of the device in battle; but
as Mr. Tylor remarks (*ibid.* p. 193) 'the
sporting use outlasts the warlike.' It
is, however, not unknown on archaic
vases (see *J. H. S.* iv. 302; v. 221, pl.
xliii.). So Schol. T ἔχει δὲ ἐν τῷ κάτω
μέρει δεσμὸν, εἰς δὲ εἰρῶσι τὴν χεῖρα . .
καὶ Ἀντίμαχος "πάντες δ' ἐν χεῖρεσσι
καλαύροπας οὐατοσάσας."

847. ἀγῶνος is not clear; it can
hardly mean *beyond all the spectators*, as
we might expect (cf. e.g. 451). It may
imply 'beyond all the competitors' or per-
haps more simply 'beyond the ground'
marked out for the contest. Compare
the cast of Odysseus, θ 189-98. ὑπερ-
βαλεῖν elsewhere always takes the acc.,
whether used of person or place.

850. The following contest is in its
way even more confused and obscure
than the sham-fight. The idea of pro-
viding a prize beforehand for the man
who, while failing to hit the bird, should
perform the purely accidental and ridicu-
lously unlikely feat of cutting the string,
is the extreme of absurdity. Virgil (*Aen.*
v. 485-521) and Scott (*Anne of Geierslein*)
have both copied the scene, while avoid-
ing this blot.—The iron is apparently
identical with the axe-heads; but the
scholia give an interpretation of πελέκειας
and ἡμιπέλεκκα which is worthy attention,
viz. that they indicated a certain weight
of iron. So Schol. A ἔστι δὲ σταθμὸς
σίδηρον ἔχων μῶς δέκα. Schol. T οἱ δὲ
δνομα σταθμοῦ ἐξάμουν παρὰ τοῖς Βοιω-
τοῖς οὕτω λεγόμενον. οἱ δὲ κατὰ τινὰς
τάλαντον σίδηρον, κατὰ δὲ ἐνίους ἑκατὸν
μῶς. Such a standard of weight is by
no means impossible; for if, as was the
case with gold and silver, iron was
bartered in the shape of wedges of known
weight, such pieces might easily enough
come to be called 'axes' and 'half-axes.'
We should thus escape the awkwardness
involved, if actual axe-heads for use are
meant, in their being named first from
their material only. Ar. seems to have
considered the case analogous to the
axe-heads in the trial of the bow in
τ 572, φ 120: ὅτι καὶ ἐν Ὀδυσσεΐαι ὁ
αὐτὸς τρόπος· πελέκει γὰρ τίθησι δι' ὧν
παρακελεύει τοξεύειν τοὺς μνηστήρας· καὶ
νῦν τὸ αὐτὸ ἐπαθλον γίνεται. This is
quite unintelligible. ἰόεντα is gener-
ally taken to mean *dark*, like ἰοειδέα
πόντων, λ 107, in place of the usual

καδ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,
 ἰστόν δ' ἔστησεν νηὸς κυανοπρώροι
 τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
 λεπτήν μιν ἰνύθωι δῆσεν ποδός, ἧς ἄρ' ἀνώγει
 τοξεύειν. "ὅς μὲν κε βάληι τρήρωνα πέλειαν, 855
 πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω.
 ὅς δέ κε μιν ἰνύθωι τύχηι, ὄρνιθος ἀμαρτῶν,
 ἦσσαν γὰρ δὴ κείνος, ὃ δ' οἴσεται ἡμιπέλεκκα."
 ὧς ἔφατ', ὦρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
 ἂν δ' ἄρα Μηριόνης θεράπων ἐὺς Ἰδομενῆος. 860
 κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ' ἰὼν
 ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἄνακτι
 ἄρνῶν πρωτοτόκων ῥέξιν κλειτὴν ἑκατόμβην.
 ὄρνιθος μὲν ἄμαρτε· μέγῃ γάρ οἱ τό γ' Ἀπόλλων. 865
 αὐτὰρ ὃ μῆρινθον βάλε παρ πόδα, τῇ δέδεδ' ὄρνις.
 ἀντικρὺ δ' ἀπὸ μῆρινθον τάμε πικρὸς οἰστός.

851. πελέκεας G: πέλεκα H: πελεκέα Vr. A. || ἡμιπελεκέα Vr. A. 853.
 ἐπὶ: ὑπὸ D. || ψαμάθοιο J: ψαμάθους S. 854-55 om. H^c. 854. ποδός:
 κατ' ἐνια πόδα Did. || ἦς: ἦν CD Harl. a, Par. f h: ὧς (ὦς) PQR Harl. d, Vr. d,
 γρ. Did. || ἄρ': γὰρ PQR Harl. d, Par. e, γρ. Did. (ἦς γὰρ and ὧς γὰρ Ar. διχῶς)
 (Par. μ has ἦαρ, syr. c or γ). 855. βάληι: λάβη C. 856. πελεκέας Q.
 οἰκόνδε: κλεισίηνδε GPQRS (κλυσ-) Syr. Harl. a b d, Par. a d e f h j, ἐν ἄλλω
 A. || φερέσθω D and ar. Eust. 857. τύχοι D. 861. πάλλον: βάλλων (log-
 -ον) Ar. Lex. 100. 1. 864 om. IT Pap. μ. || ῥέπει P. || κλειτὴν: ἱερὴν S.
 865. γάρ: δέ Cant. (ar. Paley). || τό γ': τότ' ADQ Vr. A Bar. 866 om. C'. ||
 μῆρινθα Q. 867. μῆρινθου PR.

αἶθωνα or πολὺν. Ar. preferred to explain *suitable for making arrows*, τὸν εἰς τοὺς εὐθετοῦντα, οἰκείον γὰρ τὸ ἐπαθλον τοξόταις. This might look as though he took *πελέκεας* as indicating weight, not manufactured form, were it not for his comparison with the axe-heads in the *Od.*

855. The sudden change from narrative to direct speech in the middle of a line is quite without parallel in H. The only other case of a speech not formally announced is in Δ 303, q. v.

857. *ὅτι βέλτιον ἢν τοῦτο μὴ προλέγεσθαι ὑπὸ Ἀχιλλέως ὥσπερ προγινώσκοντος τὸ ἀπὸ τύχης συμβησόμενον*, An., very justly. The couplet cannot be omitted, and the note refers to a *διπλῇ*, not an *ὀβελός*.

861 = Γ 316, see note. The lot is evidently necessary, for on the conditions

stated if the first to shoot hits the bird the second has no chance.

863. *ἠπαίλασεν, declared aloud*, see note on Θ 150. That *ἄνακτι* means Apollo we learn only from the next line but one.

864 = Δ 102. The hecatomb of lambs seems to be regarded as Apollo's fixed price for a successful shot. The line is omitted by good mss., but cannot be dispensed with. No ms. omits the identical 873.

865. The constr. of *μεγαλῶν* varies greatly in H. We have it with gen. in N 563 (q. v.), dat. only O 473, dat. and infin. γ 55, acc. and infin. β 235, infin. only H 408. For γὰρ Bekker conj. δέ. But in so late a passage even *Foi* may lose its *F*.

ἡ μὲν ἔπειτ' ἦιξε πρὸς οὐρανόν, ἡ δὲ παρείθη
 μήρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.
 σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσε χειρὸς 870
 τόξον· ἀτὰρ δὴ οἰστὸν ἔχεν πάλαι, ὡς ἴθυνεν.
 αὐτίκα δ' ἠπειλῆσεν ἐκηβόλῳ Ἀπόλλωνι
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.
 ὕψι δ' ὑπαὶ νεφέων εἶδε τρήρωνα πέλειαν·
 τῇ ῥ' ὃ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875
 ἀντικρὺ δὲ διήλθε βέλος· τὸ μὲν ἄψ' ἐπὶ γαίῃ
 πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις
 ἰστῶι ἐφεξομένη νηὸς κυανοπρώροιο
 αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν·
 ὠκύς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ 880
 κάππεσε· λαοὶ δ' αὖ θγεῦντό τε θάμβησάν τε.

869. *προσι* Syr. 870. *ἐξείρυσε* . . . 871. *ἴθυνεν* : ἐπεσῆκατ' οἰστὸν τόξῳ·
ἐν γὰρ χερσὶν (χάρεσσιν A, πᾶσιν A) ἔχεν πάλαι ὡς ἴθυνεν, Mass. : ἐκείλετο
 τόξον χερσὶν ἀτὰρ κτλ. Antim. (in A) : ἐκείρυσεν τεύκρου τόξον· χερσὶ δ' οἰστὸν
 ἔχεν κτλ. Antim. (in Sch. T Eust.). 871. *εχον* Pap. μ (*supr.* ε). 874. *ὕπὸ*
H Syr. || *ἴδε* PR : *ἴδετο* QSU Syr. Mor. Vr. d A : *ἴδε* δε Pap. μ. 875. *τῇ* :
τῇ DGH. || *βῆλε* : *λάβε* Q Syr. || *μέσση* C Harl. a (*supr.* η), Mosc. 2, and *ap.*
 Eust. : *μέσση* H : *μέσση* Pap. μ (*supr.* η) Bar. Mor. 879. *ἀπεκρέμασεν* PR. ||
λίαςσεν Ar. D : *λίαςσεν* Mass. : *λίαςσεν* Pap. μ (οἶν by *man.* 2). 880. *ἐπτάτο* T. ||
τῇλε : *ἴδε* Vr. d.

868. The aor. *παρείθη* occurs only rarely (Eur. *Phœ* n. 1377 ἀφείθη, Herod. vi. 112, vii. 122 ἀφείθη; subj. ἀνέθῃ Plato *Pol.* 270 A, etc.). The Epic form should be *παρεῖθη* (for *ἐ-σῆ-θη* cf. *ἐηκα*) or *παρήθη* (with the augment dropped); *εἶθη* is for *ἐ-σῆ-θη* with the weak root, whence ἀφείθη, *Batr.* 87. But here of course the late form is in place.

870-71. The ancient variants given above testify to the doubts which this couplet has raised. As it stands it can only mean that Meriones 'plucked the bow from Teukros' hand; but he had been long holding an arrow while he (Teukros) was aiming; i.e. both competitors use the same bow, as all 'put' with the same σόλος. So Did., ὁ μέντοι Ἀρισταρχος διὰ τῶν ὑπομνημάτων ἐπειγόμενον βούλεται τὸν Μηριόνην ἐκσπάσαι τῆς τοῦ Τεύκρου χειρὸς τὸ τόξον· καὶ γὰρ κλονὲν τῶν ἀγωνιζομένων αὐτὸ εἶναι ὥσπερ τὸν δίσκον. But the idea seems absurd, the change of subject in *ἴθυνεν* is very harsh, and ὡς does not mean *while*. The last difficulty might be met by reading *ἔως* with synizesis, and Voss' ὡς

ἴθυναι to a certain extent makes things easier (cf. *ὄφρ' ἴθυναι*, *that he might steer*, ε 255); the absurdity of the general situation is met by nothing short of the Massaliot reading.

875. The description is hopelessly confused. *ὕπὸ πτέρυγος* seems to imply a side shot, in which case it can only have been by a miracle that the arrow fell at Meriones' feet; if the bird was directly overhead it is equally miraculous that she should have been able to fly to the mast 'far away' (853, 880) after letting the arrow through. Virgil allows the bird to die outright. For *τῇ* *there* (beneath the clouds) a few MSS. have *τῇ* which is equally good.

876. *ἐπὶ*, Nauck *ἐν*, the usual and appropriate word.

879. *λίαςσεν*, *drooped*; elsewhere of wounded warriors, O 543, etc.

880. *αὐτοῦ*, either *it*, the mast—though how a dying bird on the top of a mast can drop 'far' from it the poet does not trouble to think—or *him*, Meriones. Perhaps the latter is a little more probable.

ἀν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρε,
Τεῦκρος δ' ἡμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.

αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,
καδ δὲ λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα
θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἥμονες ἄνδρες ἀνέστησαν·
ἀν μὲν ἄρ' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων.

885

ἀν δ' ἄρα Μηριόνης θεράπων ἐὺς Ἴδομενῆος.
τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·
“Ἀτρεΐδῃ· ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων,
ἡδ' ὅσον δυνάμει τε καὶ ἡμασιν ἔπλευ ἄριστος·
ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
ἔρχευ, ἀτὰρ δόρυ Μηριόνηι ἥρωϊ πόρωμεν,
εἰ σύ γε σῶι θυμῷ ἐθέλεις· κέλομαι γὰρ ἔγωγε.”

890

ὥς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
δῶκε δὲ Μηριόνηι δόρυ χάλκεον· αὐτὰρ ὃ γ' ἦρωος
Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

895

882. ἐν δ' R. ... αἰράς D: αἰσλους Pap. μ². 885. ἀνθεμόεντος Pap. μ
(ντος by man. 2). 886. ῥ' ἥμονες: τινὲς ῥήμονες Sch. AT. 890. ἀπάντων:
ἀχαιῶν D. 891. ἥμοσιν Q Vr. d. 894. ἐθέλεις AGHJLQU: ἐθέλει Lhrs.

884. The spear can hardly be more valuable than the λέβης. So we must suppose that the second prize is mentioned first, against the natural order. This, however, agrees with the fact that Agamemnon receives the λέβης. Jordan suggests with some probability that the spear here mentioned is not a prize, but the weapon with which the competitors are to cast; so that ἔγχος virtually means the *contest* of the spear; it is only given as consolation-prize to Meriones by an afterthought. Still the scene lacks clearness and vivacity, and we might hesitate to rank it with the older games had not the javelin-throwing been expressly foretold (622). There is, however, a certain dignity in the manner in which Agamemnon is recognized without submitting to a contest in which his position would not allow him to be defeated; and Achilles is at least a human being in contrast to the wooden dummies who have occupied the stage since 797.

885. ἀνθεμόεντα, adorned with flowers, as γ 440, ω 275. Flowers and rosettes were always favourite motives of Mykenaeen and archaic decoration. See for instance Helbig *H. E.* 386, with the illustration on p. 358.

886. ὅτι ἥμονες οἱ ἀκοντισταί, ἀπὸ τοῦ ἵεναι. τινὲς δὲ ἀνέγνωσαν ῥήμονες, οἰόμενοι τοὺς ῥήτορας· οὐκ ἔστι δὲ λογιστικὸς ὁ ἀγών, An. This extraordinary reading of course implies καὶ ῥήμασιν for τε καὶ ἡμασιν in 891. Such a contest is entirely alien to the Epic spirit (see on O 284).

892. ἀλλά, yet forbear to display your superiority. We should rather have expected τῷ, therefore take the prize.

894. The indic. ἐθέλει is here of course the regular tense after πόρωμεν, but the opt. may be defended as not directly assuming Agamemnon's consent, and thus being somewhat more courteous in tone. Compare P 489, where a similar question arises, but the circumstances are inverted, as there it is more courteous to assume the consent.

INTRODUCTION

Ω

THE greater part of this book combines with the extraordinary poetic beauty which places it in the first rank of works of the human imagination, a straightforward simplicity of plan which has exempted it almost entirely from the attacks of critics, so far as internal construction is concerned. There are but few passages which we can reasonably suspect of being later intrusions into the original poem.

The opening is the most important of these. Out of the first 30 lines Aristarchos athetized no less than 14. His severity seems to overshoot the mark; but the objections to 20-21 and 29-30 are absolutely convincing, and the whole idea of the stealing of the body of Hector by Hermes may probably be a later conception. It introduces some confusion of motive wherever it occurs, and all the lines in which it is mentioned (24-30, 71-73, 109) can well be spared.

Even when we have cut out 23- (or 24-) 30, it must be admitted that the narrative shews want of clearness; the transition from the description of a single night (4-10) to the continued acts of twelve days (12-18) is not even indicated, and the reference of *ἐκ τοῦ* in 31 is as obscure as in the same line in A (493), where the want of precision seemed to give ground for suspecting the preceding passage. The former fault is irreparable; the latter may be cured by adding 31, as an interpolation from A, to the rejected lines.

From 32 to 551 no serious objection, apart from athetesis of a few single lines, has been raised to any passage except 152-58=181-87, and as is shewn in the notes the rejection of the repetition 181-87 will suffice to save the original passage.

The sudden change in Achilles' mood in 560, the curious comparison to a lion in 572, and some rather imaginary discrepancies (e.g. between 580 and 588, 597 and 515), have caused doubts as to the following scene; but none of them deserves serious consideration. Aristarchos' athetesis of 614-17 has been generally accepted, but, as is indicated in the notes, on inadequate grounds. The question of the end of the book, however, cannot be so lightly dismissed.

Düntzer considers that all after 676 is a later addition; sleep and peace form a perfect conclusion to the storms of the *Iliad*, and the curt and hurried treatment of what follows is inconsistent with the Epic love of detail. But it is clear that the hearer's expectation to learn of Priam's safe return

requires to be satisfied ; that this should be done in the briefest manner is poetically necessary after the magnificent climax. The other objections made are not such as to demand the condemnation of the scene. Difficulties there certainly are, but we have repeatedly found inequality of treatment in narrative united with poetry too beautiful for suspicion. It is only with regard to the dirges of 725-76 that hesitation is likely to be felt. Heyne was the first to reject them ; Düntzer followed him, finding Hekabe's words "weak and flat," Andromache's only a feeble echo of her lament in X. Few readers will agree with him ; as for Andromache's lament, it has very little indeed in common with X. The gravest question, however, is raised by the *ἐικοστὸν ἔτος* of Helen's lament (765-66). Only two explanations of this seem to be possible ; either the late legend of the Cycle is alluded to, with its double campaign against Troy, or we have a purely mechanical reminiscence of the twenty years of Odysseus' absence from home in τ 222. As there is no justification for ejecting the line, this seems a strong argument for the lateness of the whole of the dirges—such lateness as is hardly to be attributed to the rest of the book.

That the book as a whole is late admits of no doubt. It resembles I, K, and Ψ, in its kinship with the *Odyssey*, but to a greater degree than any of them. Both in tone and in phraseology this relationship is unmistakable. The resemblances in language are pointed out in the notes ; attention may be called particularly to those on 8, 33, 38, 230-31, 320, 323, 339-45, 558, 604, 635-36, 644-47, 673, 759, 765-66, where the identity is one of whole phrases or lines. Among particular words Monro points out the abstract *πρήξις*, *αἰκεΐη*, *λύσις*, *γονή*, *ἐξεσίη*, and words such as *ἀνάσσιος*, *αἰσυμνητήρ*, *τετράκυκλος*, *θυσοκόος*, *πείρις*, *φωριαμός*, *φασίμβροτος*, *εἰσκοπος*, *πανδαμάτωρ*, *ἀγαπάω*, with others.

The resemblance to the *Odyssey* is not merely linguistic. The mythology too is late ; Hermes appears as the messenger of the gods instead of Iris of the *Iliad* ; the Moirai of 49 are a later conception ; the Niobe-myth is Asianic. The whole description of the hut, or rather palace, of Achilles is inconsistent with the rest of the *Iliad* with the single exception of I.

To that book indeed, as Prof. Jebb has pointed out, there is a distinct resemblance (*Homer*, p. 162). Both shew a tendency to the dramatic rather than to the strictly Epic presentation of scenes ; in both the poet's strength lies in his speeches rather than in his story. To this peculiarity we may ascribe the want of clearness and crispness in narration, marking both the beginning and end of Ω, as well as the beginning of Ψ, which may well be by the same hand—a hand which may have had no small share in the *Odyssey* as well. The ninth book is the climax of rhetorical poetry, the twenty-fourth of pathetic—both marks of advance from the stern restraint of the Epic style, and both heralding the decadence in this as they do in other arts. If in the *Mήνις* we have the Aischylos, in this last book we have at once the Sophokles and Euripides of the Epos.

ΙΛΙΑΔΟΣ Ω

Ἑκτορος λῦτρα.

λῦτο δ' ἄγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἔκαστοι
 ἐσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
 ὕπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεὺς
 κλαῖε φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὕπνος
 ἦρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα 5
 Πατρόκλου ποθέων ἀνδροτῆτά τε καὶ μένος ἦν,
 ἦδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα,
 ἀνδρῶν τε πτολέμους ἄλεγεινά τε κύματα πείρων·

2. μὲν : δὲ QU. 3. γλυκεροῖο τραπήμεναι J. 4. μιν : μὲν P : κεν L.
 6-9 ἀθ. Aph. Ar. 6. ἀδρότητα H Par. b' : ἀδρότητα QU (p. ras.). || τε om. QTU :
 γε Bar. 7. τολύπευε Harl. a, Mosc. 2. || ἄλγη Par. h : ἔργα αἱ δημῶδες Did.
 8. πολέμους C DJPRT Harl. a. || ἄλγανὰ QRS Harl. a. || πείρων : περῶν P.

1. The *υ* of *λῦτο* appears to be due solely to the license of the first arsis ; see App. D, c 1 ; we have *λύμην* with *υ* in Φ 80. *ἀλλύσκεν* (β 105, 109) has *υ* through metrical necessity. Heyne conj. *θοὴν ἐπὶ νῆα ἕκαστος* to save the *F* of *ἕκαστος* (as T 277, Ψ 3). But if αὐτὰρ Ἀχιλλεὺς (3) originally followed on Ψ 257, as has been reasonably suggested, the first three lines will belong to the *ἄθλα*, where a neglect of *F* is less surprising.

3. *ταρπήμεναι*, epexegetic, *took thought of food and sleep, to have their fill thereof*.

6-9. ἀθετοῦνται στίχοι δ', ὅτι εὐτελεῖς εἰσὶν, ἀρθέντων δὲ αὐτῶν καὶ ἐμφαντικώτερον δηλοῦνται ἢ τοῦ Ἀχιλλέως λύπη . . καὶ οὐδέποτε ἀνδροτῆτα εἰρηκε τὴν ἀνδρείαν, ἀλλ' ἠγορέην (see note on II 857). ἔχει δὲ καὶ τὸ δυσεξέληκτον (! the meaning evidently is *awkwardness*) "τῶν μεμνησκόμενος". καὶ γὰρ ἄνω εἰρηκεν "ἐτάρου μεμνημένος." προῆθετοῦντο δὲ καὶ παρ' Ἀριστοφάνει, An. This makes a strong

but hardly decisive case ; 8 is Odyssean (θ 183, ν 264), and so is the verb *τολύπευεν* (exc. Ξ 86) ; but this is consistent with the general character of the book. The rare synzesis of *ἄλγεα* may indicate that the phrase is actually borrowed without correction from ν 263, where *ἄλγεα* is a dactyl ; but we can of course adopt the old variant *ἔργα*. The allusion to the hardships of the sea evidently belongs to the *Od.* rather than the *Il.*

7. *ὅποσα* with *ποθέων* by a slight zeugma, *thinking with yearning* ; the slighter because *μεμνημένος* dominates the passage. For the scansion cf. μ 396 *ὀπταλέα τε καὶ ὤμα*. The ictus in the caesura is explanation enough, but see note on Σ 4. *ὅπόσ' ἐκτολύπευσεν* Barnes, after *Scut. Herc.* 44 *πόνον ἐκτολυπεύσας*, needlessly.

8. *πείρων*, *cleaving* ; this may be taken with *πτολέμους* by zeugma, as θ 183 ; but the preceding *τολύπευσε* suggests rather that both *πτολέμους* and *κύματα*

τῶν μιννησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,
 ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὐτε 10
 ὕπτιος, ἄλλοτε δὲ πρηγῆς· τοτὲ δ' ὀρθὸς ἀναστὰς
 δινέουσ' ἀλύων παρὰ θιν' ἄλός. οὐδέ μιν ἤως
 φαινομένη λήθεσκειν ὑπεῖρ ἄλα τ' ἡϊόνας τε,
 ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
 "Εκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθε, 15
 τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος
 αὐτὶς ἐνὶ κλισίῃ παυέσκετο, τὸν δέ τ' ἔασκεν
 ἐν κόνι ἐκτανύσας προπρηνέα. τοιο δ' Ἀπόλλων
 πᾶσαν ἀεικείην ἄπεχε χροῖ, φῶτ' ἐλεαίρων
 καὶ τεθνηότα περ' περὶ δ' αἰγίδι πάντα κάλυπτε 20
 χρυσεῖη, ἵνα μιν ἀποδρύφου ἐλκυστάζων.

10. πλευρὰ T. 11. δὲ om. D: δὲ A Syr.: δ' αὐ Vr. d. || τοτὲ: ποτὲ R.
 12. δινέουσ' S. || πλωῖζοντ' ἀλύοντ' ἐπὶ οἴν' ἄλός ἀτυρέτοιο Plat. *Rep.* iii. 388 A
 (Plato does not quote verbally, and adapts 10-12 to the grammar of his whole
 sentence; but πλωῖζοντα seems to indicate a variant). 14. ἀλλ' ὅτ' ἐπιζεύσειεν
 Vr. (b?): ἀλλά τ' ἐπιζεύσειεν D: αλλοσιζεύσειεν Syr. (T' seems to have had
 ἀλλ' ὅτ' or ἄλλοτ' ἐπὶ ζεύσειεν). || ἄρματος Q. 17. αὖθις C. || τὸν δέ τ'
 Syr.: τὸν δέ, ἔασκεν R: τόνδε δ' Ω: τινὲς δὲ <τὸν δέ> ἔασκεν ἀπὸ τοῦ
 ἐδέσμευεν Sch. T. 18. κοίμη(i) DPR. || τανύσας P. 20-21 ἀθ. Ar. 20.
 τεθνηότα (A *supr.*) JPRSU Vr. d A, Mosc. 2: τεθνηότα (-ῶτα) Ω. || αἰγίδα Ar. T'
 (and *supr.*) Par. e j'. || καλύπτα S: καλύπτων P: ἐν ἄλλω κάλυψε A. 21.
 χρυσεῖην Ar. (T *supr.*) Par. e (j *supr.*): χρυσεῖην Pap. μ (man. 2). || ἐλκυστάζων J.

are co-ordinate with ὅποσα, as πόλεμον
 τολυπεῖν is a favourite Odyssean phrase.
 πείρων will then be added as by an after-
 thought, to avoid the awkwardness of
 the zeugma τολυπεῖν κύματα, so that
 καὶ πᾶθεν ἄλγεα is parenthetical.

12. Up to this point the description
 of Achilles' grief would seem to refer to
 a particular night. The five iterative
 verbs in -σκω within six lines shew
 that it really belongs to a period of
 several days; and this agrees with the
 twelve days of 31, cf. 107. This is
 evidently awkward; it cannot however
 be remedied without great violence, and
 must be reckoned among the weaknesses
 of the whole opening passage.

13. See note on Ψ 227.

15. The apodosis begins with this line,
 cf. B 188 ὅν τινα μὲν . . . κίχελι, τὸν
 δ' . . . ἐρηγύσασκε. It might seem better
 to expunge δ' in the next line on
 account of the F of Φερύσας, and make
 the apodosis begin there, as Nauck seems
 to propose; but δησάσκετο is hardly
 possible after ζεύξειεν, even if ἐπεὶ . .
 δησάσκετο in itself be admissible; nor

can I find any instance of an iterative
 in -σκω in a dependent relative clause,
 the regular use of the form being in
 principal clauses only. ἐπεὶ ζεύσειεν,
 after he had yoked: the opt. is iterative
 as in β 105 νύκτας δ' ἀλλύεσκεν ἐπὶ
 δαΐδας παραβέιτο: compare Θ 270 with
 note, the only other instance of this
 iterative opt. with ἐπεὶ in H. See *H.G.*
 § 309. For the dragging see note on
 X 396.

17. τὸν δέ τ' with its meaningless τε
 has little authority, and τόνδε δ' is in-
 tolerable. Both are makeshifts arising
 from τὸν δ' ἔδεσκειν (P. Knight). The
 open form has been forgotten as in
 almost all instances of the verb. So
 in E 802, T 408, χ 427 we should read
 ἔδεσκον for ἐλάσκον. See note on B 165.

19. For the constr. ἀπέχευ τί τινα cf.
 ν 283 κερτομίας τοι ἀφέξω. It is the
 same which is often found with ἀμύνειν.
 τοιο is gen. after χροῖ.

20-21 ἀετοῦνται, on the following
 grounds: (1) they are not necessary; (2)
 contact with a corpse is incongruous with
 the sanctity of the aegis; (3) the aegis

ὥς ὁ μὲν Ἑκτορα δῖον ἀείκιζεν μενεαίνων·
 τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
 κλέψαι δ' ὀτρύνεσκον ἔυσκοπον ἀργεῖφόντην.
 ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρη
 οὐδὲ Ποσειδάων' οὐδὲ γλαυκῶπιδι κούρηι,
 ἀλλ' ἔχον, ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἔνεκ' αἵτης,
 ὃς νείκεσσε θεάς, ὅτε οἱ μέσσαυλον ἴκοντο,
 τὴν δ' ἤμησ' ἥ οἱ πόρε μαχλοσύνην ἀλεγεινήν.

24 om. U^t || κλέψαι δ': ἴσται D. || ὠτρύνεσκον S. || ἔυλοκον R^t. 25-30
 dθ. Ar. (see below). 25. ἐφάνδανεν D. 26 om. U^t. || ποσειδάωνι (A supr.)
 DPT Harl. a. 28. ἔτης: ἀρχῆς Par. μ (man. 2) Vr. A "Vat. 16," ἐν ἄλλωι A.
 30. ἦνec(c)' CD Mosc. 2. || παρ' Ἀριστοφάνει καὶ τισι τῶν πολιτικῶν ἢ οἱ
 κεχαρισμένα δῶρ' ὀνόμηνεν Did. || ἀλεγεινήν: ἐρατεινήν Par. c.

is not a skin, but a shield which could not be wrapped round the body when dragged; (4) the aegis belongs to Zeus, not to Apollo; (5) a different means of preserving the body is given in Ψ 185-91. These reasons are amply sufficient to justify rejection, but (3) is not valid; the aegis is a λαιστήριον of skin in H., see note on B 447. The passage seems to be ancient enough to have served as a model to Ψ 186 ff., where see note. For αἰγίδι χρυσείῃ Ar. read αἰγίδα χρυσήν, for which Did. compares τοῖον τοι ἐγὼ νέφος ἀμφικαλύψω Ξ 343. This would require παντί for πάντα. ἀποδρύφοι, see Ψ 187.

23-30. ἀπὸ τούτου ὁκτὼ θθετοῖσι, καὶ τοὺς μὲν ἔξ οὐκ ἀλόγων . . οἱ ἐπτά οὖν δεόντως θθετοῦνται, ὡς Ἀρίσταρχος, Schol. T. Acc. to An., Ar. athetized six lines only, 25-30, and these only have the obelos in A, though the schol. on 109 (q. v.) seems to indicate that he also condemned 24. His grounds were γέλοιον τὸ "οὐδέ ποθ' Ἥρη κτλ." τίνες μὲν γὰρ ἐτι ἐλείποντο τῶν τριῶν σεμνότεροι μετὰ τὸν Δία τῶν μὴ συνευδοκούντων; τὴν τε περὶ τοῦ κάλλους κρίσιν οὐκ αἶδεν· πολλὰ γὰρ ἂν ἐμνήσθη· καὶ τὸ νείκεσσε οὐκ ἐστι κρίσις ἀλλ' ἐπιπλήξαι ἢ διαφέρεσθαι . . καὶ ἡ μαχλοσύνη κοινὴς ἐστὶ γυναικὸς μανία· δέδωκε δ' αὐτῶι οὐ ταύτην, ἀλλὰ τὴν καλλίστην τῶν τότε Ἑλένην. Ἡσιόδειος δ' ἐστὶν ἡ λέξις· ἐκείνος γὰρ πρῶτος ἐχρήσατο ἐπὶ τῶν Προίτου θυγατέρων (fr. 53 Rzsch, εἵνεκα μαχλοσύνης στυγερῆς τέρεν ὤλεσαν ἀνθος). This is perfectly decisive against 29-30, which are thoroughly un-Homeric. The case is less strong against the stealing in 24,

for though Hermes is not known to H. as the thievish god, yet his employment as messenger later on shews a different conception from that of the rest of the *Iliad* (see Intro.). If 24 be kept, 25-28 are not worth expunging.

24. ἔυσκοπον, aiming well (or simply sharp-sighted), used also in 109 and twice in *Od.* of Hermes, once with *λοχέαιρα*, λ 198.

25. ἐάνδανεν (also γ 143), probably a mere corruption of ἐάνδανεν for ἐφάνδανεν on the analogy of the later *ἦνδανεν* (H. G. § 67, n. 2), like *ἑωνοχθεῖ* Δ 3. Compare also the Attic *ἑών* etc. *ἐάνδανε* is actually found in the mss. of Herodotus, ix. 5, 19. For *ἔνε* ἑλλοις Nauck conj. *ἑλλοισιν*, to avoid the short form.

27. ἔχον, persisted; cf. M 433.

28. ἔτης, a late form for *ἀφάτης*. We should be justified in adopting the variant *ἀρχῆς*, were we sure of the antiquity of the line, see notes on Γ' 100, Z 356.

29. Compare κ 435 ὥσπερ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἴκοντο ἡμέτεροι ἔταροι. The phrase seems more in keeping there. What *νείκεσσε* means it is not easy to guess; no recognized use of the word seems to suit. Apparently the author must have had some such idea as *humiliated* (Hera and Athena). See An. as quoted on 23-30.

30. παρ' Ἀριστοφάνει καὶ τισι τῶν πολιτικῶν "ἡ οἱ κεχαρισμένα δῶρ' ὀνόμηνεν," Did. This looks like a conjecture to obviate the difficulty about *μαχλοσύνη*, but it leaves the other serious objections untouched (see An. on 23-30). *μαχλο-*

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε ἄρ' ἀθανάτοισι μετηΐδα Φοῖβος Ἀπόλλων·
“σχέτλιοι ἔστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν
“Ἐκτωρ μηρὶ ἔκκε βοῶν αἰγῶν τε τελείων;
τὸν νῦν οὐκ ἔτλητε νέκυν περ ἔοντα σαῶσαι,
ἦι τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκει ὦι
καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
ἐν πυρὶ κῆαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
ἀλλ' ὀλοῶι Ἀχιλλῇ, θεοί, βούλεσθ' ἐπαρήγειν,
ὦι οὔτ' ἄρ φρένες εἰσὶν ἐναΐσιμοι οὔτε νόημα
γναμπτόν ἐνὶ στήθεσσι, λέων δ' ὥς ἄγρια οἶδεν,
ὅς τ' ἐπεὶ ἄρ μεγάλην τε βίην καὶ ἀγῆνορι θυμῷ

35

40

33. δαλῆμονες Q. || οὐ νύ: οὐδέ A (γρ. οὐ νύ) QU Vr. d. || ποθ': καὶ Pap. μ².
35. τὸν: τῷ(i) GPQ Vr. d, Mosc. 2: τοῦ U. 37. τοί κέ: οἱ τε Vr. d. 38.
κῆαιεν Lips. || κτερίσαιεν DS Harl. a b, Par. a c e f g h j, and ap. Sch. AT:
κτερίσαιεν R: κτερίσαιεν Q. 40. ὦι: τῷ J. || οὔτ' ἄρ: οὔτε P Vr. A.
41. γναπτὸν JPR. || εἶδεν Lips.

σύμῃ itself is meaningless here; the use of the word is definite enough, as will be seen from the Lexica. μάχλος "Ares Aisch. Supp. 635 is the only passage which would form any support for such a translation as *vouchsafed him vaunt on pride*.

31=A 493. Here, as there, the point of time counted from is obscure; it must be Hector's death, though this has not been directly alluded to. Three days are allowed for the funeral of Patroklos, and nine more for the disputes in heaven (107).

33. δαλῆμονες, φθαρτικοί, Schol.; else only thrice in *Od.*, in the phrase "ἔχετον βασιλῆα βροτῶν δηλήμονα πάντων. In ε 118 we have σχέτλιοι ἔστε, θεοί, δηλήμονες ἔσχα πάντων, with the inadmissible variant δηλήμονες. It is not easy to say whether either passage is imitated from the other.

35. οὐκ ἔτλητε, 'you cannot make up your minds.'

38. This line contains the only two cases in H. of the 3rd pl. opt. in -αιεν instead of -αιαν, see Curtius *Vh.* ii. 268, G. Meyer *Gr.* § 587. But κτερίσαιεν is implied as a variant by Did., οὕτως διὰ τοῦ α ἢ παραλήγουσα, κτερίσαιεν, and Schol. T remarks that it is 'Ομηρικώτερον. Ar. probably read τίσαιεν in A 42. An. says ὅτι οὐ μόνον οἱ ἐπὶ ξένης τελευτῶντες ἐκαίοντο ἀλλὰ καὶ οἱ ἐπὶ τῆς ἰδίας πατρίδος. It had evidently been proposed to ex-

plain by the emergencies of war the difference between heroic and historical funeral rites. The phrase κτέρεα κτερίσαι or κτερίξαι is elsewhere purely Odyssean. κτέρας occurs twice (K 216, Ω 235) in the sense of a special possession. The plural, except in this phrase, is found only in ε 311 τῷ κ' ἔλαχον κτερέων, evidently=funeral rites. The link between the two is no doubt to be found in the custom of laying the dead man's favourite possessions in his grave, or burning them on his pyre. κτέρεα thus passed from the sense of possessions to that of funeral rites, and thus generated the verbs κτερίζω (A 455 etc.)=give a funeral, and κτερίξεν, which occurs mainly in the *figura etymologica* (also Ψ 646, Ω 657).

41. γναμπτόν, cf. ἐπιγναμπτεῖ νόον I 514, and σρεπταὶ φρένες O 203.

42. The anacoluthon is surprising, the two relatives δὲ and ἐπεὶ having only one principal verb between them. We have similar but less violent cases in Θ 230 δὲ ὅπρ' ἐν Ἀθήνῃσι ἡγοράσασθε, and in P 658, where see note. But there, as is pointed out, a verb is supplied for δὲ after all in 664, the original construction having only been interrupted by the internal growth of the description. Here we must supply ἄγρια οἶδεν from the preceding line—an unnatural artifice. Probably 42-5 are all interpolated. The last line undoubtedly is; 42-3 have

εἷξας εἰς' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβησιν·
 ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς
 γίνεται, ἥ τ' ἀνδρας μέγα σίνεται ἡδ' ὀνύησι. 45
 μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἢ κασίγνητον ὁμογάστριον ἢ καὶ υἷον·
 ἀλλ' ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκε·
 τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 αὐτὰρ ὃ γ' Ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα, 50
 ἵππων ἐξάπτων περὶ σῆμ' ἐτάριοιο φίλοιο
 ἔλκει· οὐ μὲν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον·

43. εἷξας: μήποτε διὰ τοῦ η ἐγγράπτο εἷχης' Nik.: ἀντὶ τοῦ εἷξας γραπτέον
 εἷχης', Sch. T. || βοτῶν Q. 45 ἀθ. Ar. || γίνεται P. || ἄνδρα C. 46. μὲν:
 γάρ GQ Vr. d. || μὲν σου: γάρ σου μὲν Vr. b, Mosc. 2. 48. ὀδυρόμενος
 JPTU Pap. μ, Harl. a b (-ώμ-) d, Par. a b c d e f g h j. 52. οἱ: οὐ S.

all the appearance of an imitation of the simile in P by a late hand who regarded the *ἐπεὶ* as 'redundant' on the apparent analogy of the *στε* in the familiar *ὡς στε*. If, as Athenaios states, Ar. held that *ἐπὶ μόνων ἀνθρώπων δαῖτας λέγει ὁ ποιητής*, *ἐπὶ δὲ θηρίων οὐκέτι* (see on A 5), he must have obelized this couplet, though the scholia give no hint of it; it is impossible to believe that he took *βροτῶν δαῖτα* together, as Lehrs would have. (See, however, Ludwig, ii. 88, note.) *βροτῶν* is a strange expression but possible in a god's mouth. Compare *οὗτος μὲν Φόβος ἐστὶ βροτῶν* on the chest of Kypselos (notes on A 28, 37). The variant *βοτῶν* seems to be an old conj. Nikanor suggests *εἰξισ'* for *εἷξας*, ingeniously but not rightly; the lion's 'yielding to his impulse' cannot be made the subject of a distinct clause as though it were quite separate from his attacking the herds, but is only in place in the subordinate participial construction.

45 ἀθετεῖται, *ἐτι ἐκ τῶν Ἡσιόδου* (Opp. 318) *μετενήκεται ὑπὸ τινος νομίσαντος ἐλλείπειν τὸν λόγον*, An. The decision is obviously right; the line is suitable enough in a gnomic reflexion, but is absolutely senseless here, for Zeus could not reproach Achilles for having none of the *αἰδῶς* which is injurious. The double character of *αἰδῶς* is a sententious commonplace, see Eur. *Hipp.* 385 *αἰδῶς τε· δισσάλ' δ' εἰσὶν· ἢ μὲν οὐ κακή, ἢ δ' ἀχθος οἴκων*. The idea of *αἰδῶς* is fear of what men may say; this may be *κακή*, for it may prevent a man doing what he

knows to be right, as well as keep him from wrong. Plutarch in his essay *περὶ δυσωπίας*, where he quotes this line as Homeric (p. 529 D), takes the evil *αἰδῶς* to mean excessive bashfulness.

46. *μέλλει ὀλέσσαι*, 'is like to have lost,' i.e. *may well have lost*; see Ψ 773.

47. *ὁμογάστριον*, the closest tie, a brother who is of the same mother as well as the same father, Φ 95. See also notes on Θ 284, A 257, O 545.

48. *μεθέηκε*, *ceases to weep*; we must supply *κλαῖειν καὶ ὀδυρεσθαι*, as Ψ 434 *μεθέηκεν ἐλαύνειν*. The verb cannot be joined with the *aor.* participles on the analogy of *παύεσθαι κλαῖων*.

49. *τλητόν*, *tolerant*; the other Homeric cases of the active sense of verbal adjectives in *-τος* seem to be *ἀκλαντος* δ 494, *ἀδάκρυτος* A 415, δ 186, ω 61 (*πολύτλητος* λ 38, a passage rejected by Zen. and Ar.); and even these differ, as the verbs *δεδάκρμαι* and *κέκλανμαι* express a state, so that the use of the *adj.* may be derived from this (see on II 7). To these we may perhaps add *ἐπιεικτόν*, see II 549 and *H. G.* § 246*. The use has a suspicious resemblance to the familiar Attic use of such verbals. (Nauck conj. *τλήμονα*, as E 670 *τλήμονα θυμὸν ἔχων*.) Another mark of late origin is the use of the pl. *μοῖραι* found here only. This implies a distinct personification of the Fates, which occurs again in η 197 *Κλώθες*, and is fully developed in Hesiod (*Theog.* 218, 905). In T 127 the personification of *αἰδῶς* is half completed—and that is also a late passage.

μὴ ἀγαθῶι περ ἐόντι νεμεσσηθῶμέν οἱ ἡμεῖς·
κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.”

τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη·

55

“εἴη κεν καὶ τοῦτο τεδὸν ἔπος, ἀργυρότοξε,
εἰ δὴ ὁμῶν Ἀχιλῆϊ καὶ Ἑκτορι θήσετε τιμὴν.

Ἐκτῶρ μὲν θνητός τε γυναικὰ τε θήσατο μαζόν·

αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτὴ
θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν

60

Πηλεῖ, ὃς περὶ κῆρι φίλος γένετ’ ἀθανάτοισι.

πάντες δ’ ἀντιάσθε, θεοί, γάμου· ἐν δὲ σὺ τοῖσι
δαίνυ’ ἔχων φόρμιγγα, κακῶν ἔταρ’, αἰὲν ἄπιστε.”

τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν·

65

53 ἀθ. Ar. (! see Ludwig). || νεμεσσηθῶμεν Ar. || οἱ σμ. Q: οἱ καὶ A.
58. μᾶν: μᾶν γὰρ D: γὰρ Ath. ix. 396. || οἴκατο T: οἴκατο R. || μαστὼν
El. Mag. 24. 45. 59. γόνος: τινὲς πάϊς Sch. T. 60. ἀτίταλα Harl. a, Mosc. 2.
62. ἀντιάσσεσθε Vr. b: ἀντιάσετ P. 63. δαίνυ’ U Mor. 64. τὴν δὲ μᾶτ’
ὀχέασας τινὲς, Sch. T. 65. πάμπαν: πάντα Cramer An. Par. iii. 149. 21.

53. Neither the form *νεμεσσηθῶμεν* (or *-έωμεν*) for *-όμεν*, nor the position of *οἱ* in the sentence, nor the neglect of its *F*, which *Foi* of all words retains most obstinately, can be right. All the difficulties are happily solved by reading *μὴ F(oi) ἀγαθῶι περ ἐόντι νεμεσσηθόμεν ἡμεῖς* (*-έωμεν* Bekker, *-όμεν* Wackernagel, *μὴ F* van L.).

54. *κωφὴν γαῖαν*, the senseless clay. Compare note on H 99. So Soph. *El.* 244 *ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν κέσεται τάλας*: Eur. *fr.* 537 *κατθανὼν δὲ πᾶς ἀνὴρ γῇ καὶ σκία*: Epicharmos (?) in Schol. T on X 414 (emended by Cobet), *εἰμι νεκρός, νεκρὸς δὲ κόπρος, γῇ δ’ ἡ κόπρος ἐστίν· εἰ δ’ ἡ γῇ θεός ἐστ’*, οὐ νεκρὸς ἀλλὰ θεός. It is of course possible to understand *he* outrages the earth by dragging the body over it; but such a thought is surely not Epic.

56. *Even this thing thou sayest might be so, if indeed ye gods will set like price on Achilles as on Hector*. The idea of placing the son of the woman on the same footing as the son of the goddess implies a *reductio ad absurdum* of Apollo's whole argument. Cf. o 435 *εἴη κεν καὶ τοῦτ’*, *εἰ μοι ἐθέλοιτέ γε*, κτλ.

58. *Θνητός*, a mere mortal. But the emphasis is on the last part of the line. *γυναικὰ . . μασόν*, the familiar ‘whole-

and-part’ figure. The scholiasts make needless trouble, regarding *γυναικὰ* as an adjectival use of the subst., as in the Attic idioms *Ἑλλήνη στρατὸν, παρθένος χεῖρ, νεανίας βίος*, etc.

60. Thetis, according to the later legend, was patronised by Hera, in reward of her rejection of the amorous advances of Zeus. Her marriage to Peleus is elsewhere ascribed to the gods at large, Σ 85. *καί* is very rarely left long before a vowel; hence van L. reads *καὶ F*. But see 570, 641, β 230, 232, λ 113, 161, μ 140; the license seems to be another link between Ω and Od., the only other case in H. being O 290 (= χ 372) where see note.

62. *ἀντιάσσεσθε* with gen. as N 215 and often; the middle occurs here only.

63. Cf. A 603. The argument that Apollo should take the side of Thetis because he was present at her wedding is a delightful piece of feminine logic. The feast itself is mentioned by Pindar *P.* iii. 93, *N.* iv. 65 ff. For *δαίνυ’(ο)* some edd. adopt the variant *δαίνυσ(ο)*. But the σ is always lost in the secondary tenses (*H. G.* p. 4). See note on Ψ 648-49.

65. *ἀποσκύδμαινε*, cf. 592; for the force of *ἀπο-* see note on B 772. The formation of the verb is peculiar, cf. *ἐρδμᾶινειν* II 260.

οὐ μὲν γὰρ τιμὴ γε μὴ ἔσσεται· ἀλλὰ καὶ "Εκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οὐ ἐν Ἰλῳ εἰσὶν·
 ὥς γὰρ ἔμοιγ', ἐπεὶ οὐ τι φίλων ἡμάρτανε δῶρων.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἑσσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70
 ἀλλ' ἦτοι κλέψαι μὲν ἔασομεν—οὐδέ πη ἔστι
 λάθρηι Ἀχιλλῆος—θρασὺν "Εκτορα· ἥ γάρ οἱ αἰεὶ
 μῆτηρ παρμέβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.
 ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσπον ἔμειο,
 ὁφρά τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς 75
 δῶρων ἐκ Πριάμοιο λάχῃ ἀπὸ θ' "Εκτορα λύσῃ."
 ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσας,
 μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης

68. τι : τε J. 69. βωμὸς ποτε δεύετο D. 71. κλέψαι μὲν : μὲν κλέψαι
 Vr. d. || ἔασομεν : ἀμύχανον Antim. 71-73 δθ. Ar. 72. ἀμεινον γράφειν
 νέκυν ἔκτορος Sch. T. || ἥ : κατ' ἐνια εὐ Did. : others ἥ. 73. νύκτωρ Vr. d.
 74. εἰ : ἥ Cant. || ὁσῶν T : γρ. ὁσῶν Sch. AT. || ἑμοῖο P Vr. d. 75. οἱ om.
 PQ : τῇ Cant. || πυκνὸν R. 78. κάμοιο τε : κάμοιο (A supr.) Vr. d.

66. μία, the same, as T 293, = ὁμή, 57.
 67. Heyne omits ἐν to keep the F of
 φίλτω. But the omission is not satis-
 factory, and we have another neglected F
 in 72.

68. ὥς γάρ, so he was to me at least.
 The scholia appear to have read ὥς γάρ
 ἐμοὶ γ', as appears to me (in my opinion),
 perversely turning poetry into prose.
 ἡμάρτανε δῶρων, failed of his gifts, i.e.
 omitted to render them. The phrase
 would more naturally be used of the
 receiver; but we may fairly compare
 οὐχ ἡμάρτανε μύθων, did not fail of
 (uttering) words, λ 511. 69-70 = Δ
 48-9.

71-3. ἀθετοῦνται στίχοι γ', ὅτι ψεύδος
 περιέχουσιν· οὐ γὰρ διὰ παντὸς συνδια-
 τρίζει αὐτῷ ἡ Θέτις. τὸ δὲ ἔασομεν νῦν
 ἀντὶ τοῦ παρώμεν, ὅσον μὴδὲ λέγωμεν· ὅπερ
 ἀγνοήσαντες οἱ περὶ Ἀντιμαχὸν ἐποίησαν
 "κλέψαι μὲν ἀμύχανον," An. (and Did. ?).
 The first reason is futile; Thetis, as a
 goddess who can hear at a distance and
 come in a moment, may fairly be said
 always to stand beside her son; the
 word is similarly used of Aphrodite and
 Aineias, Δ 11. The use of ἔασομεν with
 infin. = we will let the stealing be is as
 ambiguous as the English equivalent;
 this is hardly a ground for rejection, as
 the verb is used = let alone with the acc.
 ἀλλ' ἡ κείνον μὲν ἔασομεν, I 701; θεὸς τὸ

μὲν δώσει τὸ δ' ἔασει ξ 444. The peculi-
 arity lies not in the meaning of the
 verb, but in the use of the infin. as
 direct object, as though it were a sub-
 stantive in the acc. (for which cf. A 258),
 instead of as a complement to an object
 also expressed. To let be means to permit
 or to prevent according as the action to
 which it refers is one which will or will
 not take place through the inaction of
 the subject of the verb; the distinction
 is between the circumstances, not
 between different meanings in the word
 itself. More serious objection might be
 taken to the distance of the verb from
 its object "Εκτορα, and to the neglect of
 F of φα. διὼς νύκτας τε καὶ ἡμαρ, an
 Odyssean phrase (three times).

72. θρασὺν "Εκτορα, ἀμεινον γράφειν
 "νέκυν ἔκτορος," Sch. T : i.e. offence
 was taken at the use of θρασύς of a corpse.
 But it may be accepted as a rather
 extreme use of the 'standing' epithet of
 Hector (see on Θ 89). For νέκυν with
 gen. see 108.

74. εἰ with opt. expresses a wish, see
 on K 111. τινὲς τὸ ὁσῶν ἐπὶ τοῦ τρέχον
 ἐξεδέξαντο, μετοχὴν παραλαμβάνοντες, καὶ
 ἐβάρυναν (θέων)· ἀπίθανον δέ, Herod.
 Yet von Christ accepts the reading,
 comparing μετοιχώμενος in K 111, and
 T 53.

78. See N 12, 33.

ἔνθορε μείλανι πόντωι· ἐπεστονάχησε δὲ λίμνη.
 ἡ δὲ μολυβδαίνηι ἱκέλη ἐς βυσσὸν ὄρουσεν,
 ἡ τε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα
 ἔρχεται ὠμωστήσις ἐπ' ἰχθύσι κῆρα φέρουσα.
 εὖρε δ' ἐνὶ σπῆϊ γλαφυρῶι Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 εἶαθ' ὀμηγερέες ἄλλαι θεαί· ἡ δ' ἐνὶ μέσσης
 κλαῖε μόνον οὐ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλε
 φθίσεσθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
 “ὄρσο, Θέτι· καλέει Ζεὺς ἀφθιτα μῆδεα εἰδώς.”
 τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·

80

85

79. μείλανι J. || ἐπεστονάχησε G: ἐπεστενάχησε ARST Harl. a, Vr. d: ἐπεστο-
 νάχις(c) CJPU Bar.: ἐπεστενάχησε HQ: ἐπεστενάχησε D Pap. μ. 80. μολυβδαίνηι(i)
 PQR. || βυσσὸν DHPQ Vr. A: βυσσὸν S. || ὄρουσεν: ἵκανεν Plato Ion 538 D.
 81. ἐμβεβαυῖα D Plato L.c., ἐν ἄλλωι A. 82. ὠμωστήσις μετ' Plato L.c. || κῆρα:
 ἐναι τῶν κατὰ πόλεις πᾶσα Did.: so Plato L.c. 83. εὖρε δ' ἐν CT. || Δέ τ':
 δ' ἔρ A (γρ. Δέ τ') C Vr. d: δ' ἔρ U. 84. μέσσης GHP. 85. ὅς οἱ: ὅς
 τάχ' Rhianos. 86 ἀθ. Ar. || φείσεσθαι R: φείσεσθαι U: φείσθαι S. || ἐνὶ PRS.
 88. ὅτις Mor.

79. μείλανι for μέλανι seems to be a case of lengthening in a tribrach for the sake of metrical convenience (see App. D, vol. i. p. 592). The epithet when applied to the sea generally has a special significance as indicating the surface rippled before the wind, H 64, Φ 126, Ψ 693, etc. Ancient commentators took it here as a proper name, the Gulf of Kardia, N. of the Thracian Chersonese, being called in later times Μέλας Κόλπος. This is of course absurd. Λιμνη, expanse of water, Φ 246.

80. With this remarkable simile compare μ 251 ff. ὡς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεύς . . ἐς πόντον προήσσι βοὸς κέρας ἀγραύλοιο, κτλ. and also II 406 ff. The usual explanation is that a little tube of horn was passed over the line just above the hook, to prevent the fish biting it through (so Ar., and, acc. to Plutarch Mor. 976, Aristotle), and that some molten lead was run into the tube to sink it. This would answer the purpose both of the 'gimp' and 'shot' of modern bottom-fishing. But Haskins in J. P. xix. 238 ff. has made it probable that κέρας is an artificial bait made of horn, weighted with lead, and drawn through the water to attract the fish by its glitter. He shews that such baits are common among the South Sea Islanders, no others having been known till the Europeans intro-

duced metal fish-hooks; and they are still in use even in England. This explanation undoubtedly suits the words best. The passage is quoted by Plato Ion 538 D with the variants ἐμβεβαυῖα and πῆμα (for κῆρα), which are also mentioned by Didymos, the latter on the ground ἀποπον ἐπ' ἰχθύων κῆρα λέγειν, which is absurd. The former is quite as possible, however, as the personification of the eagerness of deadly missiles in Δ 126, Α 574, Φ 70.

83. σπῆϊ for σπέει, see on Σ 402. τ', Brandreth's F' is certainly right. τε is meaningless here.

84. εἶαθ' for ἦσαν, see on O 10.

85. ἐν τῇ κατὰ Ῥιανὸν “ὅς τάχ' ἔμελλεν,” Did.; a plausible reading, as the nearness of Achilles' death would add to Thetis' sorrow.

86 ἀθετεῖται, ὅτι περισσὸς ἐστὶ τὸ γὰρ “οἱ” ἐστὶν αὐτῶι καὶ τὸ “ἔμελλεν” ἀπὸ τοῦ ἐώκει συνήθως Ὀμήρωι. οὐχὶ τῇ Θέτιδι ἔμελλεν ἐν Τροίῃ φθίσεσθαι, Δν.; a criticism unworthy of Ar. It is quite impossible to take ὅς οἱ ἔμελλε to mean which was destined for him. 86=II 461.

88. ἀφθιτα μῆδεα εἰδώς, a phrase occurring thrice in Hesiod and Hygm. Ven. 43, but not again in H. Compare also Hygm. Cer. 321 Δήμητερ, καλέει σε πατήρ Ζεὺς ἀφθιτα εἰδώς.

“τίπτέ με κείνος ἄνωγε μέγας θεός; αἰδέομαι δὲ 90
 μίσησθ' ἀθανάτοισιν, ἔχω δ' ἄχε' ἄκριτα θυμῶι.
 εἰμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπηι.”
 ὥς ἄρα φωνήσασα κάλυμμ' ἔλε δια θεῶν
 κυνάεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ἔσθος.
 βῆ δ' ἰέναι, πρόσθεν δὲ ποδῆνεμος ὠκέα Ἴρις 95
 ἡγεῖτ'. ἀμφὶ δ' ἄρά σφι λιάζετο κῦμα θαλάσσης.
 ἀκτὴν δ' εἰσαναβάσαι ἐς οὐρανὸν αἰχθήτην,
 εὖρον δ' εὐρύσπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
 εἶαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἔοντες.
 ἦ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη. 100
 Ἥρῃ δὲ χρύσειον καλὸν δέπας ἐν χειρὶ θῆκε
 καὶ ῥ' εὐφρην' ἐπέεσσι. Θέτις δ' ὠρεξε πιούσα.
 τοῖσι δὲ μύθων ἥρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 “ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
 πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός· 105
 ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα.
 ἐννήμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν
 Ἕκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῇι πτολιπόρθωι·

90. δὲ: γὰρ P. 92. εἴποι G. 97. ἐσαναβάσαι Ar. καὶ αὖ πλείους (Did.) [D].
 98. εὖρεν Vr. A. 99. om. Vr. b. 102. ὠρεξ' ἐπιούσα P. 106. c': r' D. ||
 δεῦρ' ἐκάλεσσα R.

91. ἄκριτα, see note on B 246.
 92. Cf. β 318 εἰμι μὲν, οὐδ' ἄλλη ὁδὸς ἔσσεται. μὲν is here used like Attic μέντοι and sometimes μὴν, = however; it refers adversatively to what precedes, not as usual to what follows. This use is really a case of parataxis; the opposition is not expressed, but the latent sense of it, so to speak, which is suggested by the circumstances, is brought out by the asseverative particle, emphasising an assertion which, by the preceding words, might seem to be negated.
 93. κάλυμμα, apparently the καλύπτρη of X 406, ε 232, κ 545, and the κρήδεμνον of Ξ 184 (see App. G, § 11). The use of black as a sign of mourning is found only here in H. Compare, however, *Hygyn. Cer.* 42 κυνάεον δὲ κάλυμμα κατ' ἀμφοτέρων βάλετ' ὤμων, where the κάλυμμα is apparently identical with the κρήδεμνα of the preceding line. ἔσθος is the generic word. Notice κυνάεον used as identical with μέλας.
 97. Cf. Σ 68. Ἀρίσταρχος “ἐξαναβάσαι” καὶ αὖ πλείους, Did. But the constr. of ἐξ- without a gen. and with

a bare accus. of the *terminus ad quem* is very harsh. In the case of ἐξικόμην (Φθίην δ' ἐξικόμην I 479, θεῶν ἐξίκετο θώκος Θ 439), the ἐξ- has lost its force and the verb means simply to arrive. There is no similar use in *Il.*
 99. μάκαρες θεοὶ αἰὲν ἔοντες, an Odyssean phrase (four times).
 100. Athene sits next Zeus as his favourite daughter; so Pindar (*ap. Schol. T*) πῦρ πνέοντος ἀτε κεραυνοῦ ἀγχιωτα δεξιὰ κατὰ χεῖρα πατρὸς ἴξαι (*fr.* 123 Bergk, 146 Schröder). Ar. used this line to support his interpretation of Θ 444, q.v.
 102. ῥ', Brandreth F, rightly. εὐφρηνε, cheered her with kind words. ὠρεξε held out the cup to return it.
 105. ἄλαστον, see on M 163.
 108. Ἕκτορος νέκυι, a constr. found only here in H., except perhaps in P 240, q.v.; νέκυι is elsewhere always in apposition with the dead man's name, for in the old Epic psychology the corpse is not a part or appendage of the man, but the man himself (compare note on αὐτοῖς A 4). νέκυι ἀνδρός is found,

κλέψαι δ' ὀτρύνουσιν ἑύσκοπον ἀργεῖφόντην·
 αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῇ προτιάπτω,
 αἰδῶ καὶ φιλότῃα τεῖη μετόπισθε φυλάσσω.
 αἶψα μάλ' ἐς στρατὸν ἔλθῃ καὶ νιῒ σῶι ἐπίτειλον·
 σκύζεσθαι οἱ εἰπὲ θεούς, ἐμὲ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 "Ἔκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν,
 αἶ κέν πως ἐμέ τε δείσῃ ἀπὸ θ' "Ἔκτορα λύσῃ.
 αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω
 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῇ φερέμεν τά κε θυμὸν ἰήνη."
 ὧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ Θέτις ἀργυρόπεζα,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.
 ἴξεν δ' ἐς κλισίην οὐ υἱέος· ἔνθ' ἄρα τόν γε
 εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἄμφ' αὐτὸν ἑταῖροι
 ἔσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον·

109. ὀτρύνουσιν [DGH] Mass. Chia: ὀτρύνεσκον ACJPQRTU Vr. b d, Mosc. 2, Harl. a b d, King's Par. a b c d e f g h j: ὠτρύνεσκον LS. 110. προτιάπτω Zen. (Ar. ?) JR Mor. Vr. A Mosc. 2, Harl. d, Par. a¹ d f j: προτιάπτω Harl. b. 112. ἐπίταλε Q. 115. ὑπέλυσεν R. 116. εἰ: δ' P. 119 om. Pap. μ. 121 om. Vr. b. 122. ἔνε: ἐν δ' CJPQRSTU Harl. a, γρ. A. 123. αὐτῷ P. 124. ἐπένοντο Vr. d. || ἀρίστα Pap. μ (supr. om).

however, in Hdt. and Trag.; the use here is probably a sign of developed thought—unless indeed we ought to read Ἔκτορ. The hiatus though allowed after the first foot would be likely to cause the change.

109. See note on 23–30. ὀτρύνεσκον seems to have crept into nearly all mss. from 24. Ar. regarded this line as original and 'the source of the previous interpolation' (ὅτι ἐντεῦθεν γέγονεν ἡ προδιασκευή), which in view of the conflict of authorities indicates that he athetized 24 as well as 25–30. Payne Knight rejects 107–111.

110. τόδε κῦδος, the following solace to his honour, viz. the receipt of gifts in return for the body instead of having to yield it ἀπράτῃ ἀνέποιον. The whole of the ninth book shews that it was in the receipt of a *quid pro quo* that the heroic point of honour lay; cf. particularly I 515, 598. κῦδος προσάπτειν is a common phrase in later Greek (e.g. Pind. N. viii. 36, Soph. El. 355 τῷ τεθνηκῷ τιμὰς προσάπτειν, and others in Lex.), though not recurring in H.; but cf. ἐπὶ κῦδος ἔθηκεν Ψ 400. Acc. to Did., Zen.

read προτιάπτω, ἵνα ταῦτον ὑπάρχη τῷ προιάλλω, ὅσον δίδωμι, προσπένδω, and so Ar. ἐν τοῖς πρὸς Κωμανόν, which may indicate that he had the text in his editions. There is no support for such a sense of προτιάπτω in H. (cf. A 3) or in all Greek.

111. ταῖς may be either objective or subjective, 'preserving hereafter thy reverence and affection for me' or 'observing mine for thee.' The phrase is based on the familiar αἰδοῖς τε φίλος τε Σ 386, etc.

115. οὐδ' ἀπέλυσεν, did not surrender the body after stripping it, as Hector himself proposed, X 259. There has been no question of actual ransom yet.

116. αἶ κέν πως, in the hope that, an expression of studied courtesy in the mouth of Zeus.

118. ἰόντ', i.e. ἰόντα not ἰόντι, being closely connected with the infin.; hence in 148 followed by ὅλον.

124. ἐπένοντο, were busy, cf. δ 624 περὶ δειπνῶν . . πένοντο. See note on Ψ 159; the use of ἀμφί here in the local sense is little support to the connexion of τὰδ' ἀμφί there. ἐπένοντο ἄριστον mss.,

τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο. 125
 ἢ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·
 "τέκνον ἐμόν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων
 σὴν ἔδεται κραδίην, μεμνημένος οὔτε τι σίτου
 οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλοότητι 130
 μίσγεσθ'· οὐ γάρ μοι δηρὸν βέηι, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.
 ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.
 σκύζεσθαί σοί φησι θεούς, ἐέ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135
 "Ἐκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
 ἀλλ' ἄγε δὴ λύσον, νεκροῖο δὲ δέξαι ἄποινα."
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "τῆιδ' εἶη· δς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,
 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει." 140

125 *om.* U^t. || κλισίης Pap. μ and *ap.* Did. || ἰέρατο P (*supr.* ευ). 126.
 παραέζετο Pap. μ. 129. οὐδέ τι AGPRS. 130-32 *ἀθ.* Ar. 130. οὐδ' D. ||
 ἀγαθόν: καλὸν Vr. A. 137. *δακε* Pap. ν¹. 138. *τινὲς τὴν δὲ μὲν* ὀχέας
 Sch. T. 139. τῆιδ': πᾶ δ' PR¹. || ἐν ἄλλω τῇ εἰν δς δῶρα φέροι, A. || φέροι
om. P: φέροι HJ. || ἄροτο S: ἄροτο Harl. b, Par. a. 140. ἀνώγοι(?) D.

but the α of ἀριστον is always long, and there is no reason to suppose it ever began with a consonant. In π 2 nearly all mss. read ἐντόνοντ'. No doubt the original form is ἐντόνοντ' ἀρίστον, ἀρι- being conn. with ἡρι-ος and ἡρι, *early*.

125. ἰέρευτο gives us a dilemma. If it is plpf. there is no reduplication (ι); if it is imperf., the non-thematic termination is unexplained. A derivative verb in -εύω is the last place where we should expect either irregularity. If again we read ἱρευτο we introduce a rhythm which is decidedly rare. And in any case we want the imperf. rather than plpf., for the use of this tense in the later sense, to mean *had been slain*, is very rare in H. On the whole it seems best to acquiesce in regarding the verb as imperf., assimilated perhaps by false archaism to old forms like στεῦτο etc.

129. Πυθαγόρας παραμειβόμενος καρδίαν μὴ ἐσθίειν, Schol. A. Cf. Z 202. θυμὸν ἔδωκ occurs also α 75, κ 143, 379 (the latter passage is very like the present). For οὔτε some of the best mss. have οὐδέ, 'taking no thought even for food.' This is Ar.'s reading, rendered necessary by

the fact that he obelized the next three lines on moral grounds. They are perhaps unlike the plain-speaking but never lascivious tone of the old Ἔπος; though it is not easy to say where the line is to be drawn, a not very rigorous moralist may take exception to such advice in a mother's mouth. They are quoted by Aristotle (*Eth.* iii. 13) without offence. Bentley endeavoured to soften, though he did not remove, the moral objection by reading οὐτ' εὐνῆς· οὐ γὰρ δηρὸν, κτλ. This also leaves untouched the suspicion due to the fact that 131-32 seem to be taken from II 852-53 (q.v.).

131. βέηι for βέ(αι)? See on O 194. 133=B 26.

134. ἐέ, see on N 495. Καλλίστρατος καὶ Ἀρίσταρχος δασύνουσι τὸ πρῶτον ε τῆς ἀντωνυμίας, Herod.; this implies a variant ἐέ, which is very probably right, for thus ἐ-ἑ=ἐ-μέ exactly.

137. The form δέξε(αι) suggested by Pap. ν is perhaps right: see on Z 46.

139. *Thus be it; let him that brings a ransom take the corpse.* δς φέροι virtually=εἰ τις φέροι, while ἀγοιτο is concessive, *he may take.* Others take the whole line together, *let him be here*

ὥς οἱ γ' ἐν νηῶν ἀγύρι μῆτηρ τε καὶ υἱὸς
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
'Ιριν δ' ὥτρυνε Κρονίδης εἰς 'Ιλιον ἱρήν·
"βάσκ' ἴθι, 'Ιρι ταχεῖα, λιπούς' ἔδος Οὐλύμποιο
ἄγγελιον Πριάμωι μεγαλήτορι 'Ιλιον εἴσω
λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας 'Αχαιῶν,
δῶρα δ' 'Αχιλλῇι φερέμεν, τά κε θυμὸν ἱήνηι,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
κῆρϋξ τίς οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
ἡμόνους καὶ ἅμαξαν ἐντροχόν, ἥδ' ἐκαὶ αὖτις
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος 'Αχιλλεύς.
μηδέ τί οἱ θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν ἀργεῖφόντην,
ὅς ἄξει εἴως κεν ἄγων 'Αχιλλῇι πελάσσει.
αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην 'Αχιλλῆος,
οὗτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·

145

150

155

148. οἶον : οἶος *ap. Did.* 149. οἱ : οἱ *Pap. v¹.* 150. ἥδ' : ἥ κε *DT,*
γρ. A : ἥ τε R. || αὖτις CL Lips. 151. τὸν : ὃν *J.* 152. τί οἱ : οἱ *Pap. v.*
153. τοῖος γάρ οἱ πομπὸς ἅμ' ἔψεται ἀργαφόντης *Q.* 154. ὅς : ὅς *D : ὃν H*
(supr. c). 155. πάντας : αὐτὸς *Q.*

(=come) *who may bring the ransom and take the corpse.* This is possible, but the use of τῆιδ' εἶν in this way is rather harsh, even when we compare Σ 107 νῦν δ' εἴη *ds. . . ἐνίσποι,* and the other passages there quoted. The ancient critics generally took εἶν = *toi, let him come*; but there is no sufficient authority for this form. Cf. *leiη* T 209. The same question arises in ξ 496 ἀλλά τις εἴη εἰπεῖν Ἀτρεΐδῃ *κτλ.*

141. ἀγύρι, like *κνήστι* A 640; but the vowel cannot be resolved here. See on Σ 407. The phrase is the same as *νεῶν ἐν ἀγῶνι* O 428, etc.

145. 'Ιλιον εἴσω, *constr. praegnans,* whether it be taken with λύσασθαι or ἀγγεῖλον. The latter is best, cf. δ 775 μή πού τις ἐπαγγεῖλῃσι καὶ εἴσω.

148. οὕτως διὰ τοῦ ν οἶον, *Did.*; οἶον δὲ γραπτέον, οὐκ οἶος, *Schol. T.* The old variant οἶος thus attested might be defended by the tendency to revert from the oblique to the direct command, the infin. being taken as an imper. of the 3rd person.

149. ἔπειτο . . ἰεύοι concessive opt. :

I permit a herald to go with him to drive.

152. μελέτω, *trouble him,* cf. K 383 θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω, and P 201.

154. ὅς *ἔπει,* i.e. *ὅς F' ἔξει,* cf. 183 *ὅς σ' ἔξει.* This brilliant discovery was made by Brandreth, and afterwards (apparently independently) by Bekker and Cobet. The correctness of the conjecture when once made is quite obvious. It is especially important as convincingly shewing that *F* was still, at the time of the composition of a comparatively late portion of the poems, an actual independent and still living sound in the Epic dialect, and that the many other proofs of its existence are not, as has been argued, mere metrical reminiscences of a lost consonant (*H. G.* § 402). There appears to be an actual survival of a written *F' = é* in an inscr. from Metapontum, of which the last line is to be read *ὁδὲ δέ F' ἰν (=ἐν) ἀνθρώποις δόξαν ἔχειν ἀγαθῶν* (see *van L. Ench.* p. 258). Barnes long ago felt the need of a pronoun and conj. *ὅς σφ' ἔξει.*

οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός."

ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.
ἔξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπήν τε γόον τε 160
παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς
δάκρυσιν εἶματ' ἔφυρον, ὁ δ' ἐν μέσσοισι γεραίους
ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ
κόπρος ἦν κεφαλῇ τε καὶ αὐχένι τοιοῦτον γέροντος,
τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἔησι. 165
θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
τῶν μμνησκόμεναι οἷ δὴ πολέες τε καὶ ἐσθλοὶ
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
στῇ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἥδὲ προσηύδα
τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα· 170
"θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·
οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσομένη τὸδ' ἰκάνω,
ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἐκτορα δῖον, 175

158. ἐνδυκέως H Lips. : ἐσομένης Q. 160. δ' ἐς : δὲ D. || κίχεν τ' P.
163. ἐντυπὰς χλαίνῃ Par. e. || τινὲς γρ. ἢ χλαίνῃ (Nauck ; A χλαίνῃ ms.), καὶ
ἀμεινον Sch. T. 164. κεφαλῇ (supr. A) . . . αὐχένα (supr. T) T. 165. τῇ
Par. v¹. || καταμήσατο PRS Par. μ ν, Mor. Vr. d : καταμύσατο G : καταμύσατο H. ||
ἐῖσι : φίλῃσι Par. e, γρ. A. 170. τὸν : ἐν LP¹. 175. λύσασθαι (A supr.)
Vr. A. || σὲ κέλευεν A (ἐκέλευεν A^m) : σ' ἐκέλευεν T Vr. d, Pap. v.

157. Schol. B well remarks that the three adjectives cover the three great causes which lead men into cruelty ; stupidity, thoughtlessness and malice. ἄσκοπος, not aiming, i.e. acting on impulse without consideration. Cf. λ 344 ἀπὸ σκοποῦ . . . μνθεῖται. ἄφρων, cf. θ 209 ἄφρων δὴ κύνος γε . . . ὅς τις ξενοδόκῳ ἐριδα προφέρηται.

158. ἐνδυκέως, cf. note on Ψ 90. The meaning *generously*, *amicably* is clear, but the der. is uncertain.

163. ἐντυπὰς· ὅτι ἐν ἰσμῇ τῇ ἐντυπᾶσει, ὥστε διὰ τοῦ ἱματίου τοῦ σώματος τὸν τύπον φαίνεται, An. ; and so Ap. Rhod. understood the word (i. 264. ii. 861). Qu. Smyrn. (v. 530) possibly took it to mean *imprinting his outline in the dust* (ἐντυπὰς ἐν κονίῃσι), as Dintzer and Döb. explain. The word is in either case strange both in sense and formation. The primitive sense of τύπος is the *impression of a seal*. Hence

ἐντυπᾶς = *to cut in intaglio* ; but how this has any bearing on the sense here it is not easy to see. (It is worth remarking that seals are never mentioned in H., though as we know intaglio cutting was familiar in Greece from the earliest times to the latest, being found abundantly on all Mykenaeae sites. This is a significant warning of the little force of negative evidence in H.)

164. See on X 414.

165. καταμήσατο, see on Σ 34.

170. τυτθόν, lowering the divinely loud voice. As Schol. B remarks, Priam is none the less alarmed, προπεπονθὺς γὰρ ἡ ψυχὴ πᾶν τὸ μέλλον τοῦ παρόντος χεῖρον λογίζεται.

172. ὀσομένη, see A 105, *with evil presage*. τὸδ' ἰκάνω, Σ 298.

174 = B 27 where see note. It is quite in place here.

175-87 = 146-58 *mutatis mutandis*.

δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνηι,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.
 κῆρύξ τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνει
 ἡμιόνους καὶ ἄμαξαν εὐτροχον, ἥδ' ἐκ αὐτὸς
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
 μηδέ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται ἀργεῖφόντης,
 ὅς σ' ἄξει εἴως κεν ἄγων Ἀχιλλῆϊ πελάσσει.
 αὐτὰρ ἔπην ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει· 185
 οὔτε γάρ ἐστ' ἄφρων οὐτ' ἄσκοπος οὐτ' ἀλιτῆμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός."
 ἡ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις,
 αὐτὰρ ὃ γ' ὕλας ἄμαξαν εὐτροχον ἡμιονεῖν
 ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς. 190
 αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηῶεντα
 κέδρινον ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει.

177. οἶος G Pap. μ. 178. κ': κεν GQ Vr. d. 179. ἡδ': ἢ κε (A supr.)
 DT: ἢ τε R: με Pap. ν. || καὶ: τέ χ' Q. || αἶος C. 181. τάρβει Vr. A.
 183. c' om. DHPQ. 185. πάντας om. Q (cf. 156). 189. δ' γ': οἱ Pap. ν'.
 191. κατεβήσατο DJ Pap. μ.: κατεβήσατο P: κατεβήσατο Lips. Vr. A. 192.
 ὑψόροφον Ap. Lec. 154. 29. || κεχάνει C Pap. ν', Harl. a, Mosc. 2 (not Ar.: see
 Ludwig): κεκέυσε Mass. (so Sch. A: ἐνιοι Sch. T): κεχλόνει Pap. μ.

181-87 seem to be wrongly repeated from above, for Priam is in the sequel evidently ignorant of any such promise; he does not mention it to Hekabe, nor does he recognize his guide when he meets him; Hermes has to tell his name at the last moment. Those who reject these lines (which were first athetized by Payne Knight) deal in the same way with 152-58; but for this there is no justification. For the sake of the audience the poet makes Zeus announce beforehand that Priam will be safe; but that the old man himself should be ignorant of this heightens the heroism of his journey, and holds the sympathy of the hearer while avoiding the suspense and anxiety which do not consort with the Epic style. It may further be noticed that the substance of 152, the only part of 152-58 which needs to be communicated to Priam, is already given in 171. Moreover, a precisely parallel structure occurs in the message of Zeus carried by Thetis; for she only tells Achilles the end at which Zeus is aiming, but does not

repeat 117-19 which tell the means by which it is to be attained—thus bringing about the graphic scene of Achilles' surprise at the appearance of Priam in person. It is far more surprising that 117-19 should not have been interpolated at the end of the speech of Thetis than that 152-58 should have been added to that of Iris.

190. πείρινα, πλέγμα τὸ ἐπὶ ἀμάξης· τὸ πλινθὸν τὸ ἐπιτιθέμενον τῇ ἀμάξει τετράγωνον, Hesych., rightly no doubt. It occurs again in ο 131 as the receptacle on the car of Peisistratos into which the gifts of Menelaos are placed, and is probably the same as the ὑπερτερύκη in which Nausikaa takes the linen to be washed (ζ 70, where, however, see M. and R.; Hayman, App. to Od. vol. iii. pp. vii.-xi., Helbig, H. E. 145).

191 = Z 288, where see note.

192. κέδρινον evidently continues the thought of κηῶεντα, *fragrant with cedar-wood*, the smell of which was regarded as a preservative. γλήνεα, see note on θ 164. κεχάνει, not κεχάνει, was the

ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο φώνησέν τε·
 “δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθε
 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνηι.
 ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἀνώγει
 κεῖσ' ἵεναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.”
 ὧς φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ·
 “ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους ἡδ' οἷσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς
 υἱέας ἐξενάρηξε; σιδήρειόν νύ τοι ἦτορ.
 εἰ γάρ σ' αἰρήσει καὶ ἐσόφεται ὀφθαλμοῖσιν,

198. ἀνωγειν Ar. 200. κώλυσεν Bar. Mor. || ἀμείβετο: ἀνήρετο Ar. ||
 μῦθον U¹. 201. οἴχοντ' Pap. μν: ὠιχοντ' Mosc. 2. || αἴε R: ὡς H. || περ:
 γε A sup^r. 202. ἔκλυ' R¹ Vr. A: ἔκλευ Cant.: ἔκλετ' PR^m. || ἀνάσσεις Pap. μ.
 204. τοι: τις JPS: τι R. 205. τινὲς ἐκίνησας, τῆς ἀρχῆς ἐξέβαλε, Sch. T. ||
 ὅτι ὑποτάσσουσι στίχον ἀσάνατοι ποίησαν δόλμματα δάματ' ἔχοντες (οἱ οὐρανὸν
 εὐρύν ἔχουσιν, T) An. 206. ἐσόφεται Vr. A.

reading of Ar. Analogy, however, requires κεχόνδει, cf. λέλογχα, πέπονθα, γέγορε, etc., H. G. § 22. 7. This reading is in fact attested by the papyrus here, and is therefore probably original; it had already been conjecturally restored by Fick. The perf. recurs only in Ψ 268, ὃ 96 οἶκον κεχανότα πολλά καὶ ἐσθλά.

194. δαιμονίη seems to imply pity for Hekabe in view of the blow which is about to fall; see on A 561. The usual tone of remonstrance is quite absent here, unless we may suppose that it is assumed in view of the opposition which Priam is sure of meeting.

200. ἀμείβετο μύθῳ, also 424, an Odyssean phrase not recurring in Il. Ar. read ἀνήρετο.

201. ἦς τό, ἦσι Nauck. For περ we ought apparently to have γε, the particle which is used when the present is contrasted with the past (P 587).

202. ἔκλε', i.e. ἐκλέο with hyphaeresis (H. G. § 5); so ἀποαίρεο A 275, where see note. G. Meyer, Gr. § 151, holds that the second ε was not really dropped but became a semi-vocalic 'glide.' But the instances are so rare that they must

be regarded with the greatest suspicion. In A 275 Nauck reads ἀποαίνυσο. In β 202 we can at once write μυνθεί(αι). Here van L. suggests κλεεί(ο or -αι), Fick κλεύε(ο). The long form of the verb is found in act. κλείω α 338, ρ 418, beside κλέομαι ν 299 (van L. Ench. § 183). There are no other probable instances of this hyphaeresis. The reading of two mss., ἐκλυ', is worth notice; it would be the regular aor. form, though not elsewhere found. But the sense requires an imperf. For the dat. cf. ν 299 μῆτι τε κλέομαι καὶ κέρδεσιν, and for ἐπί see T 35.

205. The added line given by An. (see above) is a good instance of the class of interpolations designed to supply a needless verb.

206. αἰρήσει καὶ ἐσόφεται, get thee in his power and set eyes on thee, a perfectly natural and simple expression. It has caused gratuitous offence to commentators, who see in it a *hysteron proteron* (?) and think that αἰρήσει cannot be used of one who puts himself in his enemies' power. Hence many of them adopt Bothe's tasteless conj. ἀθήσει, which gives a meaningless tautology or rather anti-climax.

ὠμῆστῃς καὶ ἄπιστος ἀνὴρ ὃ γε, οὗ σ' ἐλεήσει
οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἀνευθεν
ἡμενοι ἐν μεγάρῳ· τῷ δ' ὥς ποθὶ μοῖρα κραταιή
γεινομένην ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτή, 210
ἀργίποδας κύνας ἄσαι, ἐὼν ἀπάνευθε τοκήων,
ἀνδρὶ πάρα κρατερῶι, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
ἐσθέμεναι προσφῦσα· τότ' ἀντιτα ἔργα γένοιτο
παιδὸς ἐμοῦ· ἐπεὶ οὐ ἐκακίζόμενόν γε κατέκτα,
ἀλλὰ πρὸ Τρώων καὶ Τρωιάδων βαθυκόλπῳν 215
ἐσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς."
τὴν δ' αὐτὴ προσέειπε γέρον Πρίαμος θεοειδής·
"μῆ μ' ἐθέλοντ' ἵεναι κατερύκαε, μηδὲ μοι αὐτὴ

207. ὃ γε DGQT Pap. v, Bar. Vr. d A, Mosc. 2: δς γ' R: δδε Ω. || c ουκ ελεεισσι
Pap. v². 209. ποσι: ποτε Pap. v. 210. γινομένην T Pap. μ (surp. ε). ||
ἐπέλυσεν P. || τεκ[ε]ν[η] Pap. μ. 211. ἐὼν HJ: εὼν Pap. v¹, εὼν v². 213.
γένοντο QU. 214. εἰ Pap. v (surp. μ). || ἐπεὶ οὐ τι αἰ κοιναί, Did.: ἐπὶ οὐτι
Pap. v¹. || γε: τε P. 215. πρὸ Ar. Ω: πρὸς DJPQU Pap. μ v, Vr. d, Par. b c g.
218. κατερύκαε D²PR²SU² Vr. A. || μοι: τι Vr. A.

207. *Ravering and faithless man that he is, he will have no mercy on thee.* The position of ὃ γε shews that ὠμῆστῃς . . . ὃ γε is an independent clause to which we must supply ἐστὶ; the words cannot be taken as the subject either of the preceding protasis or following apodosis, but form a parenthetical explanation. They are clearly not an independent apodosis logically. We might indeed make them form part of the protasis by reading δδε for ὃ γε; but this pronoun is used only of a person actually, or to be represented as, in sight. Heyne and Brandreth conj. ὃ δέ σ' οὐκ ἐλεήσει, which has been confirmed since by the reading of Pap. μ. But this is too simple; and the hiatus in the diaeresis though legitimate would not have been introduced if not found originally. It obliges us to put a comma before οὐ, and forbids us to read ὃ δέ, in spite of the analogy of X 123 ὃ δέ μ' οὐκ ἐλεήσει, οὐδέ τί μ' αἰδέσεται. ὠμῆστῃς is nowhere else used of a human being; we might almost translate a *beast of prey*.

208. ἀνευθεν, *away from him* (Hector), without trying to bring him; or perhaps more simply *away from the rest*, in private.

209. ὥς, *thus*. Monro takes it to be *as, as*, and regards the sentence as unfinished; *as it was fated* (so it has come to pass), but this seems needless.

210. See T 128.

211. ἄσαι is exegetical of ὥς. ἀργίποδας here only for πόδας ἀργούς.

213. So says Beatrice in *Much Ado*, 'I could eat his heart in the marketplace.' Compare Δ 35, with note, and X 347. Those who find in such expressions a proof that Homeric Greece retained traces of cannibalism will of course be prepared to extend the same conclusion to Elizabethan England. προσφύσα, *burying my teeth in it*; cf. δδάζ ἐν χεῖλεσι φόντες α 381. ἀντιτα ἔργα, so ρ 51 (=60) αὶ κέ ποθι Ζεὺς ἀντιτα ἔργα τελέσσει, and cf. α 379 αὶ κέ ποθι Ζεὺς δώσει παλιντιτα ἔργα γενέσθαι. This shows that we must regard the words as a single phrase, *work of vengeance*. But the addition of παιδὸς ἐμοῦ is awkward: we must explain *then might the work of revenge for my son take place*. This is not entirely satisfactory. Hence Bekker and others reject 214-16; 215 may be borrowed from X 514 (note the variant πρὸς). κακίζόμενον *playing the coward* hardly sounds Homeric, and ἀλεωρῆς *shelter* (=safety) differs somewhat from the use in M 57. O 533. The absence of the lines is on the whole a gain.—Some divide ἀν τιτά, which is very unlikely; τιτός does not occur elsewhere in Greek, and ρ 51 is unambiguous. No ἀν is required: cf. T 321.

ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220
 ἢ οἱ μάντιές εἰσι θυοσκόοι ἢ ἱεῖρες,
 ψεῦδός κεν φαίμεν καὶ νοσφίζοίμεθα μᾶλλον·
 νῦν δ' αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην,
 εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα
 τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225
 βούλομαι· ἀντίκα γὰρ με κατακτείνειεν Ἀχιλλεὺς
 ἀγκὰς ἐλόντ' ἐμὸν νιόν, ἐπὴν γόου ἐξ ἔρον εἶην."
 ἢ καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωιγεν·
 ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
 δώδεκα δ' ἀπλοῖδας χλαίνας, τόσσους δὲ τάπητας, 230
 τόσσα δὲ φάρεα λευκά, τόσους δ' ἐπὶ τοῖσι χιτῶνας,

219. ἐνὶ: ἐν JU Mosc. 2, Par. b. || ἐνὶ μεγάροισι C Pap. μ ν. || κακὴ (A supr.)
 R Harl. a, Mosc. 2. 220. ἐκέλευεν HQ. 221. ἢ οἱ: ἢ d PR²: οἱοι L^mQ:
 οἱοι μᾶλλον δὲ ἢ οἱ Eust. || θυοσκόοι Bar. Mor. 222. οὐδὲν J. || ἄντην:
 αὐτην Pap. μ (corr. map. 1). 224. ἄλιν δὲδς ap. Eust. || ἄλιος Pap. ν (supr. n).
 225. χαλκοχιτώνων Pap. ν. 230. 'δώδεκα διπλοῖδας un. Vindob., Heyne.
 231. λευκά ACHPT Pap. ν, Vr. b, Harl. b, King's Par. a² g: λευκά καλὰ Par. e:
 καλὰ Ω. || κίτωνας Pap. ν¹.

219. ὄρνις, for the short ἰ see note on M 218. It is well supported here by the fact that the obvious ἐν for ἐνὶ has found so little acceptance in mss. For ὄρνις in the sense of *omen* cf. M 243 εἰς οἰωνὸς ἀριστος ἀμύνεσθαι περὶ πάτρης. It is not uncommon in later Greek; a familiar case is the *ὄρνις* of Pindar P. iv. 19 which consisted in the gift of a clod of earth.

221. The order of the words obliges us to take *θυοσκόοι* with *μάντιες*, not with *ἱεῖρες*, as some have done; see note on A 62. The poems do not give us sufficient data to determine more accurately the relations of the two classes. *θυοσκόος* possibly indicates divination from the smoke of incense, as the words cognate to *θύος* imply sweet smell (*ρεθυωμένον*, *θυόεις*, etc.). But here again we are left in uncertainty. We may be content to take the line as expressing the two classes of religious advisers, those who counsel from omens, and those who have a general priestly function.

222 = B 81, which is probably borrowed, as Ar. held, from this place; the line suits the general context here far better, in spite of the slight harshness of the change from sing. to plur. (for which see on N 257).

226. βούλομαι, I would rather have it

so, a much stronger expression than *ἐθέλω* I am willing.

227. εἶμιν, 'opt. by attraction,' i.e. the act is regarded as imaginary only. We should express the idea by a conditional, not a temporal particle; 'let Achilles kill me, so I might weep my fill.'

228. ἀνέωιγεν: ἀνέωγεν Brandreth, ἀνέωγεν van L. But see note on 457.

229. πέπλους, usually feminine garments, and therefore presumably for Achilles to give to his women captives. But cf. E 194, where they are coverings for chariots, and 796 below.

230. ἀπλοῖδας, worn single, opposed to the *χλαίνα διπλῇ* (K 134) or *δίπλαξ* (Γ 126, etc.), which was of larger size and was doubled before being put on. Both were outer robes, a sort of plaid. Studniczka (p. 86) considers that the *φάρος* was a particularly luxurious form of the *δίπλαξ*, as its use is ascribed only to important persons. It was, moreover, made not of wool, like the *χλαῖνα*, but of the more costly and rarer linen. Hence the adj. *λευκά* which is specially applied to linen fabrics (see App. G, §§ 7, 8). The *τάπητες* appear to answer to our 'blankets,' as they are only used in making beds or couches; I 200, K 156, Ω 645, etc. 230-31 = ω 276-77.

χρυσού δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,
 ἐκ δὲ δυ' αἰθωνας τρίποδας, πίσυρας δὲ λέβητας,
 ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρήικες πόρον ἄνδρες
 ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235
 φείσας· ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῶι
 λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας
 αἰθούσης ἀπέεργεν ἔπεισ' αἰσχροῖσιν ἐνίσσων·
 “ἔρρετε, λωβητῆρες ἐλεγχείες· οὐ νυ καὶ ὑμῖν
 οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσοντας ; 240
 ἢ οὐνεσθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,
 παῖδ' ὀλέσαι τὸν ἄριστον ; ἀτὰρ γνῶσεσθε καὶ ὕμμες·
 ῥήτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε

234. δ: το Pap. v. 235. ἐξεσίηνδ' Lips. Mosc. 2 and ap. Eust. : ἐξ ἀσίης D.
 236. ἐνὶ μισατοῖς C (supr. in) Pap. μ v. 238. ἀνέεργον J Par. b: ἀνέεργον L:
 ἀνέεργον ἢ ἀνέεργον Eust. || ἐνίσπων S Vr. d (Par. j supr.): ἐνίσπων Eust. (γρ.
 ἐνίσπων). 240. ἔνεστι: ἐνεστι Pap. μ: ἐστι HP Pap. v. || ὅτε T' (?) Pap. μ.
 κηδίσαντες R Pap. μ¹. 241. ἢ τ' S. || οὐνεσθ': ὀνόσασθ' Ar. T: ὀνοσεσθ'
 Pap. v²: ὀνοσεθ' Pap. μ: οὐνεσε J: οὐκ ἴσθ' P²R. || ὅτι: οτε Pap. v¹. ἔθηκε
 (A supr.) Vr. A. 242. ὕμμες Vr. A.

232 = T 247, whence it is obviously interpolated. It breaks the connexion of the passage, and is quite unsuitable here, as ἔφερεν, though in place where the gifts are being brought out of a hut, is meaningless where the ransom is being chosen from the chests, and remains for the present in the θάλαμος (it is only removed in 275). The weighing, too, is required only where the exact payment of a promised sum is in question.

235. ἐξεσίην (ἐξεσίην A with Ar.) lit. a sending, i.e. an embassy. So φ 20 τῶν ἐνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεύς. κτέρας, possession, as K 216; else only in plur. of funeral rites. See note on 38.

239. ἐλεγχείες, rather ἐλέγχεα, see on Δ 242.

241. οὐνεσε, the reading of the vulgate, is obviously corrupt. So far as the sense goes it may come either from ὀνίνημι or ὀνομαι. If we refer it to the former the line will mean *Are ye the gainers that grief has come upon me*; if to the latter *Do ye make light of it, that, etc.* (Note that ὀνομαι always means scorn, treat with contempt, not blame as traditionally explained.) Both are possible, but the former is more vigorous and Homeric. To explain the form we must go with Fick to

the old alphabet, and suppose that ΟΝΕΣΘΕ, taken to be οὐνεσθε, really stood for ὀνήσθε, the correct aor. form; cf. ἀπ-ὀνη-το, ὀνη-σο, ὀνή-μενος. This seems satisfactory. Ar. however took the other course and read ὀνόσασθε, the regular aor. of ὀνομαι. In favour of this are ρ 378 ἡ βροσαι οτι τοι βιστον κατέδουσιν, an unmistakably related passage; φ 427 οὐκ ὥς με μνηστῆρες ἀτιμάζοντες βρονται, Ξ 95, P 25 ἡς ἡβης ἀπὸνῆθ' ὅτε μ' ὤνατο, where the two verbs are brought together (see note there). Decision between the two is extremely difficult. On the whole, however, it must be admitted that Ar.'s reading looks like a conjecture; it is very unlikely that ὀνόσασθε would have been corrupted to οὐνεσθε, and an explanation on other known grounds deserves the preference. οὐκ ἴσθ' is obviously another ingenious conj. open to the same objections.

242. ὀλέσαι: van L. ὀλέσας, on the ground that the word usually means destroy rather than lose (φ 216, λ 313, μ 349, etc.). For the pregnant sense of γνῶσεσθε, ye shall know what this means, see Θ 406 ὅφρ' εἰδῆι γλαυκῶπις δτ' ἂν ὦ πατρὶ μάχηται, and the passages there quoted. For the constr. of the next line cf. Σ 258.

κείνου τεθνηῶτος ἐναίρεμεν. αὐτὰρ ἔγωγε
πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε. 245
ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἀΐδος εἴσω."

ἦ καὶ σκηπανίῳ δῖεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω
σπερχομένοιο γέροντος. ὁ δ' υἷάσιν οἰσιν ὁμόκλα,
νικείων Ἑλενὸν τε Πάριν τ' Ἀγάθωνά τε δῖον
Πάμμονά τ' Ἀντίφονόν τε βοὴν ἀγαθὸν τε Πολίτην 250
Δηϊφροβὸν τε καὶ Ἰππόθοον καὶ Δῖον ἀγαυόν·
ἐννέα τοῖς ὁ γεραίος ὁμοκλήσας ἐκέλευε·

"σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες· αἶθ' ἄμα πάντες
Ἔκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι.
ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱὰς ἀρίστους 255
Τροίη ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελεῖφθαι,
Μῆστορά τ' ἀντίθεον καὶ Τρωῖλον ἵππιοχάρμην
Ἔκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐώικει
ἀνδρός γε θνητοῦ πᾶϊς ἔμμεναι, ἀλλὰ θεοῖο·
τοὺς μὲν ἀπώλεσ' Ἄρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,
ψεῦσταί τ' ὀρχησταί τε, χοροῖτυπῆσις ἀριστοί, 261
ἀρῶν ἧδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.

244. *τεθνηῶτος* A (*supr.* η) CDGQT Pap. v. 247. *ἔξω*: *αἰω* Pap. v¹. 248. *υἷάσιν* R. 250. *ἀντίφονον* Pap. v¹: *εὐτίφονόν* P: *ἀντιφόν* D: *ἀντίφωνα* Q (*supr.* om). 251. *τε* om. Pap. v. 252. *ἐκέλευε(ν)* PQRT Pap. v, Ambr. Vr. d. 253. *κατηφές* Krates, D. 258. *ο'* *δε*: *τεος* Pap. v¹: *τ' ος* Pap. v². || *οὐδὲ*: *οὐτε* Pap. v¹. 259. *γε*: *τε* TU Vr. b. || *ἐνητοῖο* D. 262. *ἀρῶν* L.

247. *δῖεπε*, controlled them, brought them into order. Cf. B 207 *ὡς δ' γε κοῖρανέων δῖεπε στρατόν*. *ἔπω* implies managing, and *δια-* adds the idea from the midst, as *ἐφέπει* is to manage from outside.

250. For Polites see B 791. In the next line the scholia point out that we cannot, in the absence of other notice, say whether *δῖον* or *ἀγαυόν* is the proper name. Pherekydes however mentioned Dios as son of Priam.

253. *κατηφόνες* Ar. and vulg., though in 432 all MSS. read *κατηφές*, with Krates here. This best suits the subst. *κατηφείη* and the verb *κατηφῆσαι*, but as the der. of the word is unknown (see on II 498) we cannot say that the text, which is so strongly supported, is impossible. Ar. regarded the word as a feminine, an intentional sarcasm like Ἀχαιοὶ οὐκέρ' Ἀχαιοί. It would rather seem to be an abstract, my disgraces, like ἐλέγχεα. Did. *οἴοι*

κατῆφει would seem to point to this, though quoted as from Ar.

256. *Τροίη ἐν εὐρείῃ*, an Odyssean phrase (three times). So ἐν Τροίῃ εὐρείῃ, 774 and three times in *Od.*

257. Mestor appears only here. Troilos is not mentioned again in H., though he is one of the favourite figures of the later cycle and the vase-paintings. An. says, rightly no doubt, ἐκ τοῦ εἰρήσθαι ἵππιοχάρμην τὸν Τρωῖλον οἱ νεώτεροι ἐφ' ἵππου διωκόμενον αὐτὸν ἐποίησαν. καὶ οἱ μὲν παῖδα αὐτὸν ὑποτίθενται, Ὅμηρος δὲ διὰ τοῦ ἐπιθέτου τέλειον ἄνδρα ἐμφαίνει· οὐ γὰρ ἄλλος ἱππομάχος λέγεται.

258. These words may be illustrated by K 47-50.

261. *ψεῦσταί*, cf. T 107. *χοροῖτυπῆσις ἀριστοί*, heroes of the dance, 'carpet knights.'

262. The emphatic word is *ἐπιδήμιοι*, plunderers of your own folk instead of the enemy. *ἀρῶν ἧδ' ἐρίφων*, three times in *Od.*

οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,
ταῦτά τε πάντ' ἐπιθείτε, ἵνα πρήσσωμεν ὁδοῖο ;”

ὥς ἔφαθ', οἱ δ' ἄρα πατρὸς ὑποδδείσαντες ὁμοκλήν 265
ἐκ μὲν ἄμαξαν ἀειραν ἐύτροχον ἡμιονεῖν
καλὴν πρωτοπαγέα, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
καδ' ἀπὸ πασσαλόφι ζυγὸν ἤιρεον ἡμιόνειον,
πύξινον ὀμφαλόεν, εὐ οἴηκεσιν ἄρηρός,
ἐκ δ' ἔφερον ζυγὸδεσμον ἄμα ζυγῶι ἐννεάπηχυ. 270
καὶ τὸ μὲν εὖ κατέθηκαν ἐυξέστῳ ἐπὶ ῥυμῶι,
πέξῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,
τρὶς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
ἐξείης κατέδησαν, ὑπὸ γλαυχίνα δ' ἔκαμψαν.
ἐκ θαλάμου δὲ φέροντες ἐυξέστης ἐπ' ἀπήνης 275
νῆον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα,
ζεύξαν δ' ἡμιόνους κρατερώνυχας ἐντεσιεργούς,
τούς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν ἀγλαὰ δῶρα.

263. ἐφοπλί(σ)ητε CHP and *ap.* Eust.: ἐφοπλίετε D: ἐφοπλίσσατε Pap. v¹ (-ατε v²). 264. ἐπιθεῖτε HJQ and *ap.* Eust.: επιπασε Pap. v¹. 265. εφασ Pap. v. || ὑποδδείσαντες C'D. 267. πρωτοπαγέα ADHJRPQTU Pap. μ v¹, Harl. a: πρωτοπαγῆ Ω. || ἄσαι Pap. μ (*supr.* κ). 268. ἡμιόνειον T. 269 *om.* Zen. ὀμφαλόεντ' DGPUS V. A. || ἀρηρότα P (καθαρὸς ἐν τέλει δάκτυλος L^m). 270. ζυγὸν Q. || ἐννεάπηχυν CGQ V. A. 272. ἐπὶ: ἐπὶ U. || ἐπὶ: περὶ T. || ἔστορι: γρ. ἔστορι Sch. DU, *El. Mag.* 383. 25. 274. ἔκαμψαν A (*supr.* γν) DQTU Harl. a, Mosc. 2: ἔκαμψαν V. d A: ἔλαψαν H (*supr.* κ over λ): ἔκαμψαν Ω (incl. Pap. v). 276. ἐυξέστῳ P (*p. ras.*) R. 278. νῆον Mosc. 2. 277. ζεύξαν ε' CQ. || ἐντεσιεργός U: ἐντεσιουργός GRS Harl. a, Mosc. 2.

263. Cf. § 57 *παπὰ φίλ'*, οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήνην; The very different tone expressed here by the same construction shews how rash it is to put down certain formulae as 'polite' or 'hesitating' requests; such a connotation belongs to the context rather than the words.

264. The accent of ἐπιθεῖτε is due to the mistaken idea that the form is contracted from ἐπιθείητε, see note on Γ 102. ὁδοῖο as γ 476, ο 47. See *H. G.* § 149, and compare διαπρήσσουσα κέλευθον A 483 with note.

267. πρωτοπαγέα, see on E 194. πείρινα, 190.

268-74. For the general explanation of this passage see App. M.

269. It is curious that so good a ms. as P, with its family, should expressly give the variants ὀμφαλόεντ' and ἀρηρότα, with the scholion καθαρός ἐν τέλει δάκτυλος. There were however ancient

grammarians who held that a dactyl could stand in the sixth place. Schol. T on οὐς τέκετο Πέα, O 187, says οἱ δὲ φασὶ δεῖν συστέλλειν ('make the a short'), ἵνα δάκτυλος γίνηται, ὡς τὸ "καὶ πῦξ ἀγαθὸν Πολυδευκέα" (Γ 287), "ἀνδρόμεια κρέα" (ι 347), "ἔσαστο τεύχεα" (H 207). ζυγός is of course found, though not commonly, in later Greek; it is unknown to H. Zen. omitted the line, and Heyne thinks it interpolated, but without obvious grounds.

277. ἐντεσιεργός, *working in harness*, the first part of the compound being locative like *ὀρεσίτροφος*, and others in *H. G.* § 124 *f.* ἐντεα = *harness* also in Pind. O. xiii. 20 *ἱππέους ἐν ἐντεσσω*. Nauck needlessly conj. *ἡντιεργός*, from *ἀντιεργός* in Theokr. xxviii. 14.

278. According to the scholia the Mysians were famous for their mules: *ἱππόβορον δὲ Μυσοὶ εἶρον μῆζιν δυναν πρός ἱπποῦς* is quoted from Anakreon. They

ἵππους δὲ Πριάμῳ ὑπαγον ζυγόν, οὗς ὁ γεραίος
αὐτὸς ἔχων ἀτίταλλεν ἐυξέσθῃ ἐπὶ φάτῃ. 280
τῷ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
κῆρυξ καὶ Πριάμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες·
ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβῃ τετιηότι θυμῷ
οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφι
χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην. 285
στῇ δ' ἵππων προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“τῇ, σπεῖσον Διὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι
ἄψ' ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς
ὀτρύνει ἐπὶ νῆας, ἐμείο μὲν οὐκ ἐβελούσης.
ἀλλ' εὖχεο σύ γ' ἔπειτα κελαινεφεῖ Κρονίωνι 290
Ἰδαίῳ, ὃς τε Τροίην κατὰ πᾶσαν ὁράται,
αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὃς τέ οἱ αὐτῷ

279. **πριάμῳ**: τρωοὺς C: τρωίους Vr. d. || ὕπαγε Pap. μ. || ζυγῷ DP.
280. **ἐυξέσθῃ**(ι) HJ PQSU Pap. ν, Harl. a. 282. πυκινὰ T. 283. **ἀγχίμολος** T.
284. **χερσὶ** H. 286. **επος** τέ μιν ἀντίον μυθα Syr. 288. **ἀνδρῶν**: **ἐχερῶν** L.
289. **στρυγας** Pap. ν¹. || **ἑωῖο** P. 290 *om.* Syr.¹ || **εὖχευ** GS and *ap.* Eust.:
εὖχε Harl. a. 292. **ταχὺν**: **τεόν** A *supr.*: **ἑόν** Pap. ν, ἐν ἄλλω A (**έόν**), Sch.
T, Apoll. de Pron. p. 48. 1, de Synl. 155. 25.

were neighbours of the Enetoi *δθεν* ἡμιόνων γένος ἀγροτεράων, B 852. The scholia also notice that the ἡμίονοι are masc. here (τοῖς) but fem. in 325 (τάς).

279. C has *Τρωοὺς* for **Πριάμῳ**, in allusion to the famous breed of Troy which belonged to the kings of Troy. This is not a bad reading, as it avoids the awkward repetition of **Πριάμῳ**. It also gives point to **οὗτος ἔχων**, *keeping for his own use*.

281. **ζευγνύσθην**, *were having the horses yoked*; **ζεῖγνυσιν** ὁ ὑπηρετῶν, **ζεῖγνυνται** δὲ ὁ προστάδων, Schol. B. The middle is else peculiar to the *Od.* (four times). So **ἀγχίμολον δέ σφ' ἦλθε** comes five times in *Od.*

284-86=ο 148-50; there mss. read *ἐν δέπαϊ χρυσέῳ*, which looks like an adapter's alteration *metri gratia*.

287. **τῇ**, see on Ξ 219.

290. The synizesis of **εὖχεο** is very rare, if not unknown in the rest of the *Iliad*, and is another sign of the affinity of this book with the *Od.*; see note on P 142. Menrad reads **ἀλλὰ σύ γ' εὖχε' ἔπειτα**, perhaps 'after all that has been said,' to make an end of it. Bergk remarks that the idea of praying

for an omen is elsewhere peculiar to *Od.*; in *Il.* we hear only of unsought signs.

292. Brugmann holds (*Prob.* p. 62) that both here and in 310 **ταχὺν** has taken the place of an original **έόν**, *his own* (in 310 *thine own*), i.e. favourite. When the free use of the pronominal adj. was forbidden, it was first changed to **ταχὺν** in 310, and this line naturally followed suit. The papyrus actually has **έόν** here, though it has **ταχὺν** in 310, thus representing the first stage of the change. The marginal variants in A recognize **έόν** in both places, and it has the express support of Apollonios (*Pronom.* 48. 1) *τινές, πάλιν ἀγορεύσαντες τὸ μεταβατικόν (capability of transition from one person to another), τὸ "αἶτρε δ' οἰωνόν ἐδν ἄγγελον" μεταγράφουσιν εἰς τὸ "ταχὺν ἄγγελον," ἢ τὸν ἀγαθὸν ἐκδέχονται (take it in the sense of 'good,' on the analogy of έών)*. It must however be remarked that though the argument holds good for 310, in this line **έόν** is less suitable, for the reflexive use is sacrificed; it should here mean *ask for thine own messenger, not for his*. The license however has good analogies; see App. A, vol. i. p. 561.

φίλτατος οἰωνῶν καὶ εὐ κράτος ἐστὶ μέγιστον,
 δεξιόν, ὅφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῶι πίσυνος ἐπὶ νῆας ἱῆις Δαναῶν ταχυπώλων. 295
 εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεύς,
 οὐκ ἂν ἔγωγέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
 νῆας ἐπ' Ἀργείων ἵεναι, μάλα περ μεμαῶτα."
 τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
 "ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω. 300
 ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήσει."
 ἦ ῥα καὶ ἀμφίπολον ταμῖν ὥτρυν' ὁ γεραίος
 χερσὶν ὕδωρ ἐπιχεῦναι ἀκήρατον· ἡ δὲ παρέστη
 χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.
 νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο. 305
 εὐχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον
 οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ηὔδα·

293. εὐ (εὔ): οἱ QR Mor. Harl. a, Mosc. 2, Par. h: οἱ εὔ S King's: οὐ Zen.:
 εὔ JPT. || μάλιστα A (γρ. μέγιστον) C Vr. A. 295. πίσυνος H (supr. c).
 ΔΑΝΑΩΝ ΤΑΧΥΠΩΛΩΝ: γρ. χαίρων ἐνὶ θυμῷ A. 296. τοι: οἱ Pap. v:
 π P Bar. || ἐὼν: τῶν C. 298. μεμαῶτα: μεμαυῖα Vr. A. 300. μὲν τι
 P. || τό γ' (A supr.) HT: τὰδ' Ὀ. || ἐφιεμένη: αφαικεν οὐδ Pap. v¹. 302.
 ὄτρυν' QU Vr. A. 303. ἐπιχεῦναι J Vr. A. 304 δθ. Ar. || χέρνιβον:
 χέρνιβα Mass. ? see Schol. T. || πρόχοόν θ' ἅμα: ταμῖν μετὰ Mass. 305 om.
 J. || δέξατο T Vr. b.

293. καὶ εὐ, a change to the direct
 constr. as A 79. To avoid the contraction
 Menrad conj. καὶ δο (Zenod. οὐ), but the
 relative is far less Homeric. It would
 be better to adopt the ms. variant καὶ οἱ.

294. δεξιόν, see note on M 239.

296. οὐ δώσει after εἰ, see on Δ 160.
 Here ἐὼν is left untouched, as there is
 no parallel line to require the change.

303. ἀκήρατον, lit. *unviolated, undefiled*,
 from κηράνω. The adj. recurs in O 498
 οἶκος καὶ κληῖος ἀκήρατος, p 532 κτήματ'
 ἀκήρατα κεῖτ' ἐνὶ οἴκῳ, both times =
untact; so ἀκήριος = *unharmful*. This
 is the ordinary sense of the word; for
 its application to pure water cf. χεῦν'
 ἀκήρατον Soph. O. C. 471, ἀκράτωι σὺν
 θυμῷ 690. The similarity of ἀκρητος
 early led to confusion with the sense
untactized. Hence we have οἶκος ἀκράσιος
 i 205 (perhaps a purely metrical lengthening
 for ἀκράσιος), and ἀκήρατον ποτὸν
 of wine, Aisch. Pers. 613. But this is
 not the original sense, and is unsuitable
 here. The close connexion of the
 ideas *injure* and *stain* or *adulterate* is

worked out by Schulze Q. E. 233-36.
 See also note on Δ 141. The scholia
 and glossaries rightly render καθάρων,
 ἀθόλων, ἀμύλων, ἀδιάφορον.

304 ἀθετεῖται διὰ τὸ σύνθημα αὐτῶν
 χέρνιβον τὸ ἀγγεῖον τὸ ὑποδεχόμενον τὸ
 ὕδωρ, ὡς ἡμεῖς· τοῦτο δὲ αὐτὸς εἰσθε καλεῖν
 λέβητα, τὸ δὲ κατὰ τῶν χειρῶν διδόμενον
 ὕδωρ χέρνιβα. ἐνίοι δὲ διπλῇ σημειοῦνται
 ὡς ἀπαξ ἐνταῦθα εἰρημένον, Δη. The
 regular formula in Od. is χέρνιβα δ'
 ἀμφίπολος προχῶνι ἐπέχευε φέροντα καλῇ
 χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος, α 136-
 37, etc. Except Ar.'s ὡς ἡμεῖς there is
 no evidence for χέρνιβον elsewhere in
 Greek, though χερνιβέων occurs rarely.
 Bentley conj. χέρνιβά γ', but the sense
 clearly requires *basin and ewer*, not
water and ewer. The Massaliotic edition,
 from a corrupt Schol. T, seems to have
 read χέρνιβα ἀμφίπολος ταμῖν μετὰ χερσὶν
 ἔχουσα, which is more in accordance
 with usage, if the hiatus is admitted.

306-7 = II 231-32 (q. v.): 308 = Γ 276;
 309, see § 327: 310-13, see 292-95:
 314 = II 249: 315 = Θ 247 (q. v.).

“Ζεὺ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
 δός μ' ἐς Ἀχιλλῆος φίλον ἔλθειν ἢδ' ἔλεεινόν,
 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῶι 310
 φίλτατος οἰωνῶν καὶ εὐ κράτος ἐστὶ μέγιστον,
 δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 τῶι πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπάλων.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς,
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, 315
 μόρφον θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
 ὅσση δ' ὑψορόφοιο θύρῃ θαλάμοιο τέτυκται
 ἀνέρος ἀφνειοῖο, ἐν κληῖς' ἀραρυῖα,
 τόσση' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερὰ· εἴσατο δέ σφι
 δεξιὸς ἄτξας διὰ ἄστεος. οἱ δὲ ἰδόντες 320
 γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.
 σπερχόμενος δ' ὁ γέρων ξεστοῦ ἐπεβήσето δίφρου,
 ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
 πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,

309. ἐλεόμεναι R. 310. ταχὺν: ἐὼν Q¹ (?), ἐν ἄλλω A. 311. εὐ: οἱ QR
 Bar. Harl. a, Vr. b: οἱ εὐ S: εὐ JT. || μακιστος Pap. v¹: μάλιστα A (γρ. μέγιστον).
 312 om. Harl. a, Mosc. 2. 315. πετεαινῶν Harl. a. 316. σμηρῆτων R Vr. A.
 318 om. U¹. || ἀφνειοῖο: ἀφνειοῦ καὶ Vr. A. || ευκλειης Pap. v (supr. ni over
 αι): εὐκλειᾶς P: εὐκλῆνης T (γρ. ευκλῆνης). 319. τόσση: ὅς R. || πτερὰ·
 εἴσατο: πυροεἴσατο Syr. (supr. τε over υ). 320. διὰ R Pap. v, Par. a: δι' ST
 Mosc. 2, Vr. b A, Par. f, γρ. A: ὑπὲρ Ω. 322. γέρων ξεστοῦ: γεραῖος τοῦ
 A (γρ. γέρων ξεστοῦ) Mor. || ἐπεβήσατο GJP Pap. v, Vr. d. 323. ἐριδούπου PQ.

316. μόρφον and περκνόν are both
 ἀπαξ εἰρημένα in H. Aristotle, *H. A.*
 ix. 32, mentions an eagle called πλάγος
 living in woods and marshes, ἐπικαλεῖται
 δὲ νητοφόνος καὶ μόρφος· οὐ καὶ Ὅμηρος
 μέμνηται ἐν τῇ Πριάμου ἐξόδῳ. The ety-
 mology and meaning of μόρφος are un-
 known; it recurs in *Scut. Herc.* 134
 (see Thompson *Gloss.* s.v.). It is to
 be regarded as a subst., not an adj., as
 the accent, which Ar. approved, shews.
 Suidas applies the name to a vulture.
 περκνός describes the colour, *dappled*,
 spotted with dark; as ripening grapes
 ὑπερκαίξουσιν, η 126. The similar
 and similarly obscure expressions in Φ
 251-53 should be compared.

318. ἐν κληῖς' is the reading of Try-
 pho, Ar. preferring ἐκλήης (as the mss.
 also have). There is little to choose
 between the two. In favour of the text
 is the fact that ἀρηρῶς rarely stands by
 itself, but is almost always joined to a
 defining word, either a dat. or an adverb

(τυκινῶς or the like). (In T 396 *χειρὶ μάγ*
 be taken with ἀραρυῖαν, *filled to his hand*,
 though it is simpler to take the part. by
 itself; see, however, *ῥωστήρι ἀρηρότι* Δ
 134.) The κληῖδες are here the bolts
 which hold the doors, see M 456, Z 168.
 The fact that only one κληῖς is elsewhere
 mentioned as belonging to a door is in
 favour of reading ἐκλήης. But no weight
 can be allowed to Ar.'s objection to the
 elision of the -ι of the dat. plur.

320. διὰ ἄστεος, most mss. have ὑπὲρ
 ἄστεος. But ἄστυ is one of the words
 which retain the *F* most consistently;
 out of nearly 120 places where it occurs
 thirty-seven require *F*, and only four
 (besides this) reject it (Knös, *Dig.* 58).
 Cf. β 154 (αἰετῶ) δεξιῶ ἦξαν διὰ τ' οἰκία
 καὶ πόλιν αὐτῶν.—The last half of 320
 and 321 recurs in ο 163-64. Similarly
 323 is an Odyssean line (three times).

324. τετρακυκλος (also ι 242), one of
 the few cases in H. of a vowel left short
 before τρ, cf. φαρέτρης Θ 323, Ὀτρυντεύς

τὰς Ἰδαίους ἔλαυνε δαΐφρων, αὐτὰρ ὅπισθεν
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μάλιστα κέλευε
 καρπαλίμως κατὰ ἄστυ· φίλοι δ' ἅμα πάντες ἔπουντο
 πόλλ' ὀλοφυρόμενοι ὥς εἰ θάνατόνδε κίοντα.
 οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
 οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο,
 παῖδες καὶ γαμβροί, τὼ δ' οὐ λάθον εὐρύσπα Ζῆν
 ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα,
 αἰψα δ' ἄρ' Ἑρμείαν υἱὸν φίλον ἀντίον ἠΐδα·
 “Ἑρμεία, σοὶ γάρ τε μάλιστα γε φίλτατος ἐστίν
 ἀνδρὶ ἐταιρίσσαι, καὶ τ' ἔκλυες ὦι κ' ἐθέλησθα·
 βάσκ' ἴθι, καὶ Πριάμον κοῖλας ἐπὶ νῆας Ἀχαιῶν
 ὥς ἀγαγ', ὥς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ
 τῶν ἄλλων Δαναῶν πρὶν Πηλεΐωνάδ' ἰκέσθαι.”
 ὥς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεΐφόντης·

325

330

335

325. τὰς: τὰς δ' Vr. A: τὰς δ' J. 326. τοὺς: τὰς Vr. d. || μάλιστα T.
 327. κατὰ: ποτὶ S (T¹? κατὰ is in ras.): προτὶ Q. 328. πόλλ': οἶκτρ' Vr. d. ||
 εἰ: εἰς DS. || ἐθανάτων γε GRSTU Vr. b: ἐθανάτωντε Syr. (supr. δ). 329. πόλιος
 A (γρ. πόλιος). || πεδίοιο T. 330. ἄψορροι L Ambr. || ποτὶ AGR. 331. τῶ:
 τὸ Q. || λάσσει QR Ambr. || zā (with n' at beginning of 332) Ar. ACJTU Pap. ² Syr.
 (n' by man. 2) Bar. Mor. Harl. a, Vr. d (see on Θ 206). 332. προφανέντε:
 καταβάιντε Chia. 333. ἄρ' om. P. || Ἑρμείην S. 337. τις: τι Vr. d. || τε:
 τι Cant.: γε P.

T 383-84, and note on Ψ 84. Ἀμφι-
 τρύων is excusable by metrical necessity.
 ἀλλότμος is the only word where the
 shortening is systematic—twice in *Il.*,
 fifteen times in *Od.* We should have
 looked for τεσσερᾶκκυλος which should
 perhaps be read in ι 242.

325. δαΐφρων, *prudent*, acc. to Butt-
 mann an Odyssean use, the word else-
 where in *Il.* meaning *warlike* (from *daṣ*).
 It is, however, possible to take it as =
wise in both poems, the difference being
 due to a reflexion from the martial at-
 mosphere of the *Iliad*.

329. Cf. ω 205, where the first part of
 the line occurs, but with *ἐκ* for *οὖν*; and
 so Cobet would read here—needlessly.

333 = ε 28.

335. ἐταιρίσσαι, *to be companion to*;
 but the intrans. use is strange (cf. the
 mid. ἡ τινὰ πον τρώων ἐταρίσσαιτο N
 456). Bentley reads ἀνέρ'(α) ἐταρίσσαι,
to make a man thy companion, which
 is better. The text however is sup-
 ported by *Hymn. Ven.* 96 (Χάριτες) αἶ
 τε θεοῖσι πᾶσιν ἐταρίζουσι. The hiatus

after ἀνδρὶ may be due to the primitive
 length of the -ι, or we can read ἀνέρ'(α).
 For the dat. ὦι after ἔκλυες see on E 115,
 II 515. The phrase is evidently meant
 to represent Hermes as a particularly
 affable god.

337. For μήτ' ἄρ τις Bentley conj. μή
 τις Fe, and again Fe for τις, which not
 only saves the F of *Fidḗ* and supplies
 the object, but avoids the very un-
 pleasant and meaningless iteration of
 ἄρ (see however E 89, Z 352).

338. The addition of the local -δε to
 the name of a person seems to be unique
 till we come to Ap. Rhod. with Ἀλκί-
 νοόνδε and αὐτοκασιγνήτηδε. The near-
 est analogy is Αἰδῶσδε, where the δῶμα
 implied in the gen. makes the constr.
 more natural. The formation is a bold
 one, but cannot be taken as a sign of late
 origin; nor is it likely to be a corruption
 of Πηλεΐωνος, which Brandreth reads.
 Compare εἰς Ἀγαμέμνονα Ψ 36.

339-45 = ε 43-49; 341-42 = α 97-98;
 343-44 = ω 3-4. The whole of this
 passage, with the employment of Hermes

αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἦδ' ἐπ' ἀπείρονα γαίαν ἅμα πνοιῆις ἀνέμοιο·
 εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης. 345
 αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἴκανε;
 βῆ δ' ἰέναι κούρῳ αἰσυμνητῇρι ἐοικώς,
 πρῶτον ὑπηγήτηι, τοῦ περ χαριεστάτη ἦβη.
 οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλοιο ἔλασαν,
 στήσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
 ἐν ποταμῶι· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαίαν.
 τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
 Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·

340. ἐπειθ Pap. v. || πέδιλα Pap. v, Ambr. Syr. 341. μιν : μεν Pap. v¹. ||
 φέρον ap. Did. 342. ἐπ' : ἐς S. 343. τῇ τ' : τῇδ' J. 344 om. Pap. v¹. ||
 ὄμ : τῶν Pap. v¹. || ἐθέλει(i) αἱ κοιναὶ (Did.), AJ (supr. οι over η) Syr. Cant. ||
 δ' om. Mosc. 2. 345. πέτατο Vr. A. 346. ἄρα : ἄρ' (8p) ἐς CDHJQSU
 (in ras.) Harl. a, Mosc. 2, ἐν ἄλλωι A. || τε : γε R. 347. αἰσυμνητῇρι Ar. Ω :
 αἰσυμητῇρι Apio AGP (γρ. αἰσυμνητῇρι) R¹⁰U (supr. μνη man. 1) Syr. Vr. A
 Harl. a b, Par. a b c d e f g h : αἰσυμητοῖ Pap. v¹ : αἰσυμητῇρ Pap. v² : ἐκυμητῇρι J.
 348. πρῶτον S. || τοῦ : οὐ Ap. Lex. 16. 8.

as messenger, is thoroughly Odyssean. The mention of the magic wand is more in place here than in ε, for in 445 it is actually used to lull the sentinels to sleep. This wand is evidently the origin of the later κηρυκεῖον. Compare the epithet χρυσόραπις, ε 87.

344. Note the variant ἐθέλει: the subj. is at least equally good in a general rel. clause. ὑπνώοντας, a somewhat anomalous form; see App. D, vol. i. p. 595 for Schulze's explanation.

347. αἰσυμνητῇρ is related to αἰσυμνήτης (θ 258, of the judges at the Phaiakian games) as κυβερνητῇρ (θ 557) to κυβερνήτης, ὀρχηστῇρ (Σ 494) to ὀρχηστής, etc. The obvious derivation is from αἰσα—μνάομαι, 'one who is mindful of justice,' i.e. a prince; as all justice in H. belongs to the traditions of the royal families (Curtius *Et.* p. 716). Compare the name Αἰσυμνος, A 303; the -v- is commonly said to be Aeolic. But some doubt is thrown upon this by the Doric form αἰσυμνάτας in inscriptions from Megara and Chalkedon (G. Meyer

Gr. § 62 ad fin.). The name Αἰσυμήτης (B 793, N 427) suggests the existence of a noun-stem αἰσν-, where the -v- is radical. From this the alternative reading αἰσυνητῇρι may have arisen regularly. But there is no other evidence for it in Greek. The *locus classicus* on the word is Aristotle *Pol.* iv. 10. 2 τὸ παλαιὸν ἐν τοῖς ἀρχαίοις Ἕλλησιν ἐγγιγοντό τινας μόναρχοι . . οὗς ἐκάλουσαν αἰσυμνήτας.

348=κ 279, also of Hermes. It is strange that the description should suit only the youthful Hermes of the great age of Greek art; for in works of the archaic period the god is always represented as bearded.

349. For the tomb of Ilos see K 415. The hiatus in the fifth foot has no palliation, and no probable emendation has been suggested. Ἴλοϊ ἤλασαν is too harsh.

351. ἐν ποταμῶι, at the river, is best taken with στήσαν : Σ 521, ξ 258. Presumably they cross the river at the ford, cf. 692, ζ 433 (note). ῥάφ explains that they reach the river at a suitable moment for crossing into the enemy's lines.

“φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.

ἄνδρ’ ὀρώω, τάχα δ’ ἄμμε διαρραίσεσθαι ὄτω. 355

ἀλλ’ ἄγε δὴ φεύγωμεν ἐφ’ ἵππων, ἣ μιν ἔπειτα
γούνων ἀφάμενοι λιτανεύσομεν, αἶ κ’ ἐλεήσῃ.”

ὥς φάτο, σὺν δὲ γέροντι νόος χύτο, δίδιδε δ’ αἰνῶς,

ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι,

στῇ δὲ ταφῶν. αὐτὸς δ’ ἐριούνιος ἐγγύθεν ἐλθὼν, 360

χεῖρα γέροντος ἐλὼν ἐξείρετο καὶ προσέειπε·

“πῆι, πάτερ, ᾧδ’ ἵππους τε καὶ ἡμιόνους ἰθύνεις

νύκτα δι’ ἀμβροσίην, ὅτε θ’ εὐδουσι βροτοὶ ἄλλοι;

οὐδὲ σύ γ’ ἔδδειςας μένεα πνείοντας Ἀχαιοὺς,

οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασι; 365

τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν

τοσσάδ’ ὀνείατ’ ἄγοντά, τίς ἂν δὴ τοι νόος εἴη;

οὐτ’ αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,

ἄνδρ’ ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.

354. ἀφραδέος P: βραδέος R. 355. αμμα Pap. v. 356 om. Vr. b. 357. ἐλαίαι Vr. d. 359. ἐνὶ: ἐνὶ A (supr. v) T Vr. b. || γναμπτοῖς LU Bar. Vr. d A. 361. ἐπείρετο C Harl. a, Vr. d, Mosc. 2. 362. ποῖ L (P¹?). || ἀπιδεύσας Q. 365. οἳ τοι: ἦτοι Q: οἱ τοι Syr. 366. τῶν δ’ T. 367. ἄγοντα: ἔχοντα JU Vr. d, Par. b, and ap. Eust. 369. ἀπαμύνασσαι A (supr. a) LQ Pap. v², Harl. a, Cant. L¹ms.: ἀπαμύνεσσαι P: ἀπαμύνεσσαι S Vr. d A: ἀπαμύνεσσαι Mosc. 2. || τις: τι H. || χαλεπαίνῃ H Pap. v¹.

354. The last half of the line is probably corrupt. The sense is no doubt meant to be *it is a matter (which calls) for a wary mind*; but the expression is unusual. The neglect of the F of *ἔργα* is rare and harsh. *φραδέος* does not occur elsewhere in Greek; nor are simple adjectives in -ης known in the Epic dialect (see note on Δ 235). They are indeed very rare at all times; ὑγιής (πλήρης), σαφής and ψευδής are perhaps the only others. In compounds of course the formation is particularly common: ἀμφραδής, ἀφραδής, εὐφραδέως, περιφραδέως from this stem are all Homeric.

355. διαρραίσεσθαι, a very strong metaphor: cf. α 251 τάχα δὴ με διαρραίσουσι καὶ αὐτὸν, and P 727.

356. ἐφ’ ἵππων, on the horse-chariot, leaving the mule-waggon to its fate. *ἐπείτα*, as next best. See note on N 743.

358. δίδιδε, the perf. is out of place; Brandreth's ἐδδῖε (ἐδδῖε) is no doubt right.

359. ἐνὶ γναμπτοῖς μέλεσσι, a phrase found only in *Od.* and the late A 669—

where, as in λ 394, v 398, the epithet is more in place, as it indicates the ‘flexible limbs’ as the seat of strength. Here it must be taken either as a mere *epitheton ornans*, a reminiscence from a familiar phrase, or in the different sense *lent with age*. The old man's sudden terror, in spite of the courage with which he started, is a very natural touch.

360. αὐτός, not waiting to be asked. *ἐριούνιος*, T 34. As a subst. it recurs only in 440.

363=K 83; 366, cf. K 394. *ἀνάρσιοι* only here in *Il.*, five times in *Od.*

367. *οἳ οὐ πάντως βρώματα τὰ ὀνείατα*, ὡς οἱ γλωσσογράφοι, ἀλλὰ πάντα τὰ θεοῖν τινα περιποιούντα, ὡς νῦν τὰ δῶρα, An. Cf. δ 444, ο 78. This is however the only place where the word is used in any other sense than *dainties*. *νόος*, *expedient*, as I 104, ε 23, etc.

368. For δὲ Nauck conj. τε, but cf. H 433 ἦμος δ’ οὐτ’ ἄρ’ πω ἦώς, ἐτι δ’ ἀμφιλόκη νύξ, and v 207 νῦν δ’ οὐτ’ ἄρ’ πῃ θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ καλλεῖψω.

369=π 73, φ 133, where the constr. of the infin. with the preceding οὐ πω

ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον 370
σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἔϊσκω.”

τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·
“οὕτω πῃ τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.
ἀλλ' ἔτι τις καὶ ἐμῷ θεῶν ὑπὲρ ἔσχεθε χεῖρα,
ὅς μοι τοιόνδ' ἦκεν ὁδοιπόρον ἀντιβολῆσαι, 375
αἴσιον, οἷος δὴ σὺν δέμας καὶ εἶδος ἀγῆτός,
πέπνυσάι τε νόῳ, μακάρων δ' ἔξεσσι τοκῆων.”

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον, 380
ἥέ πῃ ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
ἄνδρας ἐς ἄλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνη,
ἦ ἥδη πάντες καταλείπετε Ἴλιον ἱρὴν

370. οὐδ' ἂν CR Vr. A. || κακά: κακὸν CDHJPQS Pap. v², Vr. d A, Mosc. 2, Harl. a b d, King's Par. a b, γρ. A. || καὶ δέ: ἠδέ H Mor. Bar. Par. b and ap. Eust.: εἰ δέ U, γρ. A: οὐδέ Q. || ἄλλον: ἄλλως Q. 373. πῃ: θῆ Q Syr. and εν τισι, Did.: θά πῃ P. 374. ἔπι: εἴ A (γρ. ἐπ) CP Vr. A, Mosc. 2, Harl. a. || ἐμοῖο GP. 376. αἴσιος Pap. v¹. || οἷον Vr. d. || δέμας: μέγας Pap. v. || εἶδος ἀγῆτός: ἀπαρέα φωνῆν CP. 377. νόον U. 379. ἔειπας CGU Pap. v. 381. πολλὰ: καλὰ C. 382. ἔς: ἐπ' R. || τοι τάδε περ RS Syr. Bar. Mor. Cant.: τάδε περ P. 383. καταλείπετε CR: καταλείπετε Q: καταλείπετε A *supr*.

χρῶσι πέποιθα is simple. Here it is less natural and rouses some suspicion of interpolation, though it is certainly not going beyond the limits of the Homeric infin. to translate 'you are not young, and your companion is old, for self-defence.' See also on T 183.

370. οὐδέν· ὅτι τὸ δὲν παρέλκεται, An.; i.e. οὐδέν, as an adverbial acc., = οὐ. This is, of course, familiar enough; the curious thing is that the copyists did not see it, as most mss. read κακόν, only a few troubling to make the further necessary change of καὶ δέ τοι ῥέ.

374. ἔπι: the variant εἴ has curiously strong support. It can only be explained as interjectional, as in εἰ δ' ἄγε.

375. τοιόνδ' ἦκεν, τοῖον ἔηκεν van L. (*Bnch.* p. 267), rightly; for the deictic forms in -δε refer to the speaker, and τοιόνδε must mean *such as I am*. See note on Γ 46.

376. αἴσιον, for good luck. The word is ἀν. λεγ., but cf. ἤλθον ἐναίσιμον Z 519, and the opposite, παραίσια σήματα

φαίνων, *inauspicious*, Δ 381. Or we may understand it to mean *a man of moderation*, which is nearer the usual sense of αἴσα, vide A 418 and ἐξαίσιον O 598.

379 = A 286, etc. κατὰ μοῖραν expresses the god's approval of Priam's pious sentiments.

380. See note on K 384.

382. It is practically indifferent whether we take ἵνα as a final conjunction = *in order that*, or a local adverb = *where*; both uses are of course familiar in *Il.*, though the latter is doubtless original. A local relative after a personal antecedent is rare in *H.*, but the harshness is hardly felt, for ἄνδρας is virtually = *country*. Cf. γ 319 ἐκ τῶν ἀνθρώπων θέν κτλ., and ν 383 ἐς Σικελούς πέμψωμεν, θέν κέ τοι ἄξιον ἄλφοι. See also note on P 703.—It is a question if we should not adopt, with Bekker, the variant ἵνα τοι τάδε περ, *that these at least may be saved*. The half line recurs in ν 384, where none of these questions arise.

δειδιότες· τοίος γὰρ ἀνὴρ ὦριστος ὄλωλε,
 σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν." 385
 τὸν δ' ἡμέμβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 "τίς δέ σύ ἐσσι, φέριστε, τέων δ' ἔξεσσι τοκῶν ;
 ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἔνισπες."
 τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
 "πειρᾷ ἐμεῖο, γεραιέ, καὶ εἴρεαι Ἑκτορα δῖον· 390
 τὸν μὲν ἐγὼ μάλα πολλὰ μάχηι ἐνὶ κυδιανείρῃ
 ὀφθαλμοῖσιν ὄπωπα, καὶ εὐτ' ἐπὶ νηυσὶν ἐλάσσας
 Ἀργεῖους κτείνεσκε δαΐζων ὀξέϊ χαλκῶι,
 ἡμεῖς δ' ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς 395
 εἶα μάρνασθαι, κεχολωμένος Ἀτρεΰωνι·
 τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηὺς ἐνεργής·
 Μυρμιδόνων δ' ἔξειμι, πατήρ δέ μοι ἐστι Πολύκτωρ.
 ἰφνειὸς μὲν ὃ γ' ἐστί, γέρων δέ δὴ ὥς σύ περ ὦδε,
 ἔξ δέ οἱ υἱες ἔασιν, ἐγὼ δέ οἱ ἔβδομός εἰμι·

384. ἄριστος P. 385. ἐπιδεύετ' ACDHJPU Bar. Vr. d, Ven. B. 387.
 τίς: τι Syr. || τῶνων S. || ἐπεετ' ἀνε]ρωπων Par. μ. 388. ὥς: ὅς HPRSU
 Par. ν, Syr. (supr. ω). || ἐνισπε H. 390. παρᾷ Par. ν¹: παρᾷ Par. ν². || ὡς P. ||
 ἴρεο C. 391. πολλὰ: παρῷ Par. ν. 392 om. LP¹ Lips. || νῆας JP²R. ||
 νηυσὶ πελασσας Par. ν. 396. γὰρ: μὲν Par. ν. 397. δέ μοί: δαίος Par. ν.
 398. ὃ γ': ὅδ' A (supr. γ) DGJRS Par. ν, Syr. || δὴ: μοι G. 399. γρ. ἔκ δέ
 τῷ A. || (ἐγὼ δέ) οἱ: τοι DQRU: τι G: οἱ om. J Par. b.

385. οὐ τι μάχης ἐπεδεύετ' Ἀχαιῶν, *he was not behindhand* (never hung back) *from the battle of* (against) *the Achaeans*, a curious variation of a phrase which recurs several times (N 310, with note, P 142, Ψ 670). The harshness is in the constr. of the gen. Ἀχαιῶν. We may indeed take this not as dependent on μάχης but as co-ordinate with it after ἐπεδεύετο, *he did not fall short of the Achaeans in battle*; cf. Ψ 483 ἄλλὰ τε πάντα δέουσι Ἀργείων. But this alternative is as harsh as the former and gives a weaker sense. Owing to this difficulty it is fashionable to reject the line altogether. But this resource cannot be commended; it is far more natural that Hermes, having soothed Priam's fears, should be the first to shew that he recognizes him, than that Priam, who is anxious to pass unnoticed, should accidentally betray himself, as would be the case if the words σὸς παῖς were omitted. There is no reason for Priam to express surprise at the recognition; he has been face to face with the Greek host only a few days before (in Γ').

388. ὥς μοι καλὰ· *εἰ μὲν θαυμαστικῶς λέγει τοῦτο, ἀπ' ἄλλης ἀρχῆς* (we must make a fresh sentence)· *εἰ δέ μή, τοῖς ἄνω συναπτέον*, Nikanor. The choice between the exclamative *how* and the continuative *from what you say* is, as so often, indifferent. The variant *ὅς*, though strongly supported, is less idiomatic.

390. παρᾷ for περάει is an impossible contraction in H. P. Knight ingeniously suggests *πεῖρα* (*πειρά*) and *εἶρεο test me and ask*. But this does not suit 433. It would be better, at least in the latter place, to read *πειράσ(αι)* as a non-thematic form, or, to keep closer to the letters, *πειρά(αι)*, the same with the older omission of the σ. (See Φ 459 and note on *δαμναῖ* Ξ 199.) The imperative certainly gives a better sense; with the text *καὶ εἶρεαι* must be taken as = *εἰρόμενος*, 'you ask me only to test me.'

394. ἐσταότες, idle spectators; cf. B 320, where the first part of the line occurs.

398. ὦδε, *thus* as I see thee; hardly *here*.

τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπεςθαι. 400
νῦν δ' ἦλθον πεδίοι' ἀπὸ νηῶν· ἠῶθεν γὰρ
θήσονται περὶ ἄστρῳ μάχην ἐλίκωπες Ἀχαιοί.
ἀσχαλώσιν γὰρ οἳ γε καθήμενοι, οὐδὲ δύνανται
ἴσχειν ἐσσυμένους πολέμου βασιλῆς Ἀχαιῶν."

τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής· 405
"εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλλῆος
εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατάλεξον,
ἣ ἔτι παρ νήεσσιν ἐμὸς παῖς, ἥέ μιν ἦδη
ῆσι κυσὶν μελεῖσσι ταμῶν προύθηκεν Ἀχιλλεύς."

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης· 410
"ὦ γέρον, οὐ πῶ τόν γε κύνες φάγον οὐδ' οἰωνοί,
ἀλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηϊ
αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἦδε
κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαί

400. Τῶν . . . κλήρῳ: γρ. τοῖσι δὲ πρῶτον ὑπηνήτης Sch. T. || ἀπεσθαι Pap. v': ἰκέσθαι P. 403. οἳ γε (A sup.) GJRSU Pap. v: οἶδε (οἶδε) Ω. 408. ἦ: εἰ AS (supr. ἦ) U. || παρὰ AH Lips.: ἐν J. 411. πῶς: τοι D. || τόνδε GR. || φάγον κύνες ἦδ' JU Vr. d. 413. οὕτως JU (ἢ αὐτως U^m) Vr. d, Par. b', and ap. Eust. || οἳ: τοι Pap. v. || ἦδε D (ἦδε) JQR (add. ἦος R²) U Pap. μ, Harl. d, Par. b' e, and ap. Eust.: ἦος Pap. v: ἦος Ω. 414. οὐδέ τι: οὐδέ τοι JR: οὐδέ τι Pap. v.

400. τῶν is generally taken as dependent on μέτα, casting lots amid them. So Ar. understood it. This constr., however, is not Homeric or even poetical; see note on A 51. We can take the gen. better as partitive; and then we might write μεταπαλλόμενος, of them, by casting lots among us, I was chosen. Cf. μεταφρασόμεθα, A 140, we will consider among ourselves, for this sense of μετα- in comp.—Schol. T mentions a variant τοῖσι δὲ πρῶτον ὑπηνήτης λάχον, which needlessly accentuates the obvious but trifling difficulty that if Hermes' persona is now πρῶτον ὑπηνήτης (348) he cannot have been so ten years before when Achilles sailed—and indeed must have been a child.

402. εἴσονται μάχην, will set battle in array, as we speak of a pitched battle. Cf. P 158 ἀνδράσι δυσμένεσσι πόνον καὶ δῆρην ἔθεντο.

403. οἳ γε, the vulg. οἶδε cannot be right; the pronoun is merely anaphoric and can have no deictic force.

404. Ἰσχειν ἐσσυμένους πολέμου, see note on N 315. The gen. is best taken with both verbs.

407. εἷς (which should rather be ἑσς) is an intolerably weak word for so emphatic a place. In II 515 it is not followed by a pause, which makes all the difference. L. Lange conj. εἰ δ', cf. δ 831-32 εἰ μὲν δὴ θεός ἐσσι . . . εἰ δ' ἄγε μοι κατάλεξον. But the verb can hardly be omitted altogether, nor can it be introduced into 406. ἀλθεῖν κατὰλεξον is Odyssean (six times).

409. μελεῖσσι ταμῶν is an Odyssean phrase, vide i 291, σ 339.

412. κείνος, deictic, there he lies; Γ 391, etc.

413. Either ἦδε or ἦδη must be the right reading. The vulg. ἦος is quite out of place when used late in the evening (351). It may easily have slipped in from a reminiscence of Φ 80 ἦος δέ μοι ἐστὶν ἦδε δυωδεκάτῃ, or A 493 ἀλλ' ὅτε δὴ β' ἐκ τοῦ δυωδεκάτῃ γένετ' ἦος. The use of the fem. ordinal adj. as a subst. in this way is as familiar in H. as in later Greek; see e.g. A 425 δυωδεκάτῃ, β 374 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται.

ἔσθονοι, αἶ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν. 415
 ἡ μὲν μιν περὶ σῆμα ἐοῦ ἐτάριοιο φίλοιο
 ἔλκει ἀκηδέστω, ἥως ὅτε διὰ φανήη,
 οὐδέ μιν αἰσχύνει· θηοῖο κεν αὐτὸς ἐπελθών,
 οἶον ἐερσήεις κείται, περὶ δ' αἶμα νένιπται,
 οὐδέ ποθι μιάρος· σὺν δ' ἔλκεα πάντα μέμυκεν, 420
 ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.
 ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἐοῖο
 καὶ νέκνυς περ ἐόντος, ἐπεὶ σφι φίλος περὶ κῆρι."
 ὧς φάτο, γήθησεν δ' ὁ γέρων καὶ ἀμείβετο μύθωι·
 "ὦ τέκος, ἡ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425
 ἀθωνάτοις, ἐπεὶ οὐ ποτ' ἐμὸς πάϊς, εἴ ποτ' ἔην γε,

415. κατέδονται Q. 416. μὲν: δά Vr. A. 417. φανήη(ι) DJRTU¹ (or U²?) Syr. Pap. v, Vr. d (*supr.* α), and ἐν πολλοῖς τῶν ἀντιγράφων Eust.: φαν[α]νι Pap. μ: φανείν Ω. 418. αἰσχύνη H (U *supr.*). || ΘΗΟΙΟ Ar. GL (Cant. *supr.*): ΘΕΙΟΙΟ (ΘΕΙΟΙΟ) Ω. || ἀπελῶν Pap. ν¹. 419. ἐρσίαις (ἐρ-) AHLSU. 421. ἐν: ἐπ' CDHJU Pap. v, Syr. Vr. d. || αὐτὸν JU Vr. d. 422. ἐοῖο: τοῖο Pap. ν^m: ἔλαος (ἔλαος) Ω. 423 ἀθ. (Ar.?) Sch. T. 425. διδόναι D Vr. A Par. c e g j: δοῦναι Par. f: διδῶναι *ap.* Herod. 426. ἀθανάτους U: ἀθανάτοις Γ' AS. || ἐμοὶ R¹.

415=T 31, where it is used of flies, less appropriately.

417. ἀκηδέστω, see X 465.

418. ΘΗΟΙΟ, a contraction which may be admitted in a late book; *θηόιο* van L., with η shortened before the following vowel (?). The reading *θειοῖο* is an instance of the common ms. habit of writing εἰ instead of η before ο (*H. G.* App. C), on the analogy of *θήη*, *θελομεν* etc. αὐτὸς ἐπελῶν, a favourite Odyssean verse-close (5 times): only here in *Il.*, where ἐπελθεῖν elsewhere always implies *hostile* approach.

419. ἐερσίαις, *fresh*, cf. *roscidus*; he is not parched by the sun, because Apollo has spread a mist over him. So also 757. αἶμα is best taken as an acc. of the 'external object,' *he is washed of blood*; cf. § 224 χρῶα νίξετο διὸς Ὀδυσσεὺς ἄλμην, II 667 κελαινεφές αἶμα κάθηρον . . Σαρπηδόνα, Σ 345 Πάτροκλον λούσειαν ἀπο βρότον αἱματόντα, and note on Φ 122.

421. See X 371.

422. ἐοῖο, *thine own*, has the testimony of τοῖο in Pap. v. (This corruption is not infrequent in mss.; see App. Crit. on Ξ 223, 249, Φ 305, X 459.) ἐοῖο is of course not strictly reflexive here, and refers to τοι, not to the grammatical subject of κήδονται (App. A, vol. i. p. 561).

423. ὡς περισσὸς ὁ στίχος ἀθερεῖται. ἐπεὶ σφι οὐχ Ὀμηρικῶς κείται ἡ ἀνωρυμία: διδὼ καὶ προσθερεῖτο, Schol. T. It is clear that Ar. and probably Aph. obelized the line, but the last reason cannot be right, as there is nothing un-Homeric in σφι. Objection may be taken to the trochaic caesura, though it falls within the permitted limits (see on Φ 575); but it is highly improbable, judging from his silence elsewhere, that Ar. noticed this.

425. καὶ seems to imply 'whatever else one does,' it is good to give the gods also their due. διδοῦναι, a form which astonished even Eust. (τινὰ δὲ τῶν ἀντιγράφων ἐτόλμησαν γράψαι διδοῦναι) and was attacked by Aph. (Did. on ν 358, see Ludwig). The alternative seems to have been διδόναι (Herod.), the mss. giving only διδόναι. The form may be compared to *zeugnūmen* II 145: *τιθήμεναι* is different, as metrical necessity comes in. Schulze ascribes the lengthening to the license of the sixth arsis (Q. E. p. 451, see App. D, c 3). It is wiser to recognize the influence of the aor. forms δοῦναι, θείναι, etc., which seem to represent *do-Féna*, etc. (*H. G.* § 85. 1). So διδώσμεν (ν 358) must be due to the analogy of the pres.

426. εἴ ποτ' ἔην γε, see note on Γ 180.

λήθητ' ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσι·
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.
ἀλλ' ἄγε δὴ τότε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον,
αὐτόν τε ῥῦσαι, πέμψον δέ με σύν γε θεοῖσιν, 430
ὄφρα κεν ἐς κλισίην Πηληϊάδεω ἀφίκωμαι."

τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
"πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις,
ὅς με κέλλι σέο δῶρα παρέξ Ἀχιλῆα δέχεσθαι.
τὸν μὲν ἐγὼ δειδοῖκα καὶ αἰδέομαι περὶ κῆρι 435
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,
ἐνδυκῶς ἐν νηϊ θοῇ ἢ πεζὸς ὁμαρτέων·

οὐ κέν τις τοι πομπὸν ὀνοσσάμενος μαχέσαιο."
ἦ καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους 440
καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,

427. ἐνὶ μεγάροισι C Pap. μ ν. 428. τῷ : τῶν CH Syr. Par. d, Ven. B, and
tines Sch. T. || ἀπομνήσαντο Pap. ν : ἀπεμνήσαντο AG (P *supr.*) QR (-στο, *supr.* κ)
ST Pap. μ, Syr. Mosc. 2, Vr. b A, Par. a (γρ. καὶ ἀπεμνήσαντο, ὅπερ ἀκριβέστερον)
b² c f g j, and ap. Eust. 429. δέξαι P. 430 om. T¹. || τε : γε U : δε Pap. ν¹. ||
γεμεσυνδε Pap. ν¹. 433. ἐμοῖο P. || νεώτερον Vr. d. 434. κέλλι : κελλι C. ||
αχιλλῆι Pap. ν² : ἀχιλ(λ)ῆος AGS. || ἔχεσσαι G. 435 om. P¹ (interlined, then
erased, and again added in P^m by *man. rec.*). 436. μεμνησθαι Pap. ν¹ : συλῆσαι
Pap. ν². || γένοιτο D Pap. ν, Eust. 437. δ' ἄν : μὲν Pap. ν : δ' αὐ Q. 439.
οὐ κέν D Pap. ν¹ Syr. : οὐκ οὐκ P : οὐκ ἔν Ω. || ὀνοσσάμενος P (*supr.* ο over η).
440 om. Pap. μ. || ἐναΐξας Syr. : ἐναΐξας DJPRU Pap. ν. 441. μάστιγα Pap.
ν¹ : μάστιγα Pap. ν². || χερσὶ L.

428. τῷ οἱ ἀπεμνήσαντο, *therefore they remembered them (his gifts) for him.* Cf. Hes. *Theog.* 503 οἱ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν. Several mss. have τῶν (sc. δῶρων), but a pronoun with so definite a reference could not apply to anything but θεῶν. There is a well supported variant ἐπεμνήσαντο, cf. O 662, P 103. But the passage from Hes. (where there is no variant) and Thuk. i. 137 αὐτῷ χάριν ἀπομνήσασθαι ἄξιον shew that the sense of 'requiting a favour' belongs to the compound with ἀπο-.

429. We should perhaps read δέξο for δέξαι with P : see on T 10. δέξ' ἐμέθεν van L.

433. πειρᾷ, see on 390.

434. κέλλι, so mss. ; add. generally κέλει, but the synizesis is no better than the contraction ; see on N 818. The form in -γι being Odyssean (see δ 812) should not be altered in Ω ; though δς κέλει (as M 235) is an easy change.

παρεξ Ἀ., *behind Achilles' back*, lit. 'passing him by,' cf. K 391 παρέκ νόον ἤγαγε, 'led past my sense,' much as we say 'made me beside myself,' and T 133 μὴ χαλέπαυε παρέκ νόον, 'past' = 'in defiance of' good sense.

436. The variant γένοιτο is defensible, as rejecting the very imagination of the act.

437. For ἄν . . κε in the same clause see note on A 187, *H. G.* p. 331. The separation of the two by several words is peculiar to this place. The best emendation is σοὶ μὲν, supplied by Pap. ν, though αὐ, conj. by Peppmüller, has now ms. support (ἀρ Brandreth). Ἄργος in the mouth of a Myrmidon most naturally means the 'Pelasgian Argos' in Thessaly (see B 681).

438. ἐνδυκῶς, see 158. The synizesis of ὁμαρτέων and the dat. ἡμῶνους for -οισι in 442 may both be marks of late origin.

ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμίονοις μένος ἦν.
 ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
 τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος ἀργεῖφόντης 445
 πᾶσιν, ἄφαρ δ' ὤϊξε πύλας καὶ ἀπῶσεν ὄχῃας,
 ἐς δ' ἄγαγε Πριάμῳ τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
 ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο
 ἱψηλὴν, τὴν Μυρμιδόνες ποίησαν ἄνακτι
 δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν 450
 λαχύνεντ' ὄροφον λειμωνόθεν ἀμήσαντες·

442. ἵπποισι: ἵπποις τε DQ. 445. τοῖσι δ' ἐφ': τοῖσιν δ' Vr. A.: ἔχευε:
 δρῶντι A Cant. 446. ὄχῃας T. 447. ἐπ' ἀπήνης: ἐπὶνήκεν (gl. ἐσώρευσεν,
 i.e. ἐπένηκεν) Vr. A. 448. κλισίην P. 449. ὕψηλα P. 451 οἱ. Q.

443. πύργους νεῶν, the fortifications of the ships, see on M 258, 332. The juxtaposition of τάφρον seems to shew that the space elsewhere conceived as existing between wall and trench is forgotten, and that the sentinels are actually at the gate in the wall, not as in I 67, K 194, at the trench considerably in advance of it. Whether or no they are identical with the πύλαι of 681 we cannot say. As the text is punctuated, 444 is the apodosis to 443. Heyne is, however, perhaps right in regarding it as an explanatory addition to the protasis, putting a comma after πονέοντο, and beginning the apodosis with 445.

448. The relative construction of ὅτε is virtually forgotten in the description of the κλισίη, and it is not till 457 that we come to what may be called an apodosis. The κλισίην of Achilles is described as a full counterpart of the Homeric house, with a fore-court and πρόδομος (673), αἶθουσα (644), μέγαρον (647), and the whole is called οἶκος (572) and δῶματα (512). This indicates a complete difference of view from the rest of the *Iliad*, except from I. Even there, though the scene passes in the same hut, there is hardly any indication of a building on this scale; compare particularly I 658-59 with Ω 643-44, where in a precisely similar context the former knows nothing of an αἶθουσα. The μυχός, however, is common to both (Ω 675 = I 663). In the rest of the *Iliad* the κλισίη is hardly thought worthy of the formal compliment of an *epitheton ornans*, the only exceptions being κλ. ἐύηκτος (K 566 N 240) and ἐύηκτος (I 663 = Ω

675)—all in late passages. The whole conception indicates a poet who is more familiar with the palace than the camp; he has not taken the trouble to consider how little his spacious dwelling agrees with the crowding of the Achaeans along the shore, or indeed with the first conditions of a naval camp. Heyne would reject 449-56 altogether, chiefly on account of the violated F of 449 and 452. But 565-67 evidently contain an allusion to 454-56, and the conception of the house is the same throughout.

449. For ποίνεαν here and 452 Bentley conj. δελμᾶντο, Dawes πονέοντο. For other violations of the F of *Fánaξ* see II 371, 464, 507, 523, T 67 (the only other irremediable cases are, acc. to Knös, ξ 40, 395, 438). Brandreth ingeniously suggests ἀν' ἀκτῇ on the shore; but this does not agree with the Homeric use of ἀνά.

451. ὄροφον, unanimously explained by the ancients as 'a sort of reed used for thatching.' The word recurs elsewhere only in the sense of 'roof' (see L. and S.), but the ease with which the two senses might be interchanged is sufficiently illustrated by our own word 'thatch,' properly 'roof' (Dach), but restricted in use to a particular covering with reeds or straw; we can translate *they thatched it with downy thatch gathered from the meadows*, without feeling any need to discuss whether 'thatch' means 'a roof' or 'a kind of reed.' That ὄροφος was a specific name for a kind of reed is highly improbable, though Aristotle and Theophrastus seem to have taken it so; it means neither more nor less than 'roofing.'

ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι
 σταυροῖσιν πυκνοῖσι· θύρην δ' ἔχε μῦνος ἐπιβλῆς
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεςκον μεγάλην κληῖδα θυράων, 455
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ὤϊξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,
 ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα φώνησέν τε·
 “ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460,
 Ἑρμείας· σοὶ γάρ με πατήρ ἅμα πομπὸν ὄπασσεν.
 ἀλλ' ἦτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη
 ἄθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην·

452. ἄΝΑΚΤΙ: ῥουμῖν D. 454. τρις Pap. μ (supr. ε) ν (p. ras.) Syr. (supr. ε). || ἐπιρρήσεσκον P: ἐπερρῆσεσκον Pap. ν¹: ἐπαρρῆσεσκον L Pap. ν². || Ἀχαιῶν T. 455. τρις Pap. ν². || ἀναοίγεςκον R. 456. ἐπαρρῆσεσκε L Pap. ν: ἐπιρρῆσεσκε JU. 459. δ' om. Syr.¹ || χροῖν JPU. 460. ἄβροτος Mor.: διβροτον R.

453. ἐπιβλῆς, evidently a long beam running horizontally through a hole in one door-post, so that it could be thrust across the door into a suitable hole in the other post. The gate in the fortifications has two such bolts, there called ὀχῆες, see 446, and on M 456.

454. ἐπιρρῆσεσκον, a verb presumably conn. with ῥήσσω, Σ 571, in the sense of *beating*, though this is not particularly suited to express *driving home* a bolt. It is used similarly in Soph. O. T. 1244 πύλας ἐπιρρήξας' ἔσω, *dashing to the doors* (ἐπιρράξας' Dobree; see Jebb ad loc. quoting Plut. Mor. 356 c ἐπιρράξει τὸ πῶμα, *slam to the lid*; and Plato Prot. 314 D τὴν θύραν . . ἐπήραξε, from ἀράσσω).

455. κληῖδα, obviously the same as the ἐπιβλῆς above.

457. ὤϊξε, a contracted form found here only, cf. ὤϊξε above, 446. We have, however, ὀξασα Z 89, and ἀνώϊγεν Ξ 168. The origin of the verb is entirely obscure. An initial F seems to be indicated by forms like ἀναοίγεςκον, ἀν-έ-ωγ-ε, ἀν-έ-ωξ-ε, etc., but is nowhere in H. supported by metre, and in B 809 is inadmissible. The Lesbian form δέιγγν (Collitz 214. 44) would point to δέγγν, not φοιγ-, as the root, with ὀφιγ as weak form (G. Meyer Gr. § 475). This accounts for the usual form ὤϊξε, and we might be inclined to read ἀνοείγεςκον in 455

(ἀνοίγεςκον Brandreth), ἀνδείγεν II 221, etc., were it not that the forms with -εωι are well supported in Attic. Where so much is uncertain alterations are useless (Ἑρμείας Freia F ὤϊξε, Brandreth).

462. This is one of the very few cases where εἴσομαι is used as fut. of εἶμι, I will go. The others are o 213, where the best mss. (Ludwich's FG) have ξεται, and o 504 ἐπιέσομαι with variant ἐπελεύσομαι. All other cases can be written ξίσομαι and referred to ξίμαι, *hasten, aim at* (van L. Ench. § 308). Here van L. reads ἐρχομαι. But we may have an early case of confusion of the two roots, which became closely similar when F was lost. Cf. note on N 90.

464. ἀγαπαζέμεν, an Odyssean word, 'to welcome' as host; an immortal cannot permit himself to become a guest to men. If we do not adhere to this sense of ἀγαπαζέμεν, and take it more vaguely, 'shew favour' (cf. ἀμφαγαπαζόμενος II 192) θεόν may be the subject, βροτοῖς the object; 'it would cause jealousy that an immortal god should thus favour men.' But this, though with the order of words perhaps more natural, does not give so clear and suitable a sense. Düntzer suggests that the line is an explanatory gloss of νεμεσσητὸν δέ κεν εἴη which elsewhere always stands alone.

τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος, 465
καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠυκόμοιο
λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνηις."

ὥς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον
'Ερμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμάζε,
'Ιδαίον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν ἐρύκων 470
ἵππους ἡμίονους τε. γέρων δ' ἰθὺς κίεν οἴκου,
τῇ ῥ' Ἀχιλεὺς ἴζεσκε δίφιλος. ἐν δὲ μιν αὐτὸν
εὖρ', ἔταροι δ' ἀπάνευθε καθεῖατο· τῷ δὲ δὺ οἴω,
ἥρως Αὐτομέδων τε καὶ Ἄλκιμος ὄζος Ἄρης,
ποιπνυον παρεόντε· νέον δ' ἀπέλγηεν ἔδωδης 475
ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.
τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
δεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον υἷας.
ὥς δ' ὅτ' ἂν ἀνδρ' ἄτη ^{ῥέ}πυκνὴ λάβηι, ὅς τ' ἐνὶ πάτρῃ 480
^{Ἀχιλλεύς}

469. ἔρμειος J. || ἔξ: αφ Pap. v. || ἄλτο: ἀμεινον βαίνει γράφειν ἐπὶ τοῦ γέροντος Sch. T. 471. ἵππους ο' CT Syr. 472. τῇ ῥ': ἐνο' Eust. || ἐν: αη Pap. v. 473. ἔταροι Vr. d. || καθεῖατο (Ar. ?) C. 474. ὄζος: υἷος Pap. v. 476 ὁθ. Ar. || καί: γὰρ Mor. 477. δ' ἄρα στὰς: παραστὰς Vr. A. 479. παιδοφόνους Pap. v. in marg. 480. ἐνὶ: ἐπὶ D.

466-67. Düntzer's objections to this couplet are better founded: (1) the *Iliad* knows nothing of any son of Achilles except in late interpolations—see T 327; (2) Priam does not follow the god's advice, as he makes no mention of either mother or son. 465 would form a very effective end to the speech.

473. ἀπάνευθε, *apart*, though in the same room, see 484. τῷ, we can of course read τῷ, but the nom. accords with the common use of the article with numerals to contrast a definite number with a crowd; *H. G.* § 260 c.

474. Ἄλκιμος, the short form (*Koseform*) of Ἀλκιμέδων as T 392.

476. ἔσθων καὶ πίνων, added in a sort of apposition with ἔδωδης, as the verb is used with either gen. or part. Cf. ε 196-97 τίθει πάρα πᾶσαν ἔδωδην, ἔσθειν καὶ πίνειν. The line was athetized (by Ar. ?) on the ground that the tables were not cleared away after the Homeric meal. Athenaios (i. p. 12) says that on this ground the stop should be placed after ἔτι, not before it.

480. The comparison is to the familiar scene of a homicide exiled from his own

land and taking refuge with a chieftain among whose retainers he will enrol himself in return for sustenance and protection. ἀνδρὸς ἀφραστοῦ, because only a wealthy chief will attract or can afford to keep a retinue of such 'broken men' (see note on II 573). The only difficulty is in the word ἄτη, for from the construction of the sentence the ἄτη seems to have come upon him *after* the homicide. Thus Nägelsbach takes it to mean the overwhelming effect of conscience, Göbel the mental disorder due to his position; cf. II 805 with note. I believe that the word can mean one thing only, the force which impelled him to do the deed. Then the relative clause *ὅς τε* . . . κατακτείνας is explanatory of ἄτη, 'as when Até has come on a man who has slain another' = *so that* he has slain another. But the relative clause has been altered in the course of statement—the original κατακτείνῃ is put in a subordinate participial form, and ἄλλων ἐξέκετο δῆμον as the main thought usurps the principal verb. In other words the essential thought is ὡς ἀνὴρ φῶτα κατακτείνας ἄλλων ἐξέκετο

φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
 ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπε·
 “μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου ὥς περ ἐγών, ὀλοῶι ἐπὶ γήραος οὐδῶι.
 καὶ μὲν που κείνον περιναίεται ἀμφὶς ἔοντες
 τείρουσ', οὐδέ τις ἔστιν ἀρῆν καὶ λουγὸν ἀμύναι.
 ἀλλ' ἦτοι κείνός γε σέθεν ζώντος ἀκούων
 χαίρει τ' ἐν θυμῶι ἐπὶ τ' ἔλπεται ἥματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα·

481. ἄλλον GPO. 482. ἔχει JU Pap. v, Syr.: ἔχ' D. || εἰσορόωντα Syr.
 483. θεοειδῆ CQU Vr. d. 484. ἐς: ἐπ' P. 486. σοῖο: εἰοῖο R: αἰοῖο Zen.
 CGJLQSTU Pap. v, Harl. a, Vr. d (γρ. εἰοῖο). 488. ἔοντες: τινὲς ἔοντος Sch. T.
 489. ἀρῆν: ἀνὴρ H. || καὶ: καὶ ἀπὸ J. || καὶ λουγὸν: ἀπὸ οἴκου R. 492.
 τροίησε(ν) μολόντα ARS (-οὔντα) Bar. Mor. Cant. Pap. v, Harl. a (p. ras.).

δῆμον: The poet begins, however, for the sake of adding moral weight, as though he were going to say ὥς δ' ἂν ἀνδρ' ἄτη λάβῃ διὰ τε φῶτα κατακτείνῃ, but in the course of saying this he allows the other form of the thought, as the dominant one, to mould the second clause. The difficulty arises from the peculiar construction of the simile in having the point of comparison added independently, θάμβος δ' ἔχει, instead of connected immediately with ὥς δ' ἂν, as is done in every other simile of this form. The result of the difference is that the minor touches are put in the foremost place, and are continually in danger of overshadowing the essential elements.

482. Schol. T says τὸν δὲ καθαίροντα καὶ ἀγνίτην ἔλεγον, Schol. B ὡς εἰ τις . . . ἀπέρχεται πρὸς τὸν ἀγνίσοντα, from which K. O. Müller has conjectured that there was a variant ἀνδρὸς ἐς ἀγνίτῃω here. This is possible, but such a reading can only have been a late one; there is no trace whatever in H. of expiation for blood except by payment or exile, ritual purification being unknown. This in fact Schol. T seems to admit by the remark ὥς δὲ ἀναχρονισμὸς ἔστιν ὡς τὸ “ταχε σάλπιγξ,” and we are safe in concluding only that the scholia took purification for granted as the sole motive for the manslayer's action.

486. σοῖο, not εἰοῖο, for the gen. is not used as a mere possessive; εἰοῖο φωνῆς Σ 335 is of course another matter. But εἰοῖο, *thine own*, is a very probable variant, and it may be questioned if this was not Zen.'s reading rather than σοῖο. There may easily have been a mistake in interpreting σοῖο. Ζηρόδοτος διὰ τοῦ ε, which would be the Didymean scholion. But the ordinary interpretation is confirmed by Zen.'s ἐμείο for ἐμοῖο Ξ 118 and Ap. *de Pron.* 108. 12 (see Ludwig ad loc.).

487. See note on X 60. ὀλοῶι, van L. (*Ench.* p. 200) suggests that this is a misreading of ΟΛΟΟΙ=ὀλοοῖο. The epithet certainly suits γήραος best.

488. ἀμφὶς is here clearly used to mean *round about*, not *apart from*, the regular Epic sense. The variant ἔοντος is evidently meant to meet this difficulty (*dwelling apart from them*). περιναίεται ἀμφὶς ἔοντες, a pleonasm like περικτίονας ἀνθρώπους αἱ περιναιεύουσι, β 65. In λ 495-503 the shade of Achilles expresses the same fears for his father's treatment by his subjects.

492. Τροίησεν ἰόντα must be right though several mss. have Τροίησε(ν) μολόντα; the ν of these case-forms in -θεν is never omitted, though the adverbs ὑπερθε and -θεν, etc., are used indifferently. The phrase Τροίηθεν ἰόντα is Odyssean (three times).

αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελεῖφθαι.
 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν. 495
 ἐννεακαίδεκα μὲν μοι ἦς ἐκ νηδύος ἦσαν,
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν.
 ὃς δέ μοι οἶος ἦν, εἶρυτο δὲ ἄστυ καὶ αὐτός,
 τὸν σὺ πρῶν κτείνας ἀμυνόμενον περὶ πάτρης, 500
 Ἔκτορα. τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,
 λυσόμενος παρὰ σείο, φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
 μνησάμενός σου πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 ἔτλην δ' οἷ' οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος, 505
 ἀνδρὸς παιδοφόνιοι ποτὶ στόμα χεῖρ' ὀρέγεσθαι."
 ὥς φάτο, τῷ δ' ἄρα πατὴρ ὕφ' ἴμερον ὥρσε γόοιο·

496. ἔας Q. 497. ἐνὶ μεγάροισι C Pap. v. 498. ὑπὸ: ἐπὶ C: ἀπὸ H.
 499. δέ μοι: δέμοις G: δὲ μὲν Vr. d. || αὐτὸς PQ: αὐτοῦς Ω. 500. κτείνες
 Pap. v. 501. εἵνεχ' D Pap. μ. 502. σοῖο HP. || φέρων τ' D. 503. αἰδοῖο
 HJQ: αἰδοῖο Vr. A: αἰδέο P: αἰδέο Lips. || θεοὺς Ἀχιλεῦ: φέριστε θεοὺς Bar.
 505. βροτὸς: γενετ Pap. v¹. 506. χεῖρας ὀρέξαι ἢ χεῖρ' ὀρέγεσθαι Eust.

493-94 = 255-56. Payne Knight rejects 494-97 because of the obvious inconsistency of τῶν μὲν πολλῶν (498) with τῶν οὐ τινὰ φημι λελεῖφθαι. But the weakness lies rather in 498, which might be omitted without loss—or indeed with gain, as the omission brings out more sharply the superiority of Hector alone to all the fifty. The rhythm of 498 is unusually bad and un-Epic.

499. οἶος, because beside him all the other fifty counted as naught. As a matter of fact not one of Priam's sons does anything (but get killed) in the *Iliad*, with the exception of Paris, which rather proves the rule. αὐτός, by himself. The sense is identical with Z 403 οἶος γὰρ ἐρύετο Ἴλιον Ἔκτωρ, which Schol. T on Ξ 424 quotes αὐτὸς γὰρ ἐρύετο. The vulg. αὐτοῦς, explained *inhabitants* as opposed to the city, is incomparably weaker, though of course defensible (see ι 40 ἐγὼ πόλιν ἔπραθον, ὠλεσα δ' αὐτοῦς). For the combination of καὶ with αὐτός no quotation need be given, as the two words have such a strong affinity that there is a strong presumption against καὶ being copulative at all in this connexion. For similar confusion see I 562, Ψ 145, Ψ 277.

500. πρῶν in the vague sense, see on

χθιδά τε καὶ πρωῒζα B 303. It was actually twelve days before. For ἀμυνόμενον περὶ πάτρης compare Hector's own words in M 243.

503. αἰδεῖο, an irregular form for αἰέο, recurring in ι 269 ἀλλ' αἰδεῖο φέριστε θεοῦς. Cf. ἔπειο or ἐρείο A 611. It should not be altered, but taken as an early instance of αἰδέομαι which later supplanted αἰδομαι. We could easily read αἰδοιο, with a few mss. both here and in ι.

506. χεῖρ' (χειρὶ) ὀρέγεσθαι, lit. to reach with the hand, i.e. to lift my hand to the mouth of him that slew my sons in order to touch his chin as a suppliant (A 500). For the constr. cf. Ψ 99 ὀρέξατο χερσὶ φιλῆσιν. It is more usual to read χεῖρ', i.e. χεῖρα or χεῖρε (Sch. T), and take ὀρέγεσθαι as though = ὀρέγειν, a use of which there seems to be no other instance. Again, as it has not been explicitly said that Priam has touched Achilles' chin, whereas he has kissed his hands (478), some would understand to move to my mouth the hand of him that slew my sons. This gives undoubtedly a better sense, but is quite inconsistent with the use of ὀρέγεσθαι. χεῖρας ὀρέξαι, given by Eust., is what we should expect.

507 = δ 113.

ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
 τῷ δὲ μνησαμένῳ ὁ μὲν Ἑκτορος ἀνδροφόνουιο
 κλαί' ἀδινά, προπάρουθε ποδῶν Ἀχιλλῆος ἔλυσθεις, 510
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτὴ
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο διὸς Ἀχιλλεύς,
 καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἕμερος ἥδ' ἀπὸ γυῖων,
 αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
 οἰκτεῖρων πολὺν τε κάρη πολὺν τε γένειον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ἂ δεῖλ', ἥ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἴος,
 ἀνδρὸς ἐς ὀφθαλμούς ὃς τοι πολέας τε καὶ ἐσθλοὺς 520
 νιέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξευ ἐπὶ θρόνου, ἄλγεα δ' ἔμπης
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν ἀχνύμενοί περ·
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι, 525
 ζῶειν ἀχνυμένους· αὐτοὶ δέ τ' ἀκηδέες εἰσί.

509. δὲ: μὲν J. 510. ἐλυσθεις om. Pap. v: ἔλκυσεῖς P Lips.: λιασεῖς L.
 511. αὐτε: αὐτε P. 512. στοναχὴ Zen.: στοναχ[Pap. μ. 514 ἀθ. Ar. ||
 γύων P. 515. αὐτίκ' ἀπὸ: αυτικα θ εκ Pap. μ. || ἀνιστῆι Vr. d: ἀνέστη H
 Pap. v. 518. ἂ: ὦ CP. || δὴ: μάλα H. || κάκ' om. Par. f. || ἀνέσχεο CP
 Vr. A Harl. a b, Par. a b d f j: ἀνάσχει A supr. (ἀ corr. from ἐ): ἀνέσχειο Par. h:
 ἀνέσχειο Lips.: ἄσχειο Pap. μ: ἔσχειο JR: *σχειο U (ἀν in ras.). || ὀν om. P.
 519-20 om. Pap. μ¹. 521. ἐξενάριξε LS Pap. v¹. || νύ τοι: δέ οἱ D. 522.
 ἔξου R: ἔξου ap. An. || ἄλγεα: ἀλλαγε Pap. v¹. 524. πρῆξις: τ' ἐνυσας T'
 (Harl. a supr.), ἐν ἄλλωι A. 526. ἀχνυμένους JQRSU Harl. a b, Par.
 a c d e f g h j: ἀχνυμένοισι Ω.

510. ἐλυσθεις, see Ψ 393.

514 ἀθετείται· προείρηται γὰρ ἱκανῶς
 διὰ τοῦ “αὐτὰρ ἐπεὶ ῥα γόοιο,” καὶ ἀκύρως
 τέθειται τὸ γυῖων· οὐ γὰρ οὕτως λέγει
 πάντα τὰ μέλη, ἀλλὰ μόνον τὰς χεῖρας καὶ
 τοὺς πόδας, An. The athetesis has been
 generally accepted, as the γυῖα cannot be
 the seat of yearning. That fear should
 depart from the trembling limbs is
 natural enough, e.g. § 140; a rhapsodist
 probably had some recollection of that
 passage and interpolated the line from
 it.

518. ἀνέσχειο elsewhere is always imper.
 like ἴσχειο. The variants point as else-
 where to an assimilated form ἀσχειο,
 which (rather than ἀσχειο) was doubtless

the reading of Zen. See App. Crit. on
 B 694, K 176, Ψ 587, and Ludwig on
 B 12. There may have been a variant
 ἴσχειο, but the scholia are not clear.

519-21 = 203-05.

522. ἔξου, aor., see on N 285.

523, cf. II 60.

524. πρῆξις, profit, an Odyssean word.
 Compare 550 below, and A 562 πρῆξις.
 δ' ἐμπης οὐ τι δυήσσει, thou wilt gain
 naught. ἐπεκλώσαντο (525) is also
 Odyssean (seven times).

526. ἀχνυμένους is the regular
 Homeric constr. as the participle forms
 part of the predication (H. G. § 240),
 and it has respectable support; the
 vulg. ἀχνυμένοις is a natural corruption.

δοιοὶ γάρ τε πίθοι κατακείλονται ἐν Διὸς οὔδει
 δώρων οἶα δίδωσι κακῶν, ἕτερος δὲ ἑάων·
 ὦι μὲν κ' ἀμμίξας δώηι Ζεὺς τερπικέραυνος,
 ἄλλοτε μὲν τε κακῶι ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῶι· 530
 ὦι δέ κε τῶν λυγρῶν δώηι, λωβητὸν ἔθηκε,
 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,

527. κατακείσας Pap. v¹. 528 om. T. || κηρῶν ἐπιλαοὶ ὁ μὲν ἐσθλῶν αὐτὰρ
 ὁ δαιλῶν Plato *Rep.* ii. 379 D, Euseb. *Praep. Ev.* xiii. 2. 12. 530. ἀλλοτε
 Pap. v¹. || κακῶν PR. || ἐσθλῶν R. 531. λωβῶν J (*supr.* ρ over γ). || δόιν D.
 532. καὶ ἐ: τὸν δὲ Plato *l.c.* || βούβρωσις G.

527. This famous passage is a typical instance of the picturesque metaphysics of an early age. When the primitive man asks "Whence come sorrow and joy?" the answer he finds is that Zeus keeps a store of them in jars in his house; through the accidental opening of such a jar by a woman all ill was let loose upon men, Hes. *Opp.* 94. This is in Homer not so much an allegory as a survival in popular fancy of what may once have been regarded as a real explanation. There have been from ancient times two different interpretations of the passage. According to one the δαοὶ πίθοι are both jars of ills, and the jar of boons is a third—*ἕτερος* being used instead of *ἄλλος* because the first two are regarded as a unit opposed to the last. According to the other there are two jars only, one of ills and one of boons, so that before κακῶν we must mentally supply *ἕτερος μὲν*. This is perfectly legitimate, and is in fact an instance of the idiom found in X 157 φεύγων, ὃ δ' ὀπισθε διώκων (for ὃ μὲν φεύγων), where see note. Both interpretations being linguistically possible, we have to choose on other grounds. The first has the advantage of agreeing well with what follows; if there are two jars of evil to one of good, we see how it is that a man can at best expect only a mixture of good and ill, and may have no good at all (531). This is in fact the sentiment of Pindar *P.* iii. 81 ἐν παρ' ἐσλὸν πῆματα σύνδου δαίονται βροτοῖς ἀθάνατοι. On the other hand Plato took the passage in the second way. Of this there can be no doubt, though the form in which he cites 528 is a rare instance in his works of large deviation from the vulgate. On the whole the authority of Plato and the general construction of the sentence point to this second interpretation as the right one.

We must understand from 526 that it is the gods alone who enjoy the jar of boons without mixture of ill.—ἐν οὔδει recalls the huge pointed jars of the Mykenaeen age, which are literally stuck in the floor of the store-rooms.

528. ἑάων, a most obscure word recurring only in the phrases θεοὶ δωτήρες ἑάων (θ 325, Hes. *Theog.* 111), 'Ερμεία δώτορ ἑάων (θ 335). Here at least it means *good things*, and hence it is commonly referred to *ἐὺς*. It can be nothing but the gen. of a fem. *ἐή*, and how this can come from *ἐὺς* no one has yet shown. The hiatus, too, seems to indicate loss of *F*, which *ἐὺς*, so far as we know, never had. (That this trace of *F* should not appear in the other passages is natural enough, owing to their lateness.) Brugmann has suggested that *ἐή* may = *sua*, a fem. like *ἴση*, meaning "a man's own due," so that the gods are "the givers of men's lots." This explanation fails, however, in face of the fact that the present line, which on his view must be due to a misunderstanding of *δωτήρες ἑάων*, is older than those in which that phrase occurs. The word must therefore remain among the unsolved problems of the language.

529. κ' ἀμμίξας, mss. generally write καμμίξας, which is evidently inferior.

530. κύρεται, the mid. appears to occur here only in Greek. For the dat. see Hes. *Opp.* 691 μετὰ κύμασι πῆματι κύρσαι.

531. λωβητός ὁ ἐφύβριστος καὶ ἀτιμος, Eust., a butt for the insults of men.

532. βούβρωσις is explained by the scholia as οἶστρος, a fatal gadfly drives him over the earth (ἐνιοὶ δὲ βούβρωστιν τὸν οἶκτον ἐξεδέξαντο Schol. A: *leg.* τὸν οἶστρον). Cf. Aisch. *P. V.* 681 οἶστροπλήξ δ' ἐγὼ μάστιγι θέμαι γῆν πρὸ γῆς ἐλαύνομαι. The metaphor is a very

φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
 ὥς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535
 ὀλβωι τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσι,
 καὶ οἱ θνητῷ ζόντι θεῶν ποίησαν ἄκοιτιν.
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔ τι
 παῖδων ἐν μεγάροισι γονὴ γένετο κρείοντων,
 ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδὲ νυ τόν γε 540
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἤμαι ἐνὶ Τροίῃ σέ τε κήδων ἤδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὀλβιον εἶναι·
 ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔργει

534. δόσαν : ὅσαν Q. 535. ἐπ' : ἐς Pap. v¹. 537. ποιματ Pap. v¹.
 538. οὔτοι Vr. d. 540. παῖδ' ἔτεκε P (ξ in ras.?) Lips. || τόν γε : τόνδε PR.
 541. κομίζω P. 543. γέρον QR. 544. Λέσβου LR. || μακάρων P (Pap. v
 suppr.), Plut. Mor. 603 D, Dion Chrys. xxiii. 9.

favourite one in Greek, as will be seen on reference to *οίστρος* and its compounds in the Lexica. This gives a good enough sense. Another explanation also found favour in antiquity, viz. that the word meant *famine*, ravenous hunger, on the analogy of the later *βουλμία*. But this looks hardly like an Epic formation; and as to the real meaning of the word the late Epics and scholiasts had probably no better means of judging than we. The most important piece of information we get from them is that a goddess Βούβρωστις was worshipped at Smyrna with a sacrifice of a black bull. If the word really means 'gadfly,' this will be an interesting parallel to Apollo Σμυνθεύς and Παρνόπιος, while a goddess of famine is not a Greek conception. For the formation of the word cf. *βούπρηστις*, a beetle which poisons cattle.

535. ἐπ' ἀνθρώπους ἐκέκαστο, see note on T 35.

540. παναώριον παντελῶς ὥρον ἀποθανούμενον, Schol.; ἀθλιώτατον, Hesych. The origin of the idea is given in Eur. Alc. 167 ff. (αἰτήσομαι) μηδ' ὥσπερ αὐτῶν ἡ τεκοῖσ' ἀπόλλυμαι | θανέην ἀώρου παῖδας, ἀλλ' εὐδαίμονας | ἐν γῇ πατρώῃ τεργνόν ἐκπλήσαι βίον. The word is thus virtually equivalent to *μυνηθδῖος* A 352, and *ὠκύμορος* A 417. In form it is the same as *πανάποτος*, 255.

543. ἀκούομεν, *know by report*, see Ξ 125. εἶναι represents *ἦσθα* of *oratio recta*.

544. Cf. *Hymn. Ap.* 30, 37, 45, ὅσσους Κρήτη τ' ἐντὸς ἔχει καὶ δῆμος Ἀθηνῶν . . . Λέσβος τ' ἡγαθέη Μάκαρος ἔδος Αἰολίῳ . . . τῶσσον ἐπ' ὠδίνουσα Ἐκηβόλον ἱκετο Λητώ, which suggests that ὅσσους here would be a simpler reading answering to τῶν in 546. ὅσσον must be taken as the not uncommon identification of a country with its inhabitants. *ἔργει*, *bounds*, see on B 845, M 201. Μάκαρος, the name of a legendary king or hero of Lesbos, which is said to have been named Makaria after him. The various legends told by the mythographers will be found in Roscher *Lex.* s.v. They differ so completely as to shew that there was no real local tradition; the name is used merely as a peg on which to hang theories of colonization in the form of genealogies. Makar appears also in Phokis as 'father of Amphissa' (Paus. x. 38. 4). It has been proposed to identify the name with Melkart, the Baal of Tyre, who appears in Corinth as Melikertes; but for this there is no ground beyond the slight resemblance in form. The variant μακάρων is not a mere blunder. It is found in Plutarch (*Mor.* p. 603) and Dion Chrys., and was regarded as a compliment to the fortunate island. Other critics have seen in it the name of a tribe called Μάκαρες, whose eponymos Makar was. *ἄνω*, *out to sea*, as with *ἀνάγειν*, etc.; *κασιόπερος*, *higher*, because forming part of the tableland

καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545
 τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανῶνες,
 αἰεὶ τοι περὶ ἄστῳ μάχαι τ' ἀνδροκτασίαι τε.
 ἄνσχεο, μῆδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν·
 οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐοῖο, 550
 οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθῃσθαι."
 τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής·
 "μή μέ πω ἐς θρόνον ἵξε, διотρεφές, ὄφρα κεν Ἐκτωρ
 κείται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω, σὺ δὲ δέξαι ἄποινα 555
 πολλά, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις

545. φρυγίης Vg. A. || ελλήσποντον Pap. v (supr. c). 546. τῶν Ag. Ω:
 τῶ(ι) ADJP (supr. n) T (supr. n) U Pap. v, Mor. Harl. d. 549. ἄσχεο J: Ἰσχεο
 Vg. A. 550. τι om. Pap. v: τοι HJ. || πρήξις L. || ἐοῖο Zen. P (c add. man.
 rec.): τεοῖο Pap. v^m: ἔλκος Ω. 551. ἀνστήσει U. 553. μὴ δέ πω LQR
 (με R^m): μὴ πῶ μ' A. || διотρεφές H. 554. κἄται Pap. v. 555. δέξαι ἄποινα
 P in ras. 556 om. P (interlined, erased, and then added in margin; cf. 435). ||
 φέρομαι J Mor. Harl. d, Par. g, and ap. Eust.: φέρομαι P^mR. || τῶν Pap. v^t
 (supr. δ'). || ἔλκος P^mRT Vg. A. 556-57 δθ. Ar.

of central Asia Minor. To a Greek on the coast a journey either inland or to sea was 'up'; so that there is only an apparent contradiction in the use of such similar adverbs to describe boundaries in opposite directions. In Herod. i. 142 ἀνω is used for 'to the north'; but that probably implies some knowledge of maps, and does not suit the sense here. καθύπερθε Xioio, γ 170, is rather different, meaning apparently 'to seaward,' while ὑπένερθε (172) is 'under shelter of.' It is to be presumed that Phrygia and Lesbos, the boundaries themselves, are included in the space within which Priam was most blessed; it is a small thing to say that he 'surpassed all men' in the Troad where he was king.

545. Ἑλλήσποντος must evidently be taken to include the sea on the W. coast of the Troad as well as the narrow channel on the N., to which we now confine the name. This could hardly be called ἀπείρων. See also I 360.

546. The variant τῶν seems to be due to the harsh correlation of τῶν with δσσον (see above). It may have been meant for a locative dat. *there*, but no such use is found elsewhere. The fact that κεκάσθαι is not elsewhere joined to

a gen. may have had something to do with it, but the constr. is a very natural one; τῶν may be partitive, *among them*. πλούτῳ τε καὶ νιάσι = ξ 206.

548 is rejected as superfluous by Köchly; the sentence is certainly improved by its absence. Cf. H 237 for the second half.

551. πρὶν . . πάθῃσθαι, *ere that, some other fate shall come on thee*, i.e. thou wilt sooner die thyself than raise him from the dead. This is of course not to be taken as a threat on Achilles' part, as some have thought. For καὶ van L. reads κεν. For the asyndeton with πρὶν cf. A 29.

554. κείται, subj., see on T 32. Here we can read κέλετ' ἐνὶ or κέλεται ἐν, the normal form.

556-57 ἀθετοῦνται, *διὸ ἀνάρμοστοι τῷ προσώπῳ αἱ εὐχαι καὶ ἐπαυτῶφωρος ἡ ὑπόκρισις (their insincerity is palpable)*. An. The similar words of Chryses in A 18-19 gave rise to the same question, 'how can he thus pray against his own side?' A modern reader will be more in sympathy with the poet than with the Alexandrine critic. The chief ground of objection to the lines lies perhaps in the metrical weakness of 557.

σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας
[αὐτόν τε ζῶειν καὶ ὁρᾶν φάος ἡελίοιο].”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560

Ἔκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος·
καὶ δὲ σὲ γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
ὅττι θεῶν τίς σ' ἦγε βοᾶς ἐπὶ νῆας Ἀχαιῶν.

οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἥβῶν, 565
ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι, οὐδέ κ' ὀχῆα
ρεῖα μετοχλίσσειε θυράων ἡμετεράων.

τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,

557. πρῶτος Mor.: πρῶτος ἢ πρῶτον Eust. || πρῶτ' ἐλέσας τινές, Did.
558 om. DPQTU^h Pap. v¹, Vr. d: οὗτος ὁ στίχος οὐχ εὐρέθη ἐν τῷ παλαιῷ A.
560. ΝΘΝ: μᾶ L. || γέρον HPQ. 563. λίσας J. 564. εὐός Cant. Vr. A. ||
τίς ε': αὐ τις L Cant.: τις GRS Lips. 565. κε: μὲν Par. a f. 566. οὔτε
γὰρ P Pap. μ, ἐν ἄλλῳ A: οὔτι γὰρ R. || φύλακας CH Pap. v¹ and ap. Did. ||
λάσων T Vr. A. || κ': γ' A (surpr. κ) Pap. μ. || ὀχῆα Ar. AQT Vr. b d: ὀχεῖα L:
ὀχῆας Ω. 567. μετοχλίσσει DJ: μετοχλίσσει S: μετ' ὀπλίσσει Q. 568.
τῷ ΝΘΝ: τῶν Pap. μ¹ (surpr. υμ): τῶν ΝΘΝ Vr. d. || ἐν ἄλγεσι: γρ. ἐν φρεσὶ
A. || ὀρανοῖς Pap. ν (νικς Pap. ν^m).

557. πρῶτον, to begin with, i.e. from the very first, without hesitation. The lengthening of *με* by position in this place is highly suspicious, see App. N, § 15; Nauck conj. *ἐπεὶ πρῶτον μ' ἐλέσας*, but then the order of words is wrong.

558 is an interpolation just caught on the point of obtaining acceptance in the vulg. It is entirely ignored by the scholia and even by Eust. (though it is found in mss. of earlier date), and is evidently due to the wish to supply an infin. to *ἔασας*, as in T 312, q.v. How needless this is may be seen from 569, 684, II 731, δ 743-44, etc.; cf. also Eur. *Med.* 1057 *ἔασον αὐτοῖς, ὦ τέλαν, φέσαι τέκνων*. It is curious that so simple a construction should have given rise to difficulties and led to conjectures earlier than the interpolation; e.g. Did. wrote *ἔασας, ἀντὶ τοῦ ἡδύνας, ἡδύφρανας. ὅπερ ἀγνοήσαντές τινες (!) ἔγραψαν “ἐπεὶ με πρῶτ' ἐλέσας.”* The τινές include Dion. Sidon. as appears from Herodianus.

560. This sudden outburst on Achilles' part has been adversely criticised on the ground that Priam's words include nothing to account for so sudden a change of

tone. The explanation surely is that the terrible struggle which Achilles is going through cannot be more vividly indicated than by his intense sensitiveness to even the most innocent word which can be supposed to imply hurry or doubt. He must work the matter out in his own way and at his own time, if it is to be carried through at all. And it is thoroughly natural that a man should feel some irritation at repeated prayers to do a thing which he has already, under compulsion, decided to do.

566. φυλακοῦς, a heteroclite form occurring only here in H. (φύλακας I 477) except as a proper name (Z 85, o 231). It is however attested as a genuine Greek form by an inscr. on the 'Arkesilas' vase.

567. μετοχλίσσει, cf. ψ 187 *ἀνδρῶν δ' οὐ κέν τις . . οὐδέ μάλ' ἥβῶν ρεῖα μετοχλίσσειεν*, lit. 'lever back.' See on M 448.

568. τῷ, therefore, because I am acting under divine compulsion and not of my own will. For ἐν ἄλγεσι A gives as a variant the more usual ἐν φρεσὶ as o 486. But cf. φ 88 *κεῖται ἐν ἄλγεσι θυμὸς*.

μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἑάσω
καὶ ἱκέτην περ ἑόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς." 570
ὧς ἔφατ', ἔδδισεν δ' ὁ γέρον καὶ ἐπείβετο μύθῳ.
Πηλεΐδης δ' οἴκοιο λέων ὧς ἄλτο θύραζε,
οὐκ οἶος· ἄμα τῷ γε δὺν θεράποντες ἔποντο,
ἦρος Αὐτομέδων ἦδ' Ἀλκιμος, οὓς ῥα μάλιστα
τῷ Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα. 575
οἱ τὸθ' ὑπὸ ζυγόφιν λύνον ἵππους ἡμιόνους τε,
ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
καδ' ἐπὶ δῖφρου εἶσαν· ἐυσσώτρου δ' ἀπ' ἀπήνης
ἦρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
καδ' ἐλλιπον δύο φάρε' εὐννητόν τε χιτῶνα, 580
ὄφρα νέκυν πυκάσας δοίῃ οἰκόνδε φέρεσθαι.
δμῶας δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλείψαι,
νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν,
μὴ ὁ μὲν ἀχρυμένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο
παῖδα ἰδών, Ἀχιλῆϊ δ' ὀρινθείῃ φίλον ἦτορ 585
καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.

569. γέρον Q. 570. δ' om. AC. 571. φάτο ρῆθῃσιν Pap. μ. 572.
εὐράζε : χαμάζε L. 573. θεράποντες S. 574. αὐτομέδων : αλκιμέδων
Pap. ν. || ἡδ' : τε καὶ JPQS. || οὓς : ἔν Q. 576. ὑπὸ : ἀπὸ Vr. A. || ἵππους
ο' T. 578-79 om. H¹. 578. δῖφρον R. || εὐς(ε)ώτρου DP (ἐν in ras.)
QRT Pap. ν, Vr. b A, γρ. A : εὐσέστου Ω (εὐ[. . . Pap. μ). || ἀπ' om. GH :
ἐπ Pap. ν. || ἀποπῆνης Pap. μ. 580. γίτωνα Pap. ν¹. 581. δοίῃ (A sup.)
[GJR]U Pap. ν, Vr. d : δώ(ι)μ(ι) Ω. 583. ἴδ(ι) CPT Cant. Bar. Mor. 584.
χόλον : ἐν τισὶ κότον A : ἀμεινον δὲ γόν Sch. T (Herod.). || οὐκ ἐρύσαιτο :
οὐ κατερύκει P : οὐ κατερύκει L : ἐν τισιν οὐ κατερύκει A.

569. μὴ . . . οὐδ', see H. G. § 278.

570. καὶ is rarely left long before a vowel; Brandreth κτάς, ingeniously. Διὸς ἐφετμάς in a general sense, the laws of Zeus κτετήσιος (v 213, etc.).

572. οἴκοιο of the tent, see on 448. The F is neglected (δὲ δόμοιο Brandreth).

575. Cf. ω 78-79 where the same description is applied to Antilochos.

577. καλήτορα, crier, here only in H. except as a proper name. Cf. Lat. *calator* in the sense of *attendant*.

578. εὐσώτρου, vulg. *εὐξέστου* as 275. *ἐυσσώτρου* recurs in *Scid. Herc.* 273. The simple *σώτρου* fellow occurs only in Pollux, but is implied in *ἐπίσσωτρου*. 579=276.

583. νόσφιν ἀειράσας, not bringing him into the μέγαρον, but taking him to another room. It has been objected that 'it is not easy to see how Priam, sitting

inside the tent, can see what is going on outside, as it is night; so that 583-86 seem to be an untimely repetition of the motive of 568-70' (Hentze). The simple explanation given above shews how groundless this difficulty is.

584. χόλον οὐκ ἐρύσαιτο, ἐν τισὶ κότον οὐ κατερύκει· ἀμεινον δὲ χόλον, Did. 'Ριανὸς χόλον (so Heyne : *ἐναὶ κόλον* ms.), οἱ δὲ κότον· ἀμεινον δὲ γόν, Schol. T. χόλον must be right, but κατερύκει is better perhaps than ἐρύσαιτο, which is not elsewhere used precisely in this sense, though it comes naturally enough from that of 'preserving in the breast.' This is expressed in full in π 459 μὴ ἐ συμβῶτης γνοίῃ . . . καὶ Πηλεοπέτῃ εἶλθαι ἀπαγγέλλων μὴδὲ φρεσὶν εἰρύσαιτο.

586 is no doubt an interpolation: the subj. ἀλίτῃται after the historic tense is indefensible, and shews that half the

τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλλον ἡδὲ χιτῶνα,
 αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰέρας,
 σὺν δ' ἔταροι ἥειραν ἐνξέστην ἐπ' ἀπήνην. 590
 ὠμῳξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
 “μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθηναι,
 εἰν Ἀϊδὸς περ ἑών, ὅτι Ἑκτορα δῖον ἔλυσα
 πατρὶ φίλῳ, ἐπεὶ οὐ μοι αἰεκέα δῶκεν ἄποινα.
 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσ' ἐπέοικεν.” 595
 ἦ ῥα καὶ ἐς κλισίην πάλιν ἦγε δῖος Ἀχιλλεύς,
 ἔξετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἐνθεν ἀνέστη,
 τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 “νῖδς μὲν δῆ τοι λέλυται, γέρον, ὥς ἐκέλευες,
 κέϊται δ' ἐν λεχέεσσ'· ἄμα δ' ἡοῖ φαινομένηφιν 600
 ὄψεται αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.

589. αὐτῶρ Vr. d. || τὸν τ' T. || ἀπέθηκεν P. 590. ἔαρον Vr. A. || ἀπ' A
 ευρρ. || ἀπήνη A ευρρ. 591. δ': τ' J P Q Mor. Eust. 594-95 ἀθ. Ar. 595.
 αὐ: ἄν S. || ὅσσ': ὡς Pap. v. || ἐπέακεν R. 597. ἔξετο Lips. || ἀρέστη Q
 (i. e. ἔρ' ἔστη). 599. ἐκέλευας JQT Bar., γρ. A: cū καλεῖας CDP. 600.
 ἡοῖ δ' ἄμα L.

line has been carelessly adapted from 570. In that line there is no word of murder; it would be offence enough against the rights of the suppliant if he were roughly driven away; though Achilles naturally leaves the lengths to which his anger might carry him to his hearers' imagination. It is probable enough both that the poet should in his own person continue this effective reserve in 585 and that an interpolator of less delicate taste should break through it by adding 586.

587-88=θ 454-55, ρ 88-89 nearly. Of the two φάρεα (580) one we may suppose is put as a cover on the bier, the body clad in the chiton being wrapped in the other.

593. Note the hiatus before Ἑκτορα. It is due rather to the refusal to elide τι than to any reminiscence of an initial σ in Ἑκτωρ (from σελ=ελ-?).

594-95 ἀθεοῦνται, ὅτι οὐκ ὀρθῶς ἔνεκα δῶρων λέγει ἀπολελυμένοι τὸν νεκρόν. ὑπὸ γὰρ τοῦ Διὸς ἡραγάσθη, ἐπεὶ οὐκ ἂν τὴν ὑπὲρ Πατρόκλου τιμωρίαν δῶρων ἡλλάξατο, An. These arguments are quite insufficient. Though Achilles obeys the command of Zeus, yet that command itself is conditional upon the bringing of the ransom (119, 137-39); and it is only the receiving of the ransom which enables

Achilles to plead that the surrender of the body is not dishonourable. In our ignorance of the Greek rites it is not easy to say how Patroklos was to be given his share of the ransom; but the words of Andromache (X 512) suggest that a portion of the clothing would be burnt in his honour. Similarly in λ 30-31 Odysseus promises the shades ἐλθὼν εἰς Ἰθάκην στεῖραν βοῶν, ἣ τις ἀρίστη, ῥέξειν ἐν μεγάροισι, πυρὴν τ' ἐμπλησμένην ἐσθλῶν. Some of the costly things would probably be reserved to be buried with his ashes, when taken back to Greece. The custom of bringing gifts to the graves of the dead was as widely spread in Greece as elsewhere, and the Mykenaeans tombs shew abundant evidence of the practice. See App. L, § 8. καὶ τῶνδε, in addition to those already burnt on the pyre.

597. The κλισίῳς seems to be identical with the θρόνος of 515; and so in A 623 compared with 645. The two are usually distinguished, see particularly α 130 ff., where it is clear that the κλισίῳς was a lower seat. So also in θ 442 compared with 436. Such a trifling forgetfulness is of no critical importance. The little that can be conjectured about the κλισίῳς will be found in Helbig *H. E.* pp. 118, 122. τοίχου τοῦ ἐτέρου, I 219.

καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἔξ μὲν θυγατέρες, ἔξ δ' υἱέες ἡβώνοντες.
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605
 χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήνῃ·
 φῇ δοιὼ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·
 τῷ δ' ἄρα, καὶ δοιῷ περ ἐόντ', ἀπὸ πάντας ὄλεσαν.
 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδὲ τις ἦεν 610
 καθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανῖνες.
 ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.

602. σίτου : δόρπου C. 603. τῇ : ἡ R : ἡ J : τὰς Vr. d. ἡ ἐνὶ μεγάροισιν
 C Pap. v. 604. δ' om. D. ἡ υἱέες : γρ. καὶ υἱεῖς : διχῶς οὖν Did. ἡ ἡβώνοντες
 S Par. g. 605. ἀπ' : ἐπ' P. 611. καθεῶσαι Q Vr. A Pap. v. : καθεῶσαι R
 (συμπ. e over e). 612. οὐδὲν (leg. οὐοί) οὐρανῖνες ἔψαν J.

602. This is the only appearance in H. of the Niobe legend, so popular in classical times, as λ 582-92 gives the only mention of Tantalos her father, though without any mention of the relationship, which is probably a later notion. The localisation of the story on Mt. Sipylus is doubtless older than the Theban myth. It is true that the lines (614-17) in which this, as well as the allusion to the famous rock-figure, occurs, have been regarded with suspicion since ancient times; but as shewn on 613 and 614, the arguments leading to this conclusion are by no means convincing. The familiar form of the fable is apparently due to Aeschylus and Sophokles, each of whom wrote a 'Niobe.' Sophokles also alluded to the story in two well-known passages, *El.* 150-52, *Ant.* 823-32. According to the tragedians the children of Niobe were seven sons and seven daughters, while Hesiod, Pindar, and Mimnermos are said to have spoken of ten of each; other numbers are quoted from other sources (see Roscher *Lex.* s.v.). The six sons and six daughters are attributed in the same words to Aiolos in κ 6.

607. ἰσάσκετο, here only, frequentative from ἰσάω, ἰσάζομαι. According to one legend Leto and Niobe were once intimate friends, the daughter, like her father Tantalos, having been admitted to intimacy with the immortals, Λατῷ καὶ Νιόβῃ μάλα μὲν φίλαι ἦσαν ἑταίραι, Sappho, frag. 31 Bergk.

608. ἡ δὲ γείνατο for αὐτὴ δὲ γείνασθαι, the favourite relapse into the direct construction.

611. We have no means of saying why the folk were turned to stone. The allusion is to some form of the legend unknown to Schol. A, who explains ἀπὸ τούτων λιθίνους τὰς ψυχὰς καὶ ἀσυνταθείς ἐποίησε πρὸς τὸ μὴ θάψαι. This will evidently not do, for the gods would not make the folk hard-hearted in order that they might not bury the victims, if they meant to perform the rites themselves. Clearly the folk were in some way involved in the offence and turned into stone in punishment; but the gods, mindful of their friendship with Niobe and her father, did not allow Leto's vengeance to go so far as the denial of funeral rites altogether. There is no doubt a thought of the etymology which, as we know from the Deukalion legend, brought λαός and λαῶς into relation.

613. πρὸς τῇ διαφωνίᾳ τῶν νεωτέρων. φασὶ γὰρ καὶ αὐτὴν ἀπολελιθῶσθαι, Ὁμηρος δὲ οὐ, An. The two versions are reconciled by the story as given in Apollodoros and the scholia, according to which the slaughter took place in Thebes; the disconsolate Niobe returned to her home in Sipylus, and long afterwards prayed the gods to end her grief by turning her to stone. μῦθος δὲ nou contrasts this later period with that of the catastrophe. But the later forms of the Niobe legend are so various that we can hardly trace them back to a definite source, or do

νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
ἐν Σιπύλῳ, ὅθι φασὶ θεῶν ἔμμεναι εὐνὰς

615

614-17 40. Aph. Ar. 614. ΠΕΤΡΗΣΙΝ ἔν: ΠΕΤΡΑΙΣ A J(): ΠΕΤΡΑΙΣ A ἐν T
Vr. b. 615. ΘΕΑΩΝ: ΤΥΦΩΟΣ Schol. Soph. *El.* 151.

more than note their differences from Homer. It is clear that there is no absolute inconsistency between the few fragments of the story which we have here.

614-17. ἀθετοῦνται στίχοι δ', ὅτι οὐκ ἀκόλουθοι τῷ "ἡ δ' ἄρα σίτου μῆσατ'." εἰ γὰρ ἀπελιθώθη, πῶς στίνα προσγνέγκατο; καὶ ἡ παραμυθία γελοία· φάγε, ἐπεὶ καὶ ἡ Νιόβη ἔφαγε καὶ ἀπελιθώθη. ἔστι δὲ καὶ 'Ησιόδεια τῷ χαρακτήρι, καὶ μᾶλλον γε τὸ "ἀμφ' Ἀχελυῶν ἐρρώσαντο." καὶ τρίς κατὰ τὸ συνεχές τὸ ἐν. πῶς δὲ καὶ λίθος γενομένη θεῶν ἐκ κήδεα πέσσει; προσηγορεύοντο δὲ καὶ παρ' Ἀριστοφάνει, *An.* The last two arguments are not valid; the repetition of ἐν can be paralleled in X 503-4 (cf. also A 479-80); and the legend told that the water trickling down the rock-image actually was a perpetuation of Niobe's grief in stone. The expression ἐρρώσαντο for dance is Hesiodic as Ar. said; cf. *Theog.* 8 χοροὺς ἐνεποιήσαντο καλοὺς, ἱμερόεντας, ἐπερρώσαντο δὲ ποσσίν, and also *Hymn. Ven.* 261 μετ' ἀθανάτοισι καλὸν χορὸν ἐρρώσαντο. But this is a very natural specialization of the Homeric sense move *ritually*, A 529, A 50, II 166, Σ 411, Ψ 367, ψ 3, ω 69. It has further been urged that the expression φασι is not like the Epic style, for mythological facts are within the poet's own knowledge. But the expression can be paralleled from B 783, ζ 42 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ ἔμμεναι as well as from T 416, q.v. Further, Niobe was turned into stone at her own prayer, not as a punishment; thus the mention of her will not deter Priam from following her example. The arguments for rejection are therefore quite insufficient. The connexion of thought will be 'Do not abstain from food on the ground that to eat is a slighting of the mourner's duty; even Niobe, type of the disconsolate, ate; and so far was this from interfering with her expression of faithful sorrow that, by the favour of the gods, her grief was actually immortalized in stone. So mayest thou eat now, and yet hereafter (ἐπειτὰ κε, 619) duly mourn thy son.' The lines far from

being superfluous thus prove indispensable to the thought. All antiquity knew of the stone figure of Niobe which was still to be seen on Sipylus. It has generally been recognized in a rude figure in front of a recess in the face of a cliff near Smyrna. This has owing to weathering but a distant resemblance to a human being, but that it is a work of men's hands has been placed beyond a doubt by Mr. Simpson, Mr. Sayce, and others who have examined it. According to the latter it is 'the likeness of the great goddess of Carchemish, and the cartouches engraved by the side of it, partly in Hittite and partly in Egyptian characters, shew that it was carved in the time of Ramses-Sesostris himself.' An inscr. of Roman date shews that the figure is 'Plastene, Mother of the Gods.' Pausanias, himself, it appears, a native of the district, describes the figure thus (i. 21. 5): ἡ δὲ πλησίον μὲν πέτρα καὶ κρημνὸς ἔστιν, οὐδὲν παρόντι σχῆμα παρεχόμενος γυναικὸς οὐτε ἄλλως οὐτε πενθούσης· εἰ δέ γε πορρωτέρω γέναιο, δεδακρυμένην δόξεις ὄραν καὶ κατηφῇ γυναῖκα. See also v. 13. 7. Another Smyrnaean, Quintus (i. 299 ff.), gives a similar description in metre. (See Jebb on Soph. *Ant.* 831.) But it is clear that they are not referring to what is now called the Niobe; the description does not correspond closely, as the figure of which we know never 'weeps,' and is said to look more like a human being from a short distance than from a great (see Prof. Ramsay in *J. H. S.* iii. 61 ff.). It is very probable that the ancient Niobe is to be identified with some natural rock further inland; a recent traveller, Schweisthal, claims to have found such a one exactly answering the conditions, but his identification is not satisfactory. A full and clear account of the whole question will be found in Frazer *Paus.* iii. 552 ff.

615. εὐνὰς, cf. B 783, where the word is more appropriately used of Typhoeus couched beneath the earth. Here it seems to mean only *dwellings*. The scholia compare Pindar *N.* i. 3 Ὀρνυγία δέμνιον Ἀρτέμιδος.

νυμφάων, αἶ τ' ἄμφ' Ἀχελώϊον ἔρρώσαντο,
 ἔνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραίε,
 σίτου· ἔπειτά κεν αὐτε φίλον παῖδα κλαίοισθα
 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.”

620

ἡ καὶ ἀναΐξας οἷν ἄργυφον ὥκυσ Ἀχιλλεύς
 σφάξ'· ἔταροι δ' ἔδερὸν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελόισιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.

625

Αὐτομέδων δ' ἄρα σίτον ἔλῶν ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὅσσοις ἔην οἶός τε· θεοῖσι γὰρ ἄντα ἐώικει·

630

αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
 εἰσορόων ὅψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,
 τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδής·
 “λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἦδη

635

616. ἀχελήϊον A *supr.*, and *ap.* Schol. A, Eust.: τινὲς ἀχελήϊον Sch. T. || ἐρρώσαντο Vr. d. 619. αὐτε: αὐοι JQ. 622. σφάξ' P. || ἔταροι R. 629. Δαρδανίδην Πρίαμον J *supr.* || γρ. καὶ ἀχιλλεύς J. 630. τε: γε (?) T¹: «ε Pap. v (τ in ras. man. 2). 631. ὁ om. GHJPRTU. 632. ὅψιν τ': τ' ὅψιν L. 633. τάρβησαν J. 635. Νῦν: θά C. || καὶ ADGJPU Pap. v, Vr. A: καὶ Ω.

616. It is not strange to find an Ache-loos, otherwise unknown, in Lydia. Acc. to the scholia a stream there was called Ἀχέλης, and there were others called Ἀχελῷος in Troas, Achaia, Thessaly and Arkadia; see Paus. viii. 38. 7, Strabo, p. 450. The name implies an intimate acquaintance with the country at which we need not be surprised in this book. In our ignorance of the local terminology, the variants Ἀχελήϊον and Ἀχελήϊον have as good claims to consideration as the text.

617. θεῶν ἐκ may be taken attributively with κήδεα, woes from the gods, as E 64 θεῶν ἐκ θέσφατα. But it is quite possible to join it with πέσσει, sc. by the act of the gods. Cf. ἐκ Διὸς ἡείδης X 280, θεῶν ἐξ αἰδῆς p 518, and often. The latter gives more weight to the fact that the turning to stone was a reward, and is therefore more suitable to the consolation of Priam.

623-24 = H 317-18: 625-26 = I 216-17: 627-28 = I 91-92. 627 occurs many times in Od.

630. Helbig has well remarked how the overmastering admiration for physical beauty which is so characteristic of the Greek mind has in these lines—where the beauty of the old man is as vividly recognized as that of the young—one of its most striking as well as of its earliest expressions. ἄντα, face to face, i.e. when brought into comparison. Cf. A 187 ὁμοιωθήμεναι ἀντην.

632. ὅψιν of outward appearance, as we use look. So Z 468.

635. λέξον, put me to bed, cf. Ελεξα, the reading of the vulgate in Z 252. ὄφρα καὶ . . . κοιμησώμεθα recurs in δ 294-95, ψ 254-55, in both cases with the variants ὄφρα κεν and πανσώμεθα. The latter was read by Ar. here, ἀπρεπὲς γὰρ τὸ λέγειν τὸν Πρίαμον ταρπώμεθα (Did.), though he made no objection to

ὑπνῶι ὑπο γλυκερῶι ταρπώμεθα κοιμηθέντε·
οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πᾶις ὤλεσε θυμόν,
ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
αἰλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
νῦν δὴ καὶ σίτου πασάμην καὶ αἶθονα οἶνον
λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην.”
ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῶησι κέλευσε
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι,
αἶψα δ' ἄρα στορέσαν δοιὼ λέχε' ἐγκονέουσai.

636. παυσώμεθα Ar. A (surp. ταρη) PQT Vr. A Par. b: παρπώμεθα R. ||
κοιμηθέντε D Par. v: κοιμηθέντες Ω. 637. πω: που P. || ὑπὸ: ἐπὶ C. 639.
πέσσω: γρ. πάχω Vr. b. 640. κατὰ: περὶ D. 642. λαυκανίης (C surp.)
DS (Par. v surp.) Mor. Harl. a, Vr. A (cf. X 325). || καίηκα H: μεσώκα C.
643. διωοίαις ἔαιπε U. 645. ἐμβαλέειν Par. v: ἐμβαλέειν H. || ἐφύπερθεν
ἔσασθαι H. || τάπητας Vr. A. 646 om. H. || καθύπερθεν: τ' ἐφύπερθεν P. ||
ἔσασθαι J Par. μ (surp. α). 647. δάος: δάδας PR². 648. ἄρα στορέσαν
Ar. AGQT: ἄρ' ἐστορέσαν Ω (ἄρ' om. R). || ἐγκονέουσai Par. μ (surp. ο):
ἐγκονέουσai Par. v.

ταρπησαν above. But the use of *παύεσθαι* = *to rest*, without any specific reference to some activity to be rested from, is very doubtful; the authority of Ξ 260, Ω 17 is inadequate; and in any case we should need *παυόμεθα*, the aor. subj. being *παυόμεθα*. As between *καὶ* and *κεν*, the former is recommended by the fact that *κεν* is very rarely found after the purely final *ὅφρα*; see *H. G.* § 287 b. Weber (*Entw. der Absichtssätze*, i. 35) finds only eight cases, with six of *ὅφρα* *ἀν*, out of 237 instances of final *ὅφρα*. *καὶ* is to be taken in the continuative or explicative sense elsewhere found in relative clauses; see on T 165. It may be translated by our *so*.

636. ὅπό, best taken in the local sense, as though sleep were like a veil spread over a man; cf. ε 492 (*ὅντος*) *φίλα βλέφαρ' ἀμφικαλύψας*, η 286 *ὕπνον κατ' ἀπείρονα χεύειν*.

640. *χόρτοις*, cf. A 774.

641. *καὶ αἶθονα*, an unmetrical reading. *καί τ'*, Bentley. It would be better to read *ἦδ'* with Brandreth as in η 295. *καὶ* may have slipped in from a reminiscence of μ 19 *σίτον καὶ κρέα πολλὰ καὶ αἶθονα οἶον ἐρυθρόν*, and the similar τ 197.

Compare also II 226, and see App. N, § 20.

642. *λαυκανίης*, cf. X 325.

643 = I 658, 644-47 = δ 297-300, η 336-39 (and 673-76 are extremely similar to the following passages in δ 302-5, η 344-47. Compare also ψ 289-99; χ 497 = Ω 647). The lines are evidently more in place as referring to the palaces of Menelaos and Alkinoos than to the hut of a campaigner; their use here is part of the general view taken of Achilles' abode, and does not in itself prove that the *Od.* may not have borrowed them hence. The converse, however, seems more likely.

644. *ρίγηα*, see note on I 661. *τάπητες* are similarly used in κ 12 *εἵδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι*. K 156 *ὑπὸ κράτεσι τάπησι τετάνυστο φαεινός* suggests that they form pillows. Cf. also II 224.

647. *δάος*, a by-form of *δάς*, used collectively, occurring only in the repetitions of this line, δ 300, η 339, χ 497, ψ 294. In all cases there is respectable ms. authority for (*ἐκ μεγάρου*?) *δαῖδας*.

648. *ἐγκονέουσai*, only in this line in H., though familiar in Trag. The der. is doubtful.

τὸν δ' ἐπικερτομένω προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἳ τέ μοι αἰεὶ
 βουλὰς βουλευούσι παρήμενοι, ἥ θέμις ἐστί.
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο. 655
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσῆμαρ μέμονας κτερεῖζέμεν Ἔκτορα δῖον,
 ὄφρα τέως αὐτὸς τε μένω καὶ λαὸν ἐρύκω.”
 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἔκτορι δίωι, 660
 ὧδέ κέ μοι ῥέξων, Ἀχιλεῦ, κεχαρισμένα θείης.
 οἴσθα γὰρ ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν.

650. *δὴ om.* P: *τοι* L. || *λέξω* DGJQ (Pap. μ¹) Vr. A: *λέσαι* R: *λέξω* S. ||
γέρον R. 652. *βουλευούσαι* U. 654. *αυτίκα* ὁ Pap. ν¹. 655. *γένοντο*
DS Pap. ν: *ἐκείναι* C: *γένηται* Ω. 656. *κατάλεξον*: *ἀπόρευον* *HR* Bar. Mor.
658. *τε μῆνω*: *μενέω* *Ap. Lex.* 151. 34. 660. *μ'* *om.* P. 661. *ῥέσας* *JPQ*
King's and *ap. Eust.* || *οἴσθα* Vr. A. 662. *ὕλην* Pap. ν¹. 663. *δὲ*: *γὰρ* *Ar.*
HJPRS Bar. Mor. Vr. A *Harl.* b d, *King's* Par. a.

649. *ἐπικερτομέων*, *taunting*. This should be the sense of the word, from the parallel passages, II 744, χ 194, as well as from the adj. *κερτόμος*, see A 539, Δ 6, E 419. The application is very obscure, but it is best taken as expressing Achilles' tone in speaking of Agamemnon, as though he bitterly assumed that his enemy would thwart him at every opportunity. There is no taunt in his words to Priam. The only possible alternative is to take the word to mean 'bantering,' a sense which might be supported by *κερτομοίς* in ω 240, where no malice is implied. We might then see in Achilles' words a playful apology for placing Priam's bed outside the hut, though the *αἰθουσα* or *πρόδομος* is the regular sleeping-place for unexpected guests, as in the parallel passages of the *Od.*, but this is at least a serious stretching of the sense of *ἐπικερτομέων*.

650. *λέξω*, see note on *δέξο* T 10.

655. *γένοντο*, vulg. *γένηται*, on which Monro says, 'the subj. appears to express the certainty of the further consequence, as though the hypothetical case (*αὐτίκ' ἂν ἐξείποι*) had actually occurred,' *H. G.*

§ 275. The sudden shifting of the point of view is perhaps not impossible, though very improbable. If *γένηται* is to be retained, it would be much better to read *ἐξείπη* with Agar (*J. P.* xxv. 320). For the subj. in apodosis after *εἰ* with opt. compare note on I 142.

657. *ποσσῆμαρ*, a curious compound on the analogy of *ἐξῆμαρ*, *αὐτῆμαρ*, etc. There appears to be no similar compound of *πόσος* in Greek. The simple *πόσος* is not found in H.

658. For *τέως* as an iambus see T 189.

661. *ὧδε* must mean as *I shall say*; it cannot = *ὅπως*, as *thou hast said*. It is, however, not actually explained in what follows, though the required statement 'by giving us a truce for eleven days,' is virtually contained in Priam's reasons for requiring that length of time.

662-63 are rejected by Peppmüller (as well as by Düntzer on other grounds), as giving a wrong reason for the length of time needed, viz. that it will take them so long to collect the wood; whereas really nine days of mourning were demanded by ancient custom—which he illustrates by Plutarch's statement that Lykurgos limited the days of mourning

ἐννήμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοοῶμεν,
τῇ δεκάτῃ δέ κε θάπτοιμεν δαίνυτό τε λαός, 665
ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιομεν,
τῇ δὲ δυωδεκάτῃ πολεμίξομεν, εἴ περ ἀνάγκη."

τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
"ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις·
σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσον ἄνωγας." 670

ὥς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερὴν, μὴ πως δέισει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες,
αὐτὰρ Ἀχιλλεύς εὐδε μυχῶι κλισίης ἐνπῆκτου· 675
τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρηιος.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, μαλακῶι δεδμημένοι ὕπνῳ·
ἄλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680
νηῶν ἐκπέμψειε λαθὼν ἱεροῦς πυλαρούς.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

664. κ': γ' C. || ἐνὶ μεγάροις C Pap. v. || γοοῶμεν Pap. v. 665 om. Q.
667. πτολεῖζομεν JR Pap. v: πολεμίζομεν H Harl. a: πτολεμίζομεν Vr. A.
669. γέρον R. 670. τόσσον πόλεμον A (with || and | sup.) GU. || ὥς cū ἡ
ῥοσσον Eust. 672. δεαπτερι Pap. v. || δέισει() ADT Pap. μ: θάσει Vr. b:
δαίσει(ι) Ω. 673. οἱ: τῷ C Harl. a. || αὐτόθι: αὐτοῦ Pap. v. 674. πυκινὰ S.
676. δέ: δ' ἄρα A (δὲ Am) Bar. Mor.: θαρ Pap. μ sup. 678. μυθον Pap. μ¹ v¹.
679. ἐρμείην G. || ἐρμείας ἐριούνιος U (last c over n). || ἔμαρπτεν P.

and the funeral to eleven. The interpolator, he thinks, being ignorant of this, held it necessary to supply an explanation of the length of time required. This is ingenious, and finds some support in the non-Homeric form *δεδίασαν* (δεῖδ- for *δέδ-* being the only perf. stem elsewhere found). But it clearly is not necessary. The couplet may be explained as a touch of natural pride taking the form of an apology for accepting the offer at all. Virchow remarks that to this day all the wood required for Hissarlik and the lower Troad has to be brought by horses from the distant heights of Ida.

664. *μεγάροις γράβαιν* Fick, as a non-thematic form (cf. *γῶαν* (?) Z 500 note), to restore the long form of the dat.

665. *δαίνυτα*, opt., like *δαίνυατ'* σ 248,

see note on *ἐκδύμεν* II 99, and *H. G.* § 83.1. Philoxenos accented *δαίνυτο*, regarding the word as contracted from *δαίνυατο* (plur.). This of course is impossible. The word might stand for *δαίνύτο*, but it is not clear that the two vowel-sounds were ever 'heterosyllabic'; more probably they coalesced from the first.

671. Grasping by the wrist is a sign of kindness also in σ 258, *δεξιτερὴν ἐπὶ καρπῷ ἔλῳν ἐμέ χεῖρα προσήυδα* (Penelope speaking of Odysseus). See also H 108.

673. For the *πρόδομος* see App. C. It forms the guest-chamber also in δ 302-05, a very similar passage. 675 = I 663. 677-78 see B 1-2, K 2.

681. *ιερούς*, see note on K 56 *φυλάκων* *ιερόν τέλος*. 682 = B 59.

“ὦ γέρον, οὐ νύ τι σοί γε μέλει κακόν, ὅλον ἔθ’ εὔδεις
 ἀνδράσιν ἐν δήμοισιν, ἐπεὶ σ’ εἶασεν Ἀχιλλεύς.
 καὶ νῦν μὲν φίλον υἱὸν ἐλύσας, πολλὰ δ’ ἔδωκας· 685
 σεῖο δέ κε ζωοῦ καὶ τρεῖς τόσα δοῖεν ἄποινα
 παῖδές τοι μετόπισθε λελειμμένοι, αἱ κ’ Ἀγαμέμνων
 γνώμη σ’ Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί.”
 ὡς ἔφατ’, ἔδδειςεν δ’ ὁ γέρον, κήρυκα δ’ ἀνίστη.
 τοῖσιν δ’ Ἑρμείας ζεύξ’ ἵππους ἡμίονους τε, 690
 ρίμφα δ’ ἄρ’ αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.
 ἀλλ’ ὅτε δὴ πόρον ἴξον ἐυρείος ποταμοῖο,
 [Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,]
 Ἑρμείας μὲν ἔπειτ’ ἀπέβη πρὸς μακρὸν Ὀλυμπον,
 ἧὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν, 695
 οἱ δ’ εἰς ἄστν ἔλων οἰμωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκνυ φέρον. οὐδέ τις ἄλλος
 ἔγνω πρόσθ’ ἀνδρῶν καλλιζώνων τε γυναικῶν,
 ἀλλ’ ἄρα Κασσάνδρῃ, ἱκέλῃ χρυσῇ Ἀφροδίτῃ,
 Πέργαμον εἰσαναβᾶσα φίλον πατέρ’ εἰσένησεν 700
 ἐσταότ’ ἐν δίφρῳ, κήρυκά τε ἄστνυβοώτην·

683. γε μέλει: μέλλει T. 684. ε’: δ’ R. 686. σοῖο P. 687. τοι:
 τε Vr. d. || κ’: γ Pap. μ (supr. κ). 688. γνώην A (supr. ω) CGSU. 689.
 κήρυκα δ’ ἀνίστη: καὶ ἐπέειπε μοῦω J. 692. ἴξον R. || εὐρείος R: εὐρρύος
 P (εἰ in ras.). 693 om. ADTU Pap. μ ν, Harl. a. 694 om. R¹. 696.
 ἔλων: ἔλων Vr. A¹: ἔχον Vr. A². || στοναχῇ Pap. ν. 697. φέρον: ἄγον A
 (γρ. φέρον) PU Pap. μ. 701. ἐσταότ’ Ar. D: ἐσταώτ’ Harl. a.

687. παῖδές τοι, the mss. generally
 accent παῖδες τοι. But such a use of
 the article is very doubtful. It can
 perhaps be explained as used to oppose
 the sons left behind to Hector; but
 this is not satisfactory. Of course μετ.
 λελειμμένοι cannot mean ‘left alive’ as
 opposed to the slain. There is no diffi-
 culty in παῖδές τοι, ‘the sons thou hast,
 remaining behind,’ like τό βᾶ οἱ τεθυ-
 μένων ἦεν Ξ 172, q. v.

688. γνώη, the subj. indicates that
 the discovery of Priam is spoken of as
 something positively expected, whereas
 the chance of ransom afterwards is merely
 a possibility; a rhetorical touch to arouse
 Priam’s alarm. (γνώη is obviously ex-
 cluded by γνώωσι.)

692-93=Ξ 433-34, Φ 1-2. 695=Θ 1.

696. εἰς can mean no more than ‘to,’
 ‘towards,’ as ἐς νῆας sometimes means
 ‘to the naval camp,’ not ‘into the ships.’
 ἔλων, also δ 2; rather ἔλαν as from

*ἔλῃμι, a form which does not recur,
 though the thematic ἐλάω is found in
 the infin. ἐλάειν=ἐλάειν.

697. ἡμίονοι, the usual relapse into
 the direct constr. in place of ἡμίονους τε,
 φέροντας.

699. For the only other mention of
 Cassandra in the *Iliad* see N 366 ff. (she
 is named also in λ 422). The scholia
 remark that there is nothing here to
 indicate that she possesses the gift of
 prophecy which played so important a
 part in the later Epic cycle. At the
 same time there is nothing in the words
 inconsistent with such an idea; and the
 fact that the poet—for what reason we
 cannot explain—should have thought
 fit to make choice of Cassandra to
 discern the body first may have sug-
 gested it to later imitators.

701. ἀστνυβοώτην, ἀσ. λεγ. evidently
 for ἀστνυβοήτην, though there is no other
 case of such an assimilation of σγ to σω.

τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέεσσι.
 κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ·
 “ὄψεσθε, Τρῶες καὶ Τρωιάδες, Ἔκτορ' ἰόντες,
 εἴ ποτε καὶ ζῶοντι μάχης ἐκνοστήσαντι 705
 χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ.”
 ὥς ἔφατ', οὐδὲ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ
 οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·
 ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710
 τιλλέσθην, ἐπ' ἄμαξαν εὐτροχον αἶψασαι,
 ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.
 καὶ νύ κε δὴ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 Ἔκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηΐδα· 715
 “εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθυμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”
 ὥς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνηι.

704. ὄψεσθε Zen. (ap. El. M. 646. 32). || ἔκτορα διοῖη Pap. μ. 705. ζῶοντι
 Pap. ν'. 707. οὐδ' ἄρα? δῖη τις εἰ Pap. μ. || αὐτόθ': αὐτῶι S: αὐτόθι G. ||
 εἰνὶ G. || πόλει GJP Vr. A: πόλει T: πόλει H. 708. ἀάσχετον: ῥα ἄσχετον
 T: ἄσχετον P. 709. συνβλήντο Pap. ν. 710. τὸν γ': τόνδ' JR: τῶν γ' T:
 τῷ δ' Harl. a. 711. ἐφ' ἄμαξαν CHRU Lips. || αἶψασαι D: ἄμωσθην U.
 712. ἀμφίσταθ' Pap. ν: ἀμφίσταθ' P Lips. || ὄμιλος P (-oc altered from -ον?):
 ὄμιλον Lips. 713. καταδύναι P¹ Lips. 717. ἀσεσθαι Pap. ν': ἄσεσθαι JT:
 ἄσεσθαι A (supr. ε over second α) HR. || κλαυθυμοῖο P. || ἀγάγωμι DG: ἀγάγωμαι P:
 ἀγάγωμι Ω (including A and Pap. μ ν). || δόμονδε: γρ. πόλινδε A.

The form is doubtless due to the Ionic contractions, *ἔβωσα*, *βωθέω*, etc., with a misapplication of 'Epic diectasis.' The title is the same as *καλήτωρ*, 577.

704. *ὄψεσθε* is most naturally taken as an aor. imper., see note on E 212. The imper. is the mood regularly used in appeals made with the formula *εἴ ποτε*, see X 82 *τάδε τ' αἰδο καὶ μ' ἐλέησον αὐτήν*, *εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον*, and other instances in A 39, E 116, O 372, γ 98; and the appeal to the past becomes meaningless if it merely follows upon a bare statement of what they will now behold. The 'jussive' future expresses the indifference of the speaker, e.g. Z 71, and is thus out of place here. There is some other slight evidence for a sigmatic aor. from the root *ὄπ-*, e.g. *ἐπόψατο*, Pind. fr. 88. 7 (Schr.), and *ὤψα· εἶδον* in Suidas. Herodianos took *ὄψεσθε* in

θ 313 also as an imper., and this certainly gives a better sense.

708. *ἀάσχετον*, see on E 892.

710. τὸν γ' . . τιλλέσθην, so Hdt. ii. 61 τὸν δὲ τύπτονται, οὗ μοι δαῖον ἐστὶ λέγειν, and similarly ii. 42, 132; *κάπε-κοψάμην νεκρὸν* Eur. *Tro.* 623, etc. See H. G. § 140. 1; the verb has acquired a specialized sense by association, and with it the construction of other verbs expressing the same sense directly. The use is almost confined to verbs of ritual. Cf. note on T 254.

716. μοι, 'ethic dat.,' *make me way for the mules to pass.*

717. *ἀσεσθε*, here the 'jussive' or rather concessive future, expressing 'then I shall say nothing against your taking your fill.' The imper. *ἀσεσθε* is here less suitable. *ἐπὴν*: *ἐπεὶ* κ' Brandreth, *ἐπεὶ* F van L.

οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν αἰδοῦνς
 θρήνων ἐξάρχους, οἳ τε στονόεσαν αἰοδὴν
 οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῆισιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,

720

719. οἱ δ': ἄλλ' Bar. Mor.

721. ὀρήνους ADP (supr. ων) TU Pap. μ ν,

Harl. a, Vr. b d A. || οἱ δὲ ἡ οἴ τε Eust.

722. δὴ ὀρήνεον DP Par. e g h,

ἐν ἄλλωι A: ἄρ' ὀρήνεον Ω (ὀρήνεον Bar., ἄρα ὀρήνεον Vr. d).

723.

Τῆισιν: τοῖσι P, ἐν ἄλλωι A.

720. τρητοῖς, see Γ 448. From παρὰ τοῖς γυναῖκεσσι is a passage of great difficulty. The punctuation and reading of the text are now generally accepted as the only means by which a satisfactory sense can be got. And by the bier they set the singers, leaders of the dirge, who in the dolorous song led, they the dirge, and the women wailed in concert. That is, a certain number of singers sing a formal dirge, to which the women keep up an accompaniment of 'keening.' The relative clause αἳ τε . . αἰοδὴν begins as though θρήνεον alone were to follow; but the form of the sentence is interrupted in order to bring out the antithesis between the two elements of the dirge. That the αἰοδοὶ were professional mourners hardly admits of a doubt; the custom of employing them is practically universal in Eastern countries, and indeed exists in full force in many places to this day. No more vivid picture of the scene can be found than in Mr. Bent's description of the μοιρολόγια which he witnessed at Mykonos (*The Cyclades*, chap. x.): 'The (paid) lamenters who headed the procession broke forth into their hideous wails. And as it passed by women came forth from their houses to groan in concert with the others.' Similarly von Hahn (*Alb. Stud.* i. 151) describes an Albanian funeral. 'The women sit about the corpse, and now begins the dirge proper, in which neighbours as well as kinswomen take part. The dirge is always in verse, and as a rule consists of a couplet sung by a solo voice, and then repeated by the chorus of women. These dirges are fixed by usage . . but it sometimes happens that one of the mourners is inspired by her grief to utter a lament of her own.' ἔαρχος and ἐξάρχου are the technical words for the leaders of a chorus, cf. Σ 606. The sense thus obtained is satisfactory, though the constr. is undoubtedly harsh, and αἳ τε

taken up by οἱ μὲν in apposition cannot be exactly paralleled. But we may fairly compare sentences like Φ 162 ff., where a simple statement is broken up in the course of delivery and divided into two parallel sentences. The ancient critics took the lines quite differently. The weight of MS. authority is unquestionably in favour of reading θρήνους, ἐξάρχους αἳ τε στονόεσαν αἰοδὴν αἱ μὲν ἄρ' ἐθρήνεον. This involves taking θρήνους (or θρηνοῦς?) = θρηνωδοῦς, with the non-Homeric order of words ἐξάρχους αἳ τε. These two objections are fatal. We do not know what the reading of Ar. was, as though the line has the *diplê* in A, the scholion referring to it is unfortunately lost; but the presumption is that the best MSS. preserve his text. Note that οἱ μὲν ἄρα always begins a clause in H., so that if we read it we must manage to have a stop after αἰοδὴν. It is not impossible that the source of all this difficulty may be found in the word στονόεσαν. If, as may well be, this represents an aor. 3rd plur. of some verb allied to στῆνω, the cause of the corruption would be obvious, and the sentence would be perfectly clear: *they set the minstrels, leaders of the wail, who groaned their lay; so wailed they, and the women groaned in concert.* στονόεσαν might be the verb required were it not so familiar; if such a verb does lie hidden, it is more likely to have been a forgotten form. Agar (*J. P.* xxv. 322) points out that αἳ τε is general, and suggests θρήνων ἐξάρχους, αἳ τ' ἐξάρχουσιν αἰοδὴν, like ἀθλοφόρους αἳ ἀθλία ποιεῖν ἀπορτο I 124 and other similar lines (see note on Θ 527). Friedländer thinks that a line has been lost after 721—a phenomenon of which there is no clear evidence in any other place in H. Others simply reject 721, or αἳ τε . . θρήνεον, for which there is no justification.

723. The various attempts which have been made to bring the following laments

"Εκτορος ἀνδροφόνιοι κάρη μετὰ χερσὶν ἔχουσα·
 "ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καδ' δέ με χήρην 725
 λείπεις ἐν μεγάροισι· πᾶϊς δ' ἔτι νήπιος αὐτως,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἦβην ἵξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται· ἡ γὰρ δλωλας ἐπίσκοπος, ὅς τέ μιν αὐτὴν
 ῥύσκει, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα· 730.
 αἱ δὲ τοι τάχα νηυσὶν ὀχῆσονται γλαφυρήϊσι,
 καὶ μὲν ἐγὼ μετὰ τῆϊσι· σὺ δ' αὖ, τέκος, ἡ ἐμοὶ αὐτῇ
 ἔψεται, ἐνθά κεν ἔργα ἀεικέα ἐργάζοιο
 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἡ τις Ἀχαιῶν
 ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν δλεθρον, 735

724. ἀνδροφόνιοι : ἱπποδάμιο DP Pap. v, Vr. b A. 725. νέος Zen. ||
 νέος . . . χήρην T² (Rhosos) in ras. 726. δ' ἔτι : δέ τε A (ἐν ἄλλω δ' ἔτι)
 CHIST Mor. Vr. A : δέ τοι R. || οὕτως U. 731. οἰχόμενοι CT Harl. a, Ven. B
 Eust. 732. μέν : ὃν G. || τοῖσι R. 734. ἀελεύων CGH. || ἀμειλίχου P :
 ἀμειλίχου TU.

into lyric forms cannot be regarded as successful. The first to make the attempt was von Leutsch, who noticed that the lament of Hekabe fell into four divisions of three lines each, of which he made two pairs of strophe and anti-strophe. The same principle he extended to the other laments by means of various *atheteses*. He was followed by Westphal and Köchly, but the arbitrary nature of the theory is shewn by the fact that they none of them agree on the lines which are to be rejected. Peppmüller sees in them instances of the ancient *νόμος*, which was a form of hymn in hexameters generally in honour of a god, though there is some slight evidence that it was used also in dirges. The 'nome' consisted of three parts, the *ἀρχή* or exordium, the *ὀμφαλός* or body, and the *σφρηγὶς* or epilogue. He thus finds in the lament of Andromache an *ἀρχή* (725-30) and *σφρηγὶς* (740-45) of six lines each, with an *ὀμφαλός* of nine; Hekabe has an *ἀρχή* and *σφρηγὶς* of three lines each and an *ὀμφαλός* of six; Helen has the same number of lines for *ἀρχή* and *σφρηγὶς* and seven for the *ὀμφαλός* (rejecting 772). There is something to be said in favour of this view, as the three laments have some appearance of being formed on the same plan; but our ignorance as to the construction of the nome is such that the theory can be only a conjecture. The contents of the laments

naturally give them something of a lyric character. The themes taken by the three are Hector's valour, his piety and its reward, and his gentleness.

724. ἀνδροφόνιοι, others ἱπποδάμιο. Both epithets are commonly applied to Hector, the former being rather the more usual.

725. ἀπ' αἰῶνος ὦλεο, thou hast perished out of life, a rather strange expression. Usually the life is taken out of man; T 27 etc. There is nothing to be said for Zen.'s νέος.

726-27, cf. X 484-85. With this exception the lament of Andromache is quite independent of that in X.

729. αὐτήν : αὐτός Platt with much probability; see on 499.

730. ῥύσκει, another of the iteratives so common in this book; it is not found elsewhere. ἔχες, ἠτιμολόγησε τὸ βρομα "Εκτορος, Schol. T. Cf. E 473; similar instances will be found in X 507, σ 6, τ 407, etc.

734. ἀελεύων, see on H 453. πρὸ, before the face of, see on P 667, and compare Θ 57.

735. This story of the death of Astyanax was handled by the Cyclics. Tzetzes quotes the following from the 'Ιλιάς μικρά of Lesches :—

αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος υἱὸς
 "Εκτορέην δλοχὸν κατάγεν κολῆας ἐπὶ νῆας,

καὶ γάρ τ' ἡύκομος Νιόβη ἐμνήσατο σίτου,
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἔξ μὲν θυγατέρες, ἔξ δ' υἱέες ἡβώνοντες.
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο
 χῳόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆϊω·
 φῇ δοιὼ τεκέειν, ἡ δ' αὐτὴ γείνατο πολλούς·
 τῷ δ' ἄρα, καὶ δοιῷ περ ἑόντ', ἀπὸ πάντας ὄλεσαν.
 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίῳνες.
 ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.

605

610

602. σίτου : δόρου (C). 603. τῇ : ἡ R : ἡ J : τῆς Vr. d. || ἐμνήσατο C Pap. v. 604. δ' om. D. || υἱέες : γρ. καὶ υἱεῖς : διχῶς οὖν Did. || ἡβώνοντες S Par. g. 605. ἀπ' : ἐπ' P. 611. καθεύσαι Q Vr. A Pap. v. : καθεύσαι R (supr. • over •). 612. ἑόντ' (leg. ἑοσι) οὐρανίῳνες ἔσσαν J.

602. This is the only appearance in H. of the Niobe legend, so popular in classical times, as λ 582-92 gives the only mention of Tantalos her father, though without any mention of the relationship, which is probably a later notion. The localisation of the story on Mt. Sipylos is doubtless older than the Theban myth. It is true that the lines (614-17) in which this, as well as the allusion to the famous rock-figure, occurs, have been regarded with suspicion since ancient times; but as shewn on 613 and 614, the arguments leading to this conclusion are by no means convincing. The familiar form of the fable is apparently due to Aischylos and Sophokles, each of whom wrote a 'Niobe.' Sophokles also alluded to the story in two well-known passages, *El.* 150-52, *An.* 823-32. According to the tragedians the children of Niobe were seven sons and seven daughters, while Hesiod, Pindar, and Mimnermos are said to have spoken of ten of each; other numbers are quoted from other sources (see Roscher *Lex.* s.v.). The six sons and six daughters are attributed in the same words to Aiolos in κ 6.

607. ἰσάσκετο, here only, frequentative from ἰσάω, ἰσάζομαι. According to one legend Leto and Niobe were once intimate friends, the daughter, like her father Tantalos, having been admitted to intimacy with the immortals, *Λατὼ καὶ Νιόβη μάλα μὲν φίλαι ἦσαν ἑταίραι*, Sappho, frag. 31 Bergk.

608. ἡ δὲ γείνατο for αὐτὴ δὲ γείνασθαι, the favourite relapses into the direct construction.

611. We have no means of saying why the folk were turned to stone. The allusion is to some form of the legend unknown to Schol. A, who explains ἀπὸ τοῦς λίθινους τὰς ψυχὰς καὶ ἀσυνταβείς ἐποίησε πρὸς τὸ μὴ θάψαι. This will evidently not do, for the gods would not make the folk hard-hearted in order that they might not bury the victims, if they meant to perform the rites themselves. Clearly the folk were in some way involved in the offence and turned into stone in punishment; but the gods, mindful of their friendship with Niobe and her father, did not allow Leto's vengeance to go so far as the denial of funeral rites altogether. There is no doubt a thought of the etymology which, as we know from the Deukalion legend, brought *λαός* and *lāas* into relation.

613. πρὸς τὴν διαφωνίαν τῶν νεωτέρων. φασὶ γὰρ καὶ αὐτὴν ἀπολελιθῶσθαι, Ὅμηρος δὲ οὐ, *An.* The two versions are reconciled by the story as given in Apollodoros and the scholia, according to which the slaughter took place in Thebes; the disconsolate Niobe returned to her home in Sipylos, and long afterwards prayed the gods to end her grief by turning her to stone. *Μῶν δὲ νῦν* contrasts this later period with that of the catastrophe. But the later forms of the Niobe legend are so various that we can hardly trace them back to a definite source, or do

νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς

615

614-17 δθ. Aph. Ar. 614. ΠΕΤΡΗCΙΝ ἔΝ: ΠΕΤΡΑΙC Α JQ: ΠΕΤΡΑΙC Α ἔΝ T
Vr. b. 615. ΘΕΑΩΝ: ΤΥΦΩΟC Schol. Soph. *El.* 151.

more than note their differences from Homer. It is clear that there is no absolute inconsistency between the few fragments of the story which we have here.

614-17. ἀθετοῦνται στίχοι δ', ὅτι οὐκ ἀκόλουθοι τῷ "ἡ δ' ἄρα σίτου μνήσατ'." εἰ γὰρ ἀπελιθώθη, πῶς σίτια προσηνέγκατο; καὶ ἡ παραμυθία γελοία· φάγε, ἐπεὶ καὶ ἡ Νιόβη ἔφαγε καὶ ἀπελιθώθη. ἔστι δὲ καὶ 'Ησιόδεια τῷ χαρακτήρῳ, καὶ μᾶλλον γε τὸ "ἄμφ' Ἀχελύων ἐρρώσαντο." καὶ τρίς κατὰ τὸ συνεχές τὸ ἐν. πῶς δὲ καὶ λίθος γενομένη θεῶν ἐκ κήδεα πέσσει; προηθετοῦντο δὲ καὶ παρ' Ἀριστοφάνει, *An.* The last two arguments are not valid; the repetition of ἐν can be paralleled in X 503-4 (cf. also A 479-80); and the legend told that the water trickling down the rock-image actually was a perpetuation of Niobe's grief in stone. The expression ἔρρώσαντο for dance is Hesiodic as Ar. said; cf. *Theog.* 8 χοροὺς ἐνεποιήσαντο καλοὺς, ἱμερόεντας, ἐπερρώσαντο δὲ ποσσίν, and also *Hymn. Ven.* 261 μετ' ἀθανάτοισι καλὸν χορὸν ἐρρώσαντο. But this is a very natural specialization of the Homeric sense move nimbly, A 529, A 50, II 166, Σ 411, Ψ 367, ψ 3, ω 69. It has further been urged that the expression φασι is not like the Epic style, for mythological facts are within the poet's own knowledge. But the expression can be paralleled from B 783, ζ 42 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλές αἰεὶ ἔμμεναι as well as from T 416, q. v. Further, Niobe was turned into stone at her own prayer, not as a punishment; thus the mention of her will not deter Priam from following her example. The arguments for rejection are therefore quite insufficient. The connexion of thought will be 'Do not abstain from food on the ground that to eat is a slighting of the mourner's duty; even Niobe, type of the disconsolate, ate; and so far was this from interfering with her expression of faithful sorrow that, by the favour of the gods, her grief was actually immortalized in stone. So mayest thou eat now, and yet hereafter (ἐπειτὰ κεν, 619) duly mourn thy son.' The lines far from

being superfluous thus prove indispensable to the thought. All antiquity knew of the stone figure of Niobe which was still to be seen on Sipylus. It has generally been recognized in a rude figure in front of a recess in the face of a cliff near Smyrna. This has owing to weathering but a distant resemblance to a human being, but that it is a work of men's hands has been placed beyond a doubt by Mr. Simpson, Mr. Sayce, and others who have examined it. According to the latter it is 'the likeness of the great goddess of Carchemish, and the cartouches engraved by the side of it, partly in Hittite and partly in Egyptian characters, shew that it was carved in the time of Ramses-Sesostris himself.' An inscr. of Roman date shews that the figure is 'Plastene, Mother of the Gods.' Pausanias, himself, it appears, a native of the district, describes the figure thus (i. 21. 5): ἡ δὲ πλεστον μὲν πέτρα καὶ κρημνὸς ἐστίν, οὐδὲν παρόντι σχῆμα παρεχόμενος γυναικὸς οὐτε ἄλλως οὐτε πενθούσης· εἰ δὲ γε πορρωτέρω γέναιοι, δεδακρυμένην δόξεις ὄραν καὶ κατηφὴ γυναῖκα. See also v. 13. 7. Another Smyrnaean, Quintus (i. 299 ff.), gives a similar description in metre. (See Jebb on Soph. *Ant.* 831.) But it is clear that they are not referring to what is now called the Niobe; the description does not correspond closely, as the figure of which we know never 'weeps,' and is said to look more like a human being from a short distance than from a great (see Prof. Ramsay in *J. H. S.* iii. 61 ff.). It is very probable that the ancient Niobe is to be identified with some natural rock further inland; a recent traveller, Schweisthal, claims to have found such a one exactly answering the conditions, but his identification is not satisfactory. A full and clear account of the whole question will be found in Frazer *Paus.* iii. 552 ff.

615. εὐνὰς, cf. B 783, where the word is more appropriately used of Typhoeus couched beneath the earth. Here it seems to mean only dwellings. The scholia compare Pindar *N.* i. 3 Ὀρτυγία δέμειον Ἀρτέμιδος.

νυμφάων, αἶ τ' ἀμφ' Ἀχελώϊον ἔρρῳσαντο,
 ἔνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,
 σίτου· ἔπειτά κεν αὐτε φίλον παῖδα κλαίοισθα
 "Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται."

620

ἡ καὶ ἀναΐξας οἷν ἄργυφον ὥκυσ Ἀχιλλεὺς
 σφάξ'· ἔταροι δ' ἔδερον τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως πείρυν τ' ὀβελοῖσιν,
 ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.

625

Αὐτομέδων δ' ἄρα σίτον ἔλῶν ἐπένειμε τραπέξῃ
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νείμειν Ἀχιλλεὺς.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὅσσοις ἔην οἶός τε· θεοῖσι γὰρ ἅντα ἐώικει·

630

αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεὺς,
 εἰσορώων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώοντες,
 τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·
 "λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἦδη

635

616. ἀχελῷον A *supr.*, and *ap.* Schol. A, Eust.: τινὲς ἀχελῷον Sch. T. || ἔρρῳσαντο Vr. d. 619. αὐτε: αὐτε JQ. 622. σφάξ' P. || ἔταροι R. 629. Δαρδανίδην Πρίαμον J *supr.* || γρ. καὶ ἀχιλλεὺς J. 630. τε: γε (!) T¹: +ε Pap. v (τ in ras. man. 2). 631. ὁ om. GHJPRUT. 632. ὄψιν τ': τ' ὄψιν L. 633. τάρβησαν J. 635. Νῦν: θά C. || καὶ ADGJPU Pap. v, Vr. A: καὶ Ω.

616. It is not strange to find an Ache-loos, otherwise unknown, in Lydia. Acc. to the scholia a stream there was called Ἀχέλῃς, and there were others called Ἀχελῷος in Troas, Achaia, Thessaly and Arkadia; see Paus. viii. 38. 7, Strabo, p. 450. The name implies an intimate acquaintance with the country at which we need not be surprised in this book. In our ignorance of the local terminology, the variants Ἀχελῷον and Ἀχελῆσιον have as good claims to consideration as the text.

617. θεῶν ἐκ may be taken attributively with κήδεα, *woes from the gods*, as E 64 θεῶν ἐκ θέσφατα. But it is quite possible to join it with πέσσει, *sc. by the act of the gods*. Cf. ἐκ Διὸς φείδης X 280, θεῶν ἐξ αἰείδῃ ρ 518, and often. The latter gives more weight to the fact that the turning to stone was a reward, and is therefore more suitable to the consolation of Priam.

623-24 = H 317-18: 625-26 = I 216-17: 627-28 = I 91-92. 627 occurs many times in Od.

630. Helbig has well remarked how the overmastering admiration for physical beauty which is so characteristic of the Greek mind has in these lines—where the beauty of the old man is as vividly recognized as that of the young—one of its most striking as well as of its earliest expressions. ἅντα, *face to face*, i.e. when brought into comparison. Cf. A 187 ὁμοιωθήμεναι ἀντρῷ.

632. ὄψιν of outward appearance, as we use *look*. So Z 468.

635. λέξον, *put me to bed*, cf. λέξα, the reading of the vulgate in Z 252. ὄφρα καὶ . . κοιμησέμεν recurs in δ 294-95, ψ 254-55, in both cases with the variants ὄφρα κεν and πανσώμεθα. The latter was read by Ar. here, ἀπρεπὲς γὰρ τὸ λέγειν τὸν Πρίαμον ταρπόμεθα (Did.), though he made no objection to

ὑπνωὶ ὑπο γλυκερῶι ταρπώμεθα κοιμηθέντες·
οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
ἐξ οὐ σῆις ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν,
ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω,
αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον
λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμεν."
ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῳῆσι κέλευσε
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθήμεναι οὐλας καθύπερθεν ἔσασθαι. 645
αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι,
αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσαι.

636. παυσάμεθα Ar. A (supr. ταρη) PQT Vr. A Par. b: παρῳάμεθα R. ||
κοιμηθέντες D Par. v: κοιμηθέντες Ω. 637. πω: που P. || ὑπὸ: ἐπὶ C. 639.
πέσσω: γρ. πάσχω Vr. b. 640. κατὰ: περὶ D. 642. λαυκανίης (C supr.)
DS (Par. v supr.) Mor. Harl. a, Vr. A (cf. X 325). || καίηκα H: μεθήκα C.
643. δμῳῆσι καπε U. 645. ἐμβαλεαμ Par. v: ἐμβαλεαμ H. || ἐφύπερθε
ἔσασθαι H. || τάπητας Vr. A. 646 om. H. || καθύπερθε: τ' ἐφύπερθε P. ||
ἔσασθαι J Par. μ (supr. α). 647. δάος: δάδας PR². 648. ἄρα στόρεσαν
Ar. AGQT: ἄρ' ἐστόρεσαν Ω (ἄρ' om. R). || ἐγκαν[εουσαι] Par. μ (supr. ο):
ἐγκονέουσαι Par. v.

ταρτησαν above. But the use of *παύεσθαι* = *to rest*, without any specific reference to some activity to be rested from, is very doubtful; the authority of Ξ 260, Ω 17 is inadequate; and in any case we should need *παυώμεθα*, the aor. subj. being *παυόμεθα*. As between *καί* and *κεν*, the former is recommended by the fact that *κεν* is very rarely found after the purely final *ὅφρα*; see H. G. § 287 b. Weber (*Enliv. der Absichtssätze*, i. 35) finds only eight cases, with six of *ὅφρα* *κεν*, out of 237 instances of final *ὅφρα*. *καί* is to be taken in the continuative or explicative sense elsewhere found in relative clauses; see on T 165. It may be translated by our *so*.

636. ὑπὸ, best taken in the local sense, as though sleep were like a veil spread over a man; cf. ε 492 (ὕπνος) φίλα βλέφαρ' ἀμφεκαλύψας, η 286 ὕπνον κατ' ἀπείρονα χεύειν.

640. χόρτοις, cf. A 774.

641. καὶ αἶθεα, an unmetrical reading. *καί* τ', Bentley. It would be better to read *ἦδ'* with Brandreth as in η 295. *καί* may have slipped in from a reminiscence of μ 19 σίτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶον ἐρυθρόν, and the similar τ 197.

Compare also II 226, and see App. N, § 20.

642. λαυκανίης, cf. X 325.

643 = I 658, 644-47 = δ 297-300, η 336-39 (and 673-76 are extremely similar to the following passages in δ 302-5, η 344-47. Compare also ψ 289-99; χ 497 = Ω 647). The lines are evidently more in place as referring to the palaces of Menelaos and Alkinoos than to the hut of a campaigner; their use here is part of the general view taken of Achilles' abode, and does not in itself prove that the *Od.* may not have borrowed them hence. The converse, however, seems more likely.

644. ῥήγεα, see note on I 661. τάπητες are similarly used in κ 12 εἴδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι. K 156 ὑπὸ κράτεσφι τάπητι τετάνυστο φαεινός suggests that they form pillows. Cf. also II 224.

647. δάος, a by-form of *δαίς*, used collectively, occurring only in the repetitions of this line, δ 300, η 339, χ 497, ψ 294. In all cases there is respectable ms. authority for (ἐκ μεγάρου?) δαίτας.

648. ἐγκονέουσαι, only in this line in H., though familiar in Trag. The der. is doubtful.

τὸν δ' ἐπικερτομένων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἳ τέ μοι αἰεὶ
 βουλὰς βουλευούσι παρήμενοι, ἣ θέμις ἐστί.
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο. 655
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσημαρ μέμονας κτερεῖζέμεν Ἑκτορα δῖον,
 ὄφρα τέως αὐτὸς τε μένω καὶ λαὸν ἐρύκω.”
 τὸν δ' ἡμίβητ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δίωι, 660
 ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 οἶσθα γὰρ ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν.

650. δὴ *om.* P: τοι L. || λέξον DGJQ (Pap. μ?) Vr. A: λέσαι R: λέξω S. ||
 γέρον R. 652. βουλεύουσα U. 654. αυτικα δ Pap. v¹. 655. γένοίτο
 DS Pap. v: ἐστίται C: γένηται Ω. 656. κατάλεξον: ἀπόρευσον HR Bar. Mor.
 658. τε μένω: μανέω Ap. Lex. 151. 34. 660. μ' *om.* P. 661. ῥέζας JFQ
 King's and *ap.* Eust. || οἶσας Vr. A. 662. ὕλην Pap. v¹. 663. δέ: γὰρ Ar.
 HJPRS Bar. Mor. Vr. A Harl. b d, King's Par. a.

649. ἐπικερτομένων, *taunting*. This should be the sense of the word, from the parallel passages, II 744, χ 194, as well as from the adj. *κερτῆμος*, see A 539, Δ 6, E 419. The application is very obscure, but it is best taken as expressing Achilles' tone in speaking of Agamemnon, as though he bitterly assumed that his enemy would thwart him at every opportunity. There is no taunt in his words to Priam. The only possible alternative is to take the word to mean 'bantering,' a sense which might be supported by *κερτομῖος* in ω 240, where no malice is implied. We might then see in Achilles' words a playful apology for placing Priam's bed outside the hut, though the *αἰθουσα* or *πρόδομος* is the regular sleeping-place for unexpected guests, as in the parallel passages of the *Od.*, but this is at least a serious stretching of the sense of ἐπικερτομένων.

650. λέξο, see note on δέξο T 10.

655. γένοίτο, vulg. γένηται, on which Monro says, 'the subj. appears to express the certainty of the further consequence, as though the hypothetical case (αὐτίκ' ἂν ἐξείποι) had actually occurred,' *H. G.*

§ 275. The sudden shifting of the point of view is perhaps not impossible, though very improbable. If γένηται is to be retained, it would be much better to read ἐξείπει with Agar (*J. P.* xxv. 320). For the subj. in apodosis after *ei* with opt. compare note on I 142.

657. ποσσημαρ, a curious compound on the analogy of ἐξήμαρ, αὐτήμαρ, etc. There appears to be no similar compound of πόσος in Greek. The simple πόσ(ος) is not found in H.

658. For τέως as an iambus see T 189.

661. ὧδε must mean as *I shall say*; it cannot = *obscurely*, as *thou hast said*. It is, however, not actually explained in what follows, though the required statement, 'by giving us a truce for eleven days,' is virtually contained in Priam's reasons for requiring that length of time.

662-63 are rejected by Peppmüller (as well as by Düntzer on other grounds), as giving a wrong reason for the length of time needed, viz. that it will take them so long to collect the wood; whereas really nine days of mourning were demanded by ancient custom—which he illustrates by Plutarch's statement that Lykurgos limited the days of mourning

ἐννῆμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοοῖμεν,
τῇ δεκάτῃ δέ κε θάπτοιμεν δαίνυτό τε λαός, 665
ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιομεν,
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη."

τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
"ἔσταί τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις· 670
σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἀνωγας."

ὥς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερὴν, μή πως δείσει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες, 675
αὐτὰρ Ἀχιλλεύς εἶδε μυχῶι κλισίης ἐνπῆκτον·
τῷ δὲ Βρισηΐς παρελέξατο καλλιπάρηιος.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
εὐδον παννύχιοι, μαλακῶι δεδμημένοι ὕπνωι·
ἀλλ' οὐχ' Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680
νηῶν ἐκπέμψειε λαθὼν ἱερὸν πυλαωρούς.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

664. κ': γ' C. || ἐννῆμαρ C Pap. ν. || γοοῖμεν Pap. ν. 665 om. Q.
667. πολεμίζομεν JR Pap. ν: πολεμίζομεν H Harl. a: πτολεμίζομεν Vr. A.
669. γέρον R. 670. τόσσον πόλεμον A (with || and | *supr.*) GU. || ὥς cū ἡ
δσσον Eust. 672. δεξιτερῃ Pap. ν. || δείσει(?) ADT Pap. μ: δῖσει Vr. b:
δείσει(?) Ω. 673. οἱ: τῷ C Harl. a. || αὐτόθι: αὐτοῦ Pap. ν. 674. πυκινὰ S.
676. δέ: δ' ἄρα A (δὲ A^m) Bar. Mor.: δαρ Pap. μ *supr.* 678. νυδον Pap. μ¹ ν¹.
679. ἐρμείην G. || ἐρμείας ἐριούνιος U (last c over n). || ἔμαρπτεν P.

and the funeral to eleven. The interpolator, he thinks, being ignorant of this, held it necessary to supply an explanation of the length of time required. This is ingenious, and finds some support in the non-Homeric form *δεδίασιν* (*δειδ-* for *δεδ-*, being the only perf. stem elsewhere found). But it clearly is not necessary. The couplet may be explained as a touch of natural pride taking the form of an apology for accepting the offer at all. Virchow remarks that to this day all the wood required for Hissarlik and the lower Troad has to be brought by horses from the distant heights of Ida.

664. *μεγάροις γόαιμεν* Fick, as a non-thematic form (cf. γόαν (?) Z 500 note), to restore the long form of the dat.

665. *δαίνυτο*, opt., like *δαίνυατ'* σ 248,

see note on *ἐκδύμεν* II 99, and *H. G.* § 83.1. Philoxenos accented *δαίνυτο*, regarding the word as contracted from *δαίνυατο* (plur.). This of course is impossible. The word might stand for *δαινύιτο*, but it is not clear that the two vowel-sounds were ever 'heterosyllabic'; more probably they coalesced from the first.

671. Grasping by the wrist is a sign of kindness also in σ 258, *δεξιτερὴν ἐπὶ καρπῷ ἔλων ἐμὲ χεῖρα προσήδα* (Penelope speaking of Odysseus). See also H 108.

673. For the *πρόδομος* see App. C. It forms the guest-chamber also in δ 302-05, a very similar passage. 675 = I 663. 677-78 see B 1-2, K 2.

681. *ἱερούς*, see note on K 56 *φυλάκων ἱερὸν τέλος*. 682 = B 59.

“ὦ γέρον, οὐ νύ τι σοί γε μέλει κακόν, ὅλον ἔθ’ εὐδεις
 ἀνδράσιν ἐν δήοισιν, ἐπεὶ σ’ εἶασεν Ἀχιλλεύς.
 καὶ νῦν μὲν φίλον υἱὸν ἐλύσας, πολλὰ δ’ ἔδωκας· 685
 σείο δέ κε ζωοῦ καὶ τρίς τόσα δοῖεν ἄποινα
 παῖδες τοι μετόπισθε λελειμμένοι, αἳ κ’ Ἀγαμέμνων
 γνώμη σ’ Ἀτρεΐδης, γνώσῃ δὲ πάντες Ἀχαιοί.”
 ὡς ἔφατ’, ἔδδεισεν δ’ ὁ γέρων, κήρυκα δ’ ἀνίστη.
 τοῖσιν δ’ Ἑρμείας ζεύξ’ ἵππους ἡμίονους τε, 690
 ῥίμφα δ’ ἄρ’ αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.
 ἀλλ’ ὅτε δὴ πόρον Ἴξον εὐρρείος ποταμοῖο,
 [Ξάνθου δινηέντος, δν ἀθάνατος τέκετο Ζεὺς,]
 Ἑρμείας μὲν ἔπειτ’ ἀπέβη πρὸς μακρὸν Ὀλυμπον,
 ἥως δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν, 695
 οἱ δ’ εἰς ἄστν ἔλων οἰμωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκυν φέρουν. οὐδέ τις ἄλλος
 ἔγνω πρόσθ’ ἀνδρῶν καλλιζώνων τε γυναικῶν,
 ἀλλ’ ἄρα Κασσάνδρην, ἱκέλη χρυσῇ Ἀφροδίτῃ,
 Πέργαμον εἰσαναβάσα φίλον πατέρ’ εἰσενήσεν 700
 ἐσταότ’ ἐν δίφρῳ, κήρυκά τε ἄστνυβοώτην·

683. γε μέλει: μέλλει T. 684. ε’: δ’ R. 686. σοῖο P. 687. τοι:
 τε Vr. d. || κ’: γ Pap. μ (supr. κ). 688. γνώη A (supr. ω) CGSU. 689.
 κήρυκα δ’ ἀνίστη: καὶ ἐπέετο μύθῳ J. 692. Ἴξον R. || ἔϋρρεος R: εὐρρεος
 P (εἴ in ras.). 693 om. ADTU Pap. μ ν, Harl. a. 694 om. R^t. 696.
 ἔλων: ἔλων Vr. A¹: ἔχον Vr. A². || στοναχῇ Pap. ν. 697. φέρον: ἄρον A
 (γρ. φέρον) PU Pap. μ. 701. ἐστεῶτ’ Ar. D: ἐσταῶτ’ Harl. a.

687. παῖδες τοι, the mss. generally
 accent παῖδες τοί. But such a use of
 the article is very doubtful. It can
 perhaps be explained as used to oppose
 the sons left behind to Hector; but
 this is not satisfactory. Of course μετ.
 λελειμμένοι cannot mean ‘left alive’ as
 opposed to the slain. There is no diffi-
 culty in παῖδες τοι, ‘the sons thou hast,
 remaining behind,’ like τὸ βὰ οἱ τεθυ-
 μένον ἦεν Ξ 172, q. v.

688. γνώη, the subj. indicates that
 the discovery of Priam is spoken of as
 something positively expected, whereas
 the chance of ransom afterwards is merely
 a possibility; a rhetorical touch to arouse
 Priam’s alarm. (γνώη is obviously ex-
 cluded by γνώωσι.)

692-93=Ξ 433-34, Φ 1-2. 695=Θ 1.

696. εἰς can mean no more than ‘to,’
 ‘towards,’ as ἐς νῆας sometimes means
 ‘to the naval camp,’ not ‘into the ships.’
 ἔλων, also δ 2; rather ἔλαν as from

*ἐλημ, a form which does not recur,
 though the thematic ἐλάω is found in
 the infin. ἐλάειν=ἐλάειν.

697. ἡμίονοι, the usual relapse into
 the direct constr. in place of ἡμίονους τε,
 φέροντας.

699. For the only other mention of
 Cassandra in the *Iliad* see N 366 ff. (she
 is named also in λ 422). The scholia
 remark that there is nothing here to
 indicate that she possesses the gift of
 prophecy which played so important a
 part in the later Epic cycle. At the
 same time there is nothing in the words
 inconsistent with such an idea; and the
 fact that the poet—for what reason we
 cannot explain—should have thought
 fit to make choice of Cassandra to
 discern the body first may have sug-
 gested it to later imitators.

701. ἄστνυβοώτην, ἀπ. λεγ. evidently
 for ἄστνυβοήτην, though there is no other
 case of such an assimilation of σγ to σω.

τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέεσσι.
 κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ·
 “ὄψεσθε, Τρῶες καὶ Τρωιάδες, Ἔκτορ' ἰόντες,
 εἴ ποτε καὶ ζῶντι μάχης ἐκνοστήσαντι 705
 χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ.”
 ὧς ἔφατ', οὐδὲ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ
 οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·
 ἀγχού δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710
 τιλλέσθην, ἐπ' ἄμαξαν ἐύτροχον αἶξασαι,
 ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.
 καὶ νύ κε δὴ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 Ἔκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα· 715
 “εἵξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”
 ὧς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνην.

704. ὄψεσθε Zen. (ap. El. M. 646. 32). || ἔκτορα διο[η]ν Pap. μ. 705. ζῶντες Pap. ν¹. 707. οὐδ' ἄρα? δ[η]ν τις ἐνι Pap. μ. || αὐτόθ': αὐτῷ S: αὐτοῖ G. || εἰνὶ G. || πόλει GJP Vr. A: πόλει T: πτόλει H. 708. ἀάσχετον: ῥα ἄσχετον T: ἄσχετον P. 709. συνβληντο Pap. ν. 710. τὸν γ': τόνδ' JR: τῶν γ' T: τῷ δ' Harl. a. 711. ἐφ' ἄμαξαν CHRU Lips. || αἶξασαι D: ἄμωσείην U. 712. ἀμφίσταθ' Pap. ν: ἀμφίσταθ' P Lips. || ὄμιλος P (-ος altered from -ον?). δμλον Lips. 713. καταδύναι P¹ Lips. 717. ἄσσεσθαι Pap. ν¹: ἄσσεσθαι JT: ἄσσεσθαι A (supr. ε over second α) HR. || κλαυθμοῖο P. || ἀγάγωμι DG: ἀγάγωμαι P: ἀγάγωμι Ω (including A and Pap. μ ν). || δόμονδε: γρ. πόλινδε A.

The form is doubtless due to the Ionic contractions, *ἔβωσα*, *βωθέω*, etc., with a misapplication of 'Epic diectasis.' The title is the same as *καλήτωρ*, 577.

704. ὄψεσθε is most naturally taken as an aor. imper., see note on E 212. The imper. is the mood regularly used in appeals made with the formula *εἴ ποτε*, see X 82 *τάδε τ' αἰδεο καὶ μ' ἐλέησον αὐτήν*, *εἴ ποτέ τοι λαθικηδέα μαζὼν ἐπέσχον*, and other instances in A 39, E 116, O 372, γ 98; and the appeal to the past becomes meaningless if it merely follows upon a bare statement of what they will now behold. The 'jussive' future expresses the indifference of the speaker, e.g. Z 71, and is thus out of place here. There is some other slight evidence for a sigmatic aor. from the root *ὄπ-*, e.g. *ἐπόψατο*, Pind. fr. 88. 7 (Schr.), and *ὄψα· εἶδον* in Suidas. Herodianos took *ὄψεσθε* in

θ 313 also as an imper., and this certainly gives a better sense.

708. ἀάσχετον, see on E 892.

710. τὸν . . . τιλλέσθην, so Hdt. ii. 61 *τὸν δὲ τύπτονται, οὐ μοι δοῖον ἐστὶ λέγειν*, and similarly ii. 42, 132; *κάπε-κοψάμην νεκρὸν* Eur. *Tro.* 623, etc. See H. G. § 140. 1; the verb has acquired a specialized sense by association, and with it the construction of other verbs expressing the same sense directly. The use is almost confined to verbs of ritual. Cf. note on T 254.

716. μοι, 'ethic dat.,' *make me way for the mules to pass*.

717. ἄσσεσθαι, here the 'jussive' or rather concessive future, expressing 'then I shall say nothing against your taking your fill.' The imper. *ἄσσεσθε* is here less suitable. *ἐπὶν*: *ἐπεὶ* κ' Brandreth, *ἐπεὶ* F' van I.

οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν αἰοιδούς 720
 θρήνων ἐξάρχους, οἳ τε στονόεσσαν αἰοιδὴν
 οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῆισιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,

719. οἱ δ': ἄλλ' Bar. Mor. 721. ὀρήνους ADP (surp. ων) TU Pap. μ ν, Harl. a, Vr. b d A. || οἱ δὲ ἡ οἱ τε Eust. 722. ΩΗ ὀρήνεον DP Par. e g h, ἐν ἄλλωι A: ἄρ' ὀρήνεον Ω (ὀρήνουν Bar., ἄρα ὀρήνεον Vr. d). 723. Τῆισιν: τοῖα P, ἐν ἄλλωι A.

720. τρητοῖς, see Γ 448. From παρὰ το γυναικες is a passage of great difficulty. The punctuation and reading of the text are now generally accepted as the only means by which a satisfactory sense can be got. *And by the bier they set the singers, leaders of the dirge, who in the dolorous song led, they the dirge, and the women wailed in concert.* That is, a certain number of singers sing a formal dirge, to which the women keep up an accompaniment of 'keening.' The relative clause αὐ τε . . αἰοιδὴν begins as though θρήνεον alone were to follow; but the form of the sentence is interrupted in order to bring out the antithesis between the two elements of the dirge. That the αἰοιδοὶ were professional mourners hardly admits of a doubt; the custom of employing them is practically universal in Eastern countries, and indeed exists in full force in many places to this day. No more vivid picture of the scene can be found than in Mr. Bent's description of the μοιρολόγια which he witnessed at Mykonos (*The Cyclades*, chap. x.): 'The (paid) lamenters who headed the procession broke forth into their hideous wails. And as it passed by women came forth from their houses to groan in concert with the others.' Similarly von Hahn (*Alb. Stud.* i. 151) describes an Albanian funeral. 'The women sit about the corpse, and now begins the dirge proper, in which neighbours as well as kinswomen take part. The dirge is always in verse, and as a rule consists of a couplet sung by a solo voice, and then repeated by the chorus of women. These dirges are fixed by usage . . but it sometimes happens that one of the mourners is inspired by her grief to utter a lament of her own.' ἐξάρχους and ἐξάρχου are the technical words for the leaders of a chorus, cf. Σ 606. The sense thus obtained is satisfactory, though the constr. is undoubtedly harsh, and αὐ τε

taken up by οἱ μὲν in apposition cannot be exactly paralleled. But we may fairly compare sentences like Φ 162 ff., where a simple statement is broken up in the course of delivery and divided into two parallel sentences. The ancient critics took the lines quite differently. The weight of ms. authority is unquestionably in favour of reading θρήνους, ἐξάρχους' αὐ τε στονόεσσαν αἰοιδὴν' οἱ μὲν ἄρ' ἐθρήνεον. This involves taking θρήνους (or θρηναίς) = θρηνωιδούς, with the non-Homeric order of words ἐξάρχους' αὐ τε. These two objections are fatal. We do not know what the reading of Ar. was, as though the line has the *diple* in A, the scholion referring to it is unfortunately lost; but the presumption is that the best mss. preserve his text. Note that οἱ μὲν ἄρα always begins a clause in H., so that if we read it we must manage to have a stop after αἰοιδὴν. It is not impossible that the source of all this difficulty may be found in the word στονόεσσαν. If, as may well be, this represents an aor. 3rd plur. of some verb allied to στένω, the cause of the corruption would be obvious, and the sentence would be perfectly clear: *they set the minstrels, leaders of the wail, who groaned their lay; so wailed they, and the women groaned in concert.* στονόεσσαν might be the verb required were it not so familiar; if such a verb does lie hidden, it is more likely to have been a forgotten form. Agar (*J. P.* xxv. 322) points out that αὐ τε is general, and suggests θρήνων ἐξάρχους, αὐ τ' ἐξάρχουσιν αἰοιδὴν, like ἀθλοφόρους αὐ ἀέθλια ποσσὶν ἄροντο I 124 and other similar lines (see note on Θ 527). Friedländer thinks that a line has been lost after 721—a phenomenon of which there is no clear evidence in any other place in H. Others simply reject 721, or αὐ τε . . θρήνεον, for which there is no justification.

723. The various attempts which have been made to bring the following laments

Ἔκτορος ἀνδροφόνιοι κάρη μετὰ χερσὶν ἔχουσα·
 “ἄνερ, ἀπ’ αἰῶνος νέος ὦλεο, καδ δέ με χήρην 725
 λείπεις ἐν μεγάρουσι· πάϊς δ’ ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ’ ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἦβην ἔξεσθαι· πρὶν γὰρ πόλις ἦδε κατ’ ἄκρης
 πέρσεται· ἡ γὰρ δλῶλας ἐπίσκοπος, ὅς τέ μιν αὐτὴν
 ῥύσκει, ἔχες δ’ ἀλόχους κεδνὰς καὶ νήπια τέκνα· 730.
 αἱ δὲ τοι τάχα νηυσὶν ὀχήσονται γλαφυρήσι,
 καὶ μὲν ἐγὼ μετὰ τῆμισι· σὺ δ’ αὖ, τέκος, ἡ ἔμοι αὐτῇ
 ἔψεται, ἐνθά κεν ἔργα ἀεικέα ἐργάζοιο
 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἡ τις Ἀχαιῶν
 ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν δλεθρον, 735

724. ἀνδροφόνιοι : ἱπποδάμιο DP Pap. v, Vr. b A. 725. νέος Zen. ||
 νέος . . . χήρην T² (Rhosos) in ras. 726. δ’ ἔτι : δέ τε A (ἐν ἄλλωι δ’ ἔτι)
 CHPST Mor. Vr. A : δέ τοι R. || οὕτως U. 731. οἰχόμενται CT Harl. a, Ven. B
 Eust. 732. μὲν : δὲ G. || τοῖσι R. 734. ἀελεύων CGH. || ἀμειλίχου P :
 ἀμειλίχου TU.

into lyric forms cannot be regarded as successful. The first to make the attempt was von Leutsch, who noticed that the lament of Hekabe fell into four divisions of three lines each, of which he made two pairs of strophe and antistrophe. The same principle he extended to the other laments by means of various atheteses. He was followed by Westphal and Köchly, but the arbitrary nature of the theory is shewn by the fact that they none of them agree on the lines which are to be rejected. Peppmüller sees in them instances of the ancient νόμος, which was a form of hymn in hexameters generally in honour of a god, though there is some slight evidence that it was used also in dirges. The ‘nome’ consisted of three parts, the ἀρχή or exordium, the ὁμφαλός or body, and the σφρηγὶς or epilogue. He thus finds in the lament of Andromache an ἀρχή (725-30) and σφρηγὶς (740-45) of six lines each, with an ὁμφαλός of nine; Hekabe has an ἀρχή and σφρηγὶς of three lines each and an ὁμφαλός of six; Helen has the same number of lines for ἀρχή and σφρηγὶς and seven for the ὁμφαλός (rejecting 772). There is something to be said in favour of this view, as the three laments have some appearance of being formed on the same plan; but our ignorance as to the construction of the nome is such that the theory can be only a conjecture. The contents of the laments

naturally give them something of a lyric character. The themes taken by the three are Hector’s valour, his piety and its reward, and his gentleness.

724. ἀνδροφόνιοι, others ἱπποδάμιο. Both epithets are commonly applied to Hector, the former being rather the more usual.

725. ἀπ’ αἰῶνος ὦλεο, thou hast perished out of life, a rather strange expression. Usually the life is taken out of man; T 27 etc. There is nothing to be said for Zen.’s νέος.

726-27, cf. X 484-85. With this exception the lament of Andromache is quite independent of that in X.

729. αὐτῇ : αὐτὸς Platt with much probability; see on 499.

730. ῥύσκει, another of the iteratives so common in this book; it is not found elsewhere. ἔχες, ἠτυμολόγησε τὸ δνομα Ἔκτορος, Schol. T. Cf. E 473; similar instances will be found in X 507, σ 6, τ 407, etc.

734. ἀελεύων, see on H 453. πρὸ, before the face of, see on P 667, and compare θ 57.

735. This story of the death of Astyanax was handled by the Cyclies. Tzetzes quotes the following from the Ἰλιάς μικρὰ of Lesches :—

αὐτὰρ Ἀχιλλῆος μεγαθύμου παῖδιμος υἱὸς
 Ἔκτορέην δλοχον κατάγεν κοίλας ἐπὶ νῆας,

χωόμενος, ὦι δὴ που ἀδελφεὸν ἔκτανεν "Ἐκτωρ
 ἢ πατέρ' ἢ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 "Ἐκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἀσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκει πατὴρ τεὸς ἐν δατ' λυγρῇ.
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ, 740
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 "Ἐκτορ· ἐμοὶ δὲ μάλιστα λελεΐφεται ἄλγεα λυγρά·
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδὲ τί μοι εἶπες πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα." 745
 ὧς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' αὖθ' Ἐκάβη ἀδινοῦ ἐξήρχε γόοιο·
 "Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
 ἢ μὲν μοι ζῳὸς περ ἐὼν φίλος ἦσθα θεοῖσιν· 750
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ.
 ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκὺς Ἀχιλλεύς
 πέρνασχε', ὃν τιν' ἔλεσκε, πέρην ἄλως ἀτρυγέτοιο,
 ἐς Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμυχθαλόεσσαν·

736. *χωόμενος* Pap. v². || ὦι: ὦι τιμὴ DGPRST Pap. v. 737. *ἢ*: *η* Pap. v. ||
ἐπεί: *ἡκαί* Pap. v. 740. *καί*: *καί* CR. || *κατὰ*: *περὶ* Pap. v¹. 744. *εἶπας*
P R Bar. || οὐ δέ *U.* 745. *μεμνήμην* P. 747. *τοῖς(η)* DP. || αὐ L. 748.
ἐμῷ: *ομοί* Pap. v¹. || *πολὺ*: *περὶ* D. 750. *οἱ δ'*: *οὐδ'* Pap. v. 752. *ἦν*
τινα ἢ ὅτι τινα Eust. || *ἔλεσκε*: *ἐν ἄλλω* *ἔλκε* A. 753. *ἀμυχθαλόεσσαν* P
(R suppr.): *μυχθαλόεσσαν* Antim.

παῖδα δ' ἐλὼν ἐκ κόλπου ἐνπλοκάμοιο
τιθήνης
ρίψε ποδὸς τεταγὼν ἀπὸ πύργου· τὸν δὲ
πρόσθια
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

λυρὸν ὄλεσρον, 'accus. in apposition with the sentence,' i.e. expressing the sum or result of an action, see on Δ 28.

741 = P 37 (see note there). Observe the sudden and harsh change from the third person to the second, which is similar to that in P 679 *ὥς τότε σοί, . . . εἰ που ἴδατο*. There, however, the apostrophe is only a rhetorical figure.

744. *πυκινὸν ἔπος*, *wise word*, here with something more than its usual force as a standing epithet (as 75). Paley quotes the words of Tacitus on his absence at the death of Agricola, *excepissetus certe mandata vocisque, quas penitus animo figeretis*.

745. *μεμνήμην*, see note on Ψ 361.

749. *περ* here has no concessive mean-

ing; it emphasizes *ζῳὸς* in order to mark the opposition to *ἐν θανάτοιο περ αἴσῃ*.

752. *πέρνασκε*, cf. note on Φ 40. The connexion of thought is rather disjointed, as is natural in an expression of violent grief; but the idea plainly is, 'though Achilles' treatment of thee has been so far more harsh than of my other sons, cruel as he was to them; yet it has ended only to thine honour.' *νῦν δέ μοι* (757) thus forms the antithesis to all that precedes; the freshness of the body is a mark of divine favour.

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σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῶι,
πολλὰ ρυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάροιο 755
Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς·
νῦν δέ μοι ἔρσηεις καὶ πρόσφατος ἐν μεγάροισι
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ὥς ἔφατο κλαίουσα, γόον δ' ἄλυστον ὄρινε· 760
τῆϊσι δ' ἔπειθ' Ἑλένη τριτάτῃ ἐξήρχε γόοιο·
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χωόμενος, ὡι δὴ πού ἀδελφεὸν ἔκτανεν Ἐκτωρ
 ἡ πατέρ' ἤε καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἐκτορος ἐν παλάμησιν ὁδᾶξ ἔλον ἀσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατήρ τεός ἐν δαὶ λυγρῇ·
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ, 740
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἐκτορ· ἐμοὶ δὲ μάλιστα λελεΐφεται ἄλγεα λυγρά·
 οὐ γὰρ μοι θυήσκων λεχέων ἐκ χεῖρας δρεξας,
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡματα δάκρυ χέουσα." 745
 ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῆσιν δ' αὖθ' Ἐκάβη ἀδινού ἐξήρχε γόοιο·
 "Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
 ἡ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ. 750
 ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκὺς Ἀχιλλεύς
 πέρνασχ', ὃν τιν' ἔλεσκε, πέρην ἄλως ἀτρυγέτιοι,
 ἐς Σάμον ἐς τ' Ἴμβρον καὶ Λῆμνον ἀμυχθαλόεσσαν·

736. χωόμενος Pap. v². || ὡι: ὡι τιμ DGPRST Pap. v. 737. ἤε: κ Pap. v. ||
 ἐπει: κκαί Pap. v. 740. καί: κα CR. || κατὰ: περ Pap. v¹. 744. εἶπας
 P R Bar. || οὐ δέ U. 745. μεμνήμην P. 747. τοῖσι(ν) DP. || αὐ L. 748.
 ἐμῷ: ομοι Pap. v¹. || πολὺ: περ D. 750. οἱ δ': κδ' Pap. v. 752. ἦν
 τινα ἢ ὅτι τινα Eust. || ἔλεσκε: ἐν ἄλλωι ἔλκει A. 753. ἀμυχθαλόεσσαν P
 (R suppr.): μυχθαλόεσσαν Antim.

παῖδα δ' ἐλὼν ἐκ κόλπου ἐνπλοκάμοιο
 τιθήνης
 ῥίψε ποδὸς τεταγὼν ἀπὸ πύργου· τὸν δὲ
 πεσόντα

ἔλαβε πορφύρεος θάνατος καὶ μοῖρα κραταῖη.

λυγρὸν ὄλεσρον, 'accus. in apposition with the sentence,' i.e. expressing the sum or result of an action, see on Δ 28.

741 = P 37 (see note there). Observe the sudden and harsh change from the third person to the second, which is similar to that in P 679 ὡς τότε σοί, . . . εἰ πού ἴδοιτο. There, however, the apostrophe is only a rhetorical figure.

744. πυκινὸν ἔπος, *wise word*, here with something more than its usual force as a standing epithet (as 75). Paley quotes the words of Tacitus on his absence at the death of Agricola, *excepissemus certe mandata vocisque, quas penitus animo figeremus*.

745. μεμνήμην, see note on Ψ 361.

749. περ here has no concessive mean-

ing; it emphasizes ζωὸς in order to mark the opposition to ἐν θανάτοιο περ αἴσῃ.

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κεῖσαι, τῶι ἵκελος ὅν τ' ἀργυρότοξος Ἀπόλλων
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ὥς ἔφατο κλαίουσα, γόον δ' ἄλυστον ὄρινε· 760
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ὅς μ' ἄγαγε Τροίηνδ'· ὥς πρὶν ὠφελλον ὀλέσθαι·
 ἦδη γὰρ νῦν μοι τόδ' ἐεικοστὸν ἔτος ἐστίν, 765
 ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηνον·
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλῶν ἢ εἰνατέρων ἐνπέπλων,
 ἢ ἑκυρή—ἑκυρὸς δὲ πατήρ ὥς ἡπιος αἰεὶ— 770
 ἀλλὰ σὺ τὸν γ' ἐπέεσσι παραιφάμενος κατέρυκες
 σῆι τ' ἀγανοφροσύνηι καὶ σοῖς ἀγανοῖς ἐπέεσσι.
 τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον ἀχρυνμένη κῆρ·
 οὐ γὰρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἡπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν." 775
 ὥς ἔφατο κλαίονσ', ἐπὶ δ' ἔστενε δῆμος ἀπείρων.

764. ἔφατ' ἐκ C. || τροίην (om. δ') CD. || ὠφελ(λ') ἀπολέσθαι A^m DGS Vr. d A, Harl. a, King's Par. c d¹ e h j, and ap. Did. 767. οὐπω C Pap. v¹. 768. ἐνὶ μεγάροισιν C Pap. v. || ἐνίπτοι GPST Vr. A Harl. b d, King's Par. d e g h: ἐνίπτοι D Lips.: γρ. ἐνίκοι A. 769. ἢ δαέρων T. 770. αἰεὶ: ἄν R Pap. v^m, Harl. d: γρ. εἴην A. 773. ο' ἅμα P. || ἔμ' R. || ἔμ' ἄμμορον: οὐ δὲ γράφουσιν ἐμὸν μόρον, Sch. T. 774. τίς μοι: μοι τις Pap. v.

765. *ἐεικοστὸν* is a startling word, as it can only be explained from the legend of the first fruitless expedition of the Greeks against Troy, when they landed by mistake in Mysia, and had to return to Greece to re-assemble their forces, thus wasting ten years. This story is elsewhere entirely unknown to H. It is, however, as old as the Kypria, at least in the germ, for the Chrestomathy of Proklos tells of the abortive expedition, but not of the ten years lost. It has been suggested that we may have in the phrase a reminiscence of the *ἐεικοστὸν ἔτος* in which Odysseus returns to his native land (765-66 = 722-23, and see ω 310); though that of course includes the ten years of wandering *after* the war. The two lines 765-66 form a sort of parenthesis, and to a certain extent the *γάρ* disturbs the connexion of thought as given above. It is thus possible that they may be an interpolation from the Kypria; but if not absolutely indispensable, they are at least in harmony with the rest of the lament, and add much force to it; *οὐ πω* (767) is very weak without them.

767. *ἀσύφηνον*, I 647.

768. This is the only instance in H. of the iterative opt. with *εἰ*, common

though it is in later Greek (*H. G.* § 311, L. Lange, EI, 372). It is evidently a development due to the analogy of the opt. in this sense after *ὅποτε*, etc. Lange further remarks that 771 gives the only instance of an apodosis beginning with *ἀλλὰ* after *εἰ* with opt., though it is often found after *εἰ* (*ἀν κεν*) with subj. or indic.

772. This line is generally athetized as tautological. But the repetition of similar words and forms is common enough in Epic poetry; Lehrs has collected numerous instances in *Ar.* pp. 454 ff., e.g. χ 224-25 'Αθηναίη δὲ χολώσατο κηρόδι μᾶλλον, νείκεσσαν δ' Ὀδυσῆα χολωτοῖσιν ἐπέεσσιν. The dwelling on the thought is a most pathetic touch.

773. See note on Z 408.

776. The use of *ἀπείρων* is peculiar; with the exception of the late θ 340 (*δεσμοὶ ἀπείρωνες*) it is applied in H. only to the expanse of sea or land. But in the *Hymns* we have *δμῶς ἀπείρατος* (*H. Ven.* 120) and *πολυπείρονα* (?) *λαβὼ* (*H. Cer.* 296), as well as *λαὸς ἀπείρων*, *Scal. Herc.* 472. *δαμῶς* too is nowhere else used in the sense of *multitudo*; it properly means a country or local community (see on B 547). It evidently cannot mean *common folk* as opposed to the nobles (B 198).

λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
 “ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
 δείσητ' Ἀργείων πυκινὸν λόχον· ἡ γὰρ Ἀχιλλεὺς
 πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,
 μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃι ἡώς.” 780

ὥς ἔφαθ', οἱ δ' ὑπ' ἀμάξισιν βόας ἡμιόνους τε
 ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἡγερέθοντο.
 ἐννήμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἡώς, 785

καὶ τότ' ἄρ' ἐξέφερον θρασὺν Ἑκτορα δάκρυ χέοντες,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.

ἦμος δ' ἡρυγένεια φάνη ῥοδοδάκτυλος ἡώς,

τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγχετο λαός. 790

[αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὀμηγερέες τ' ἐγένοντο,]

πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἰθοπι οἶνωι

πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα

ὀστέα λευκὰ λέγοντο κασίγνητοὶ θ' ἑταροὶ τε

μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρειῶν.

καὶ τά γε χρυσεῖν ἐς λάρνακα θῆκαν ἐλόντες, 795

πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·

777. δ' ὁ: δὲ PR. 778. ἔπειτα Harl. a. 782. ὑφ' ἀμάξιν(ι)σι(ν) CJA:HR
 Vr. b d A: ἀπ' ἀμάξιν S. 783. ζεύγνυσαν RT Mor. Vr. d. || ἡγερέθοντο H.
 784. τοί γε: ὅν σφιν Pap. v¹. 785. φάνη DP Vr. A. || φαεσίμβροτος: ῥοδο-
 δάκτυλος T Vr. A Par. j, ἐν ἄλλωι A. 787. ἐν δ' ἔβαλον pūr: ἐν ἄλλωι
 ἀκνύμενοι kār A. 789. πυρὴ Pap. v. || κλυτοῦ: κρῖτος Pap. v¹. 790 om.
 ALPST Pap. v, Lips. Vr. d A: hab. CDGHR Harl. a. 791. πυρκαϊὴν P.
 792. ἐπεῖχε Vr. d. 793. σ' om. DHPS. 796. καλύψαντες: τινὲς κασάψαντες
 Sch. T. || μαλακοῖσιν: μαλλοῖο Par. g.

779. δαίσητ', the η is wrong in the subj. of the sigmatic aor. Mulvany (*C. R.* x. 27) reads *δαίσητε* with hiatus at the end of the first foot. πυκινόν, see Δ 392. But here the adj. is best taken as *cunning*.

780. ἐπέτελλε, was giving orders that they would not harass us. The constr. is rather mixed, the fut. infin. depending on the promise implied in the orders. There is no possibility of taking ἐπέτελλε = *promised* simply.

784. ἀγίνεον and φαεσίμβροτος are Odyssean words (exc. ἡγίνεον Σ 493). So 788 occurs twenty times in *Od.*, else only A 477 (in the episode of the return of Chryseis).

789. ἔγχετο must be taken in pregnant sense, *woke up and came*. But it is

obviously a mere error in transcription: ΕΓΓΕΤΟ = ἔγχετο from ἀγέλω, *gathered together*, see note on H 434. Probably 789-90 are late intruders: 790 = β 9, θ 24, ω 421 (cf. A 57).

791. Cf. Ψ 251, and indeed the whole scene of Patroklos' funeral, of which the present is almost an abstract.

795. τά γε χρυσεῖν: the only other instance in H. of a vowel left short before χρ is θ 353 σῆχαιτο χρῆος. The λάρναξ evidently answers to the φάδλη of Ψ 253; for the κάπετος cf. Σ 564, Soph. *Aj.* 1165, 1403 κόλῃν κάπετον χερσὶ ταχύνετε.

796. According to Studniczka (p. 94 n.) the covering was put over the coffin, not wrapped round the bones inside it. He quotes a richly-painted Attic cover

αἶψα δ' ἄρ' ἐς κόιλῃν κάπετον θέσαν, αὐτὰρ ὕπερθε
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι.
 ῥίμφα δὲ σῆμ' ἔχεαν· περὶ δὲ σκοποὶ εἶατο πάντη,
 μὴ πρὶν ἐφορμηθεῖεν ἐκνήμιδες Ἀχαιοί.
 χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
 εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
 δώμασιν ἐν Πριάμοιο διοτρεφέος βασιλῆος.
 ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο.

800

797. δ' ἄρ': γὰρ R. 798. μεγάλοι κατ. λάεσα P. || καταστόρεσαν Pap. v.
 799. αἶψα χεύαν R. || ἔχεον T: ἔχεσαν S Bar. 800. ἐφορμήσαν P. 802.
 συναγειρόμενοι (A *supr.*) GP: τ' ἀναγειρόμενοι Harl. a, Cant. Mor.: διαγειρό-
 μενοι RS Bar. || δαίνυντ περικυδέα Pap. v¹. 803. διοτρεφέος HR. 804.
 τινὲς γράφουσιν

ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος· ἄλλος δ' ἀμαζών,
 ἄρμος εὐγάτηρ μεγαλήτορος ἀνδροφόνου, Sch. T.

to a wooden coffin of the 4th cent. found in the Crimea; it is made of wool, which is also the material of the πέπλος. In Etruscan graves very fine linen covers are found spread on the stools on which stand the urns containing the ashes. Here again the short form of the dat. πορφυρέοις cannot be got rid of without assuming an equally un-Homeric shortening of the first syll. of πέπλοις.

802. εὖ is best taken with δαίνυντο.

ἐρικυδέα δαῖτα, an Odyssean phrase (four times).

804. The remarkable variant given by Schol. T is evidently designed for the incorporation of the *Iliad* into the Cycle, where it was immediately followed by the *Aithiopis* ascribed to Arktinos. This told of the deaths of Penthesileia, Thersites, Antilochos, Memnon, and Achilles. So the continuation of the *Iliad* by Quintus opens with the coming of Penthesileia and her Amazons.

APPENDIX G

ON WOMEN'S DRESS IN HOMER

(1) IN discussing Homeric armour (App. B) we found that it shewed on the whole a decided resemblance to that of the Mykenaeen age, though with various indications that towards the end of the Epic period there had already come in the changed tactics which we find established in historic Greece. When we turn to dress, however, the case is very different. We know enough from the Mykenaeen remains to judge of the manner in which the women garbed themselves; and it is certain that this fashion stood in radical contrast to that of Homeric Greece, which was in all essentials identical with that of the archaic age.

(2) Our principal evidence for Mykenaeen dress is the great gold intaglio here given (fig. 1).¹ We see beyond question that the women



FIG. 1

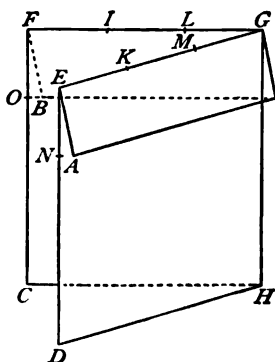


FIG. 2

wear a close fitting bodice,² sharply marked off from the full skirt, which is decorated with several horizontal rows of flounces. This is confirmed by several other representations—the painted ‘worship scene’

¹ Mr. Evans's excavations at Knossos furnish abundant confirmatory evidence, which is however still unpublished.

² The drawing evidently suggests that the body was naked above the waist; but this is hardly credible.

(Tsountas-Manatt pl. xx. p. 294, Schuchh. p. 291), another gold intaglio (Tsountas-M. p. 171) and various gold gems (e.g. *ibid.* p. 298), and it may fairly be taken as typical.¹

(3) The characteristic Greek dress is of a totally different kind. It is marked by simplicity and flowing vertical lines. The formation of the 'Doric' peplos is indeed simplicity reduced to its very elements. The peplos is in fact no more than a square woollen blanket folded as in the diagram (fig. 2), and taken up round the waist by a girdle (fig. 3). Pins were passed through IK, LM, so that these two points rested on the two shoulders, taking the weight of the dress, while the portions FI, EK, GL, GM hung down beneath the arms.



FIG. 3

(4) Studniczka, *Altgr. Tracht*, has shewn that it is this style of dress which is implied by the allusions in Homer. The most tangible criterion between the two is the use of the brooch or pin. For the Doric dress this was essential—it was the only means of keeping the peplos together. For the carefully shaped and sewn Mykenaeen dress it was entirely superfluous. Now there is no doubt that the Homeric dress required pins or brooches (περόναι, ἐνεταί, πόρραι: E 425, Ξ 180, Σ 401),² and was therefore not a Mykenaeen dress. We are told that Hera fastened her dress κατὰ στῆθος (Ξ 180). The expression is vague enough to allow us to explain it by a practice which Studniczka has illustrated from the monuments; the back lappet of the peplos was pulled well over to the breast, and the pin was put in at a point lower than the collar-bone in front.

(5) When the peplos had been thus pinned over the shoulders, the girdle was put on, and a considerable length of the dress pulled up so as hang down loosely over it. This was the κόλπος, and from it came the adj. βαεύκολπος (compare βαεύζωνος, I 594 with note). When Hekabe bares her breast, κόλπον ἀνιευρένῃ (X 80), it is implied that she takes out a περόνη, and so allows the dress to fall away from her shoulder on one side.

¹ Further illustrations will be found in Milchhöfer, *Anf. d. Kunst* p. 86, Studniczka p. 32.

² In σ 292 there are in fact twelve περόναι to a single peplos, probably, as Studniczka suggests (p. 101), to fasten

up the open side of the peplos (FC, ED in diagram) which otherwise left the leg exposed, and also to pin up the hanging ends IF, KE, LG, MG, over the upper arm, and so to form sleeves.

(6) The Homeric dress is thus quite different from the Mykenaeen; and the discrepancy is confirmed by the remarkable fact that no pins or *fibulae* have been found among the remains of the Mykenaeen prime. On the other hand it is significant that a number of them have been found in the graves of the 'lower city' at Mykene (Tsountas-Manatt p. 163). Whether the two types were co-existent or consecutive we are not in a position to say. It is possible that the flounced dress "was a robe of quality and occasion, rather, and there must have been in contemporary use a simpler and freer garb, more like the primitive type. This would be worn by women of the lower class, and for this reason would figure rarely on the monuments" (Tsountas-Manatt p. 174). But it seems on the whole equally probable that during the prime of Mykene fashion was dominated by a non-Hellenic influence, whether 'Pelasgian' as Milchhöfer holds (*Anf. d. Kunst* p. 107) or Asiatic, as may be indicated by the Oriental analogues of the flounced dress (Studniczka p. 34, Milchhöfer p. 103). For some reason which we cannot expect to guess, fashion returned, at the end of the Mykenaeen age, to the older and simpler dress, which held its ground till classical times. Herodotos (v. 82-88) tells us how, not long before his own day, the Doric garb was again banished from Athens to make room for an Asiatic dress.

(7) There is nowhere in Homer any explicit statement as to the material of the peplos; but the epithets indicating decoration or dyeing with various colours (ποικίλος E 735 etc.: παμποίκιλος Z 289 etc.: κροκόπεπλος Θ 1 etc.: δαίδαλα πολλά Ξ 178) point to wool, which is easily dyed, rather than linen, which the ancients could not dye except with Tyrian purple. Wool was as we know the material of the Doric chiton.

(8) On the other hand the φᾶρος, which seems to have been occasionally worn in place of the peplos, appears to have been of linen (λαπτῶν β 95 etc., ε 231, κ 544; cf. ω 148). It is perhaps to be regarded as a specially stately garment; only Kalypso and Kirke wear it instead of the peplos. The λαπταὶ δρόμαι of Σ 595 are also presumably of linen, but we know nothing of them in detail.

(9) We have no means of drawing any distinction between ἐνεταί, πόρπαι, and περόναι. Various types of pins and brooches from different Greek and Italian sites will be found in Helbig *H.E.* 202, and Studniczka p. 100, in addition to those from Mykene, Tsountas-Manatt p. 163. The word ἐνετή occurs only in Ξ 180, and an imitated passage of Kallimachos (fr. 149). It will however be noticed that the περόνη on which Kypris is supposed to have scratched her hand in E 425 must have been straight and unprotected, not a real *fibula* or safety-pin.¹

(10) Of the girdle we hear little except that Kirke and Kalypso wore gold (ε 232, κ 545), and that Hera's was "adorned with an hundred οὔσανοι." The word is elsewhere used by Homer only of the aegis (see note on B 447 and compare Herod. iv. 189). The epithet ἐνυλκῆτες in B seems to shew that these tassels were of twisted wire. Small pendants, either thin strips of gold or more elaborate ornaments (e.g. Schuchh. 179-181), have been found in abundance on many Mykenaeen sites, but

¹ See the interesting chapter on the *fibula* in Ridgeway, *Early Age of Greece*.

there is no evidence to shew that they were ever attached to girdles. Even in later Greek art such decoration is rare,¹ and indeed it is little suited to the Doric dress, in which the girdle is hidden beneath the deep folds of the *κόλπος*. It seems possible that the author of *Ξ*, in speaking of the goddess's attire, was thinking rather of the divine aegis of Athene than of a mere human girdle. Fringes were, however, known to the late Mykenaeen age; see the lower edge of the chitons on the Warrior Vase, App. B, vol. i., p. 574.

(11) When the Homeric lady goes out, she covers her head with the *κρήδευον*, *καλύπτρη*, or *κάλυμμα*—the three words all seem to mean the same thing. This was a piece of linen, as is clear both from the word *δεῖναι* applied to it in *Γ* 141, and from the epithets used in other places (*Ξ* 185, *λιπαρός* *X* 406 etc.). It is not represented in Mykene, but from numerous archaic Greek monuments we see that it was thrown over the back of the head, and hung down the back far below the waist. One side of it was drawn before the face when a lady spoke to men (*ἄντα παραάων γχωμένη λιπαρὰ κρήδευνα α* 334, *π* 416, *σ* 210, *φ* 65). Illustrations will be found in Helbig *H. E.* 217–18. For the other headgear, *ἄλπτει*, *πλακτὴ ἀναδέσμι*, and *κρήδευον*, mentioned in *X* 469–70, reference must be made to the note on that passage.

¹ One instance is quoted by Stud. 207–9. The fringed girdle is common in Assyrian art. See also Helbig *H. E.* niczka p. 122.

APPENDIX H

ΟΥΡΑΝΟΣ, ΑΙΘΗΡ, ΑΗΡ

THE generally accepted theory respecting these three words is that held by Aristarchos; that **αἴθρ** is the lowest stratum of the atmosphere, in which clouds are formed; **αἰθήρ** is the stratum of clear air lying above the region of clouds; and **οὐρανός** the topmost stratum of all. The neat arrangement of this theory is evidently philosophic rather than Epic; it will be shewn that it is largely at variance with the Homeric poems, and I confess regret that I should myself have adopted it without sufficient inquiry not only in the first edition of this work, but in the preceding volume of the second. Fuller examination leads me to propose a different view, which if less logical is at least based on the Homeric text.

οὐρανός means, as all are agreed, the brazen firmament in which the stars are fixed. It is the background against which we see all that goes on in the sky—the flight of cranes (Γ 3)¹ as well as clouds and storms. It forms the boundary of the universe, and is the dwelling of the gods, for Mount Olympos, their home, reaches up to it—perhaps even pierces through it, if we press the words “gates of heaven” in E 749. But Aristarchos rightly showed that Olympos and Heaven are not confused in the older parts of the poems.

With **αἰθήρ** the case is not so simple. There is no English word which will exactly express it. The nearest perhaps is *atmosphere*. It is the upper air, the scene of meteorological phenomena. It apparently does not include the circumambient air in which we move and breathe; whether or no the Homeric man recognised that this is the same with the medium in which the clouds float does not appear. For this lower air, or for air as an element at all, Homer has no word. Winds are not **αἰθήρ**, but they blow through it, see ο 293 **οὐρον ἐπαιρίζοντα δι’ αἰθέρος**, Θ 556 **δι’ ἐπλετο μήνωμος αἰθήρ**. It is the realm of clouds, see O 20, 192 **ἐν αἰθέρι καὶ νεφέλαι**. Rain comes from it, as a portent, in Δ 54.

¹ **οὐρανός** **πρό**, in *heaven*, *before*, is a curiously archaic but quite intelligible way of saying “before the face of heaven.” **οὐρανός**, in *heaven*, i.e. in that part of our field of view which the heaven occupies, answers to **οὐρανὸν**

εἶω II 364, of the cloud which comes into this same field of view; while **πρό** indicates that the cranes are not in heaven in the literal sense, but on this side of it.

Though bearing the clouds, it is itself of course transparent ; hence in P 371 ὕπ' αἰθέρι is the *transparent*—not necessarily *cloudless*—air as opposed to the fog cast over the battle-field. It forms part of the realm of heaven, not of earth ; both together are the kingdom of Zeus, and he is described as αἰθέρι καίων. Sights and sounds are described indifferently as rising “up to the αἰθήρ” or “through the αἰθήρ to heaven” (compare B 458 with Σ 214).

The meaning of αἴθρ is simple enough ; it means *mist* or *darkness* ; it never means *air* in Homer. A glance at Ebeling's *Lexicon* is sufficient to prove this. The only passage which can cause even a moment's doubt is Ξ 288 ἐλάτῃ . . δι' ἠέρος αἰθέρ' ἴκανεν, on which Aristonikos says καὶ “Ὀμηρον αἴθρ ὁ ἀπὸ γῆς μέχρι νεφών τόπος· ὁ δὲ ὑπὲρ τὰ νέφη τόπος αἰθέρ. This line is in fact the only basis for Aristarchos' theory as to the sense of αἴθρ, yet here too *mist* is not merely a possible, it is the only reasonable translation of the word. To say that a pine-tree reaches above the region of the atmosphere in which clouds form is a grotesque exaggeration ; to say that it is tall enough to pierce the *mist* which clothes the mountain side is a true touch for all who know the hills.

Aristarchos then made two serious errors, misled by the post-Homeric use of words ; he thought that αἴθρ meant *air*, and that αἰθήρ must necessarily be the pure air above the contamination of the clouds. For neither of these ideas is there the faintest warrant in Homer. Hence his theory was completely shattered when brought to bear on one passage, which we are now in a position to approach ; II 364

ὥς δ' ἔτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴω
αἰέρος ἐκ δίνης, ὅτε τε Ζεὺς λαίλαπα τείνῃ.

πῶς αἰέρος ; τὰ γὰρ πάση ταῦτα περὶ τὸν ἀέρα συμβέβηκεν. τάχα οὖν κυρεῖται ὁ αἴθρ πρὸς τὸν αἰθέρα, ὥς καὶ ἐν τῇ λ (54) αἵματι μυδαλέας ἐκ αἰέρος, καὶ Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰέρι καὶ νεφέεσσιν (O 192)· οὐ γὰρ αἱ νεφαλαὶ ἐν τῷ αἰέρι, Porph. (Schol. A). And so also Nikanor : ταῦτα ἑκατέροις δύναται προσδίδοσθαι (i.e. αἰέρος ἐκ δίνης may be taken either with ἔρχεται or τείνῃ)· τὸ μέντοι ζήτημα ὁμοίως μένει, ἀέρος γὰρ πάση ταῦτα. τάχα οὖν καίτοι ὁ αἰθήρ ἀπὲρ τοῦ ἀέρος. “Vox est desperantis,” says Lehrs (*Ar.* p. 169). “Mansit locus in insolubilibus. . . Ceterum nec hodie solvit quisquam hanc quaestionem nec solvet olim.” The boldness of Lehrs's *ipse dixit* is a match for his master's. Aristarchos says “there can be no clouds in the αἰθήρ ; therefore when Homer says there are, he does not know the sense of his own words” ; Lehrs says “Aristarchos has failed ; therefore no one else must try.” Yet we have only to follow Homer in admitting clouds to the αἰθήρ, and difficulties vanish. The cloud comes “from Olympus,” because there dwells Zeus who sends it ; it comes “out of the αἰθήρ” because there clouds are born ; it comes “into”—we should rather say *across*—“the firmament” because the firmament is the background or stage on which we see the movements of the clouds. The expression of the simile is perfectly correct and Homeric ; its appropriateness is another matter.

To facilitate reference for those who may wish to verify the statements

herein made, I append a classified list of all the passages in Homer where the word αἰθήρ occurs.

(a) The way to or from heaven : B 458, N 837, Ξ 258, O 610, 686, P 425, Σ 207, 214, T 351, 379, ε 50, τ 540.

(b) The home and realm of Zeus, as raingiver (not of any other god) : B 412, Δ 166, O 192, ο 523.

(c) The place of winds, clouds and rain : Θ 556, 558,¹ Λ 54, O 20, Π 300, 365, ο 293.

(d) Clear air, as opposed to mist : Ξ 288, P 371.

It may be added that Ap. Rhod. does not hold that the αἰθήρ must be cloudless ; see iii. 1265

φαῖνς κε зоφεροῖο κατ' αἰθέρος ἀΐσσουσιν
χαμαερίην στεροπὴν θαμινὸν μεταπαιφάσσεσθαι
ἐκ νεφέων, ὅτ' ἔπειτα μελάντατον δμβρον ἄγωνται.

iv. 927 καπνῶι δ' ἀγλυδαῖς αἰθήρ πύλαν. Hesiod uses the word only as a colourless impersonation (*Theog.* 124) and in the phrase αἰθέρι ναίων (*Opp.* 18).

¹ The note on this passage (vol. i. p. 369) requires some modification. The expression ὑπερράνι δσπετος αἰθήρ at once becomes intelligible when we understand that the clouds are in the αἰθήρ, so that the rent takes place in the αἰθήρ itself as the words imply, not "in the

veil of clouds under the αἰθήρ"—a phrase which has cost me many pangs. οὐρανόσσαν, because all the phenomena of the clouds are wrought by Zeus. Read "the infinite air is cleft beneath from heaven on high."

APPENDIX I

THE SHIELD OF ACHILLES

(1) THERE is no reason to doubt that the shield of Achilles, like the other shields of which we hear in the *Iliad*, is composed of layers of hide covered with a metal facing (see App. B, i. 1). The hides are the **πτύχε** of Σ 481. The word itself is ambiguous, and was at an early date conceived to mean five superimposed layers of metal. This view was taken by the author of Y 269-72. Those lines, however, are universally recognized as having no place in the context, and need not bias our judgment. That the **πτύχε** are of hide results from a comparison of H 247 with 220, and is indeed implied in all that we know of Epic shields. This is, however, taken for granted in Σ; it is with the decoration of the metal facing alone that the poet is concerned.

(2) It is difficult to speak with equal confidence of the shape of the shield. It was at one time always assumed that this was circular, the scenes being distributed in concentric bands over a uniformly curved surface. This arrangement has one obvious disadvantage—half the scenes must have had the figures upside down, or else there must have been a horizontal line of no structural significance along either side of which the figures were arranged with their heads in opposite directions. There is the further difficulty that such shields were apparently unknown at the period to which the technic of the decoration appears to belong.

(3) These difficulties can be partly evaded by assuming that the shield was of the 'Mykenaeon' shape shewn in App. B, figs. 1 and 2. The folds down the side of the shield form a natural division, so that the upper and lower portions could have most of their figures upright without the awkward contiguity of opposed position at the sides.

(4) Some such division is obviously suggested by the apparent symmetry and correspondence which prevail throughout the shield. There remains, however, a further objection which is common to all concentric arrangements. It is hardly possible to suppose that the heavenly bodies with which the description begins (483-89) can have been placed anywhere but at the centre of the shield. If scattered round the whole circumference on a narrow ring they would evidently lose both their effect and their significance; while the dancing-scene (590-606) is equally unsuited for the central circle. It has therefore been generally

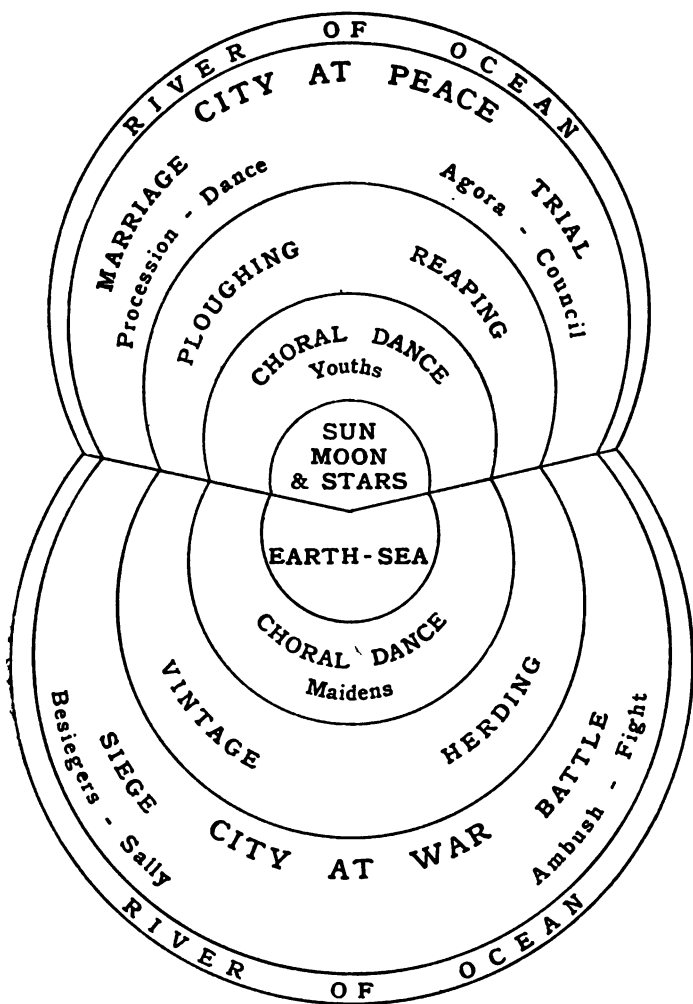


FIG. 4

assumed that the description begins at the centre and passes outwards. But then we are surprised to find that the two scenes of the City at Peace and the City at War (490-540), though they occupy the smallest of the concentric circles, are by far the most crowded with detail and with actors; while variety of scenery and incident steadily decreases as we pass outwards to the more roomy bands.

(5) This consideration leads A. S. Murray (*Hist. of Greek Sculpture* pp. 50 ff.) to suggest that the two cities occupied the outermost band immediately within that representing Ocean (607-8). The poet after describing the heavenly bodies in the midmost circle jumps at once to the outermost band but one, and then works inwards, again jumping back to the circumference, when he reaches the band of Ocean which is outside all.

(6) This supposition is rather violent, but it cannot be said to be impossible, and it must needs be accepted if any rational explanation of a concentric system is to be given. The accompanying diagram (fig. 4) shews how the scenes, with their correspondence, both lateral and vertical, may be arranged on this scheme.

(7) The circular 'pinched-in' shield is, however, not the only one found in Mykenaeen art. We have also the cylindrical or 'tower-like' shield (App. B, i. 5). It is worth while to ask if this may not have been the shape which the poet had in mind. Here we must think no longer of a concentric scheme; our thoughts must turn to the parallel bands which are the favourite groundwork of elaborate scenic decoration in early Greek art. The best known instances are the chest of Kypselos, described by Pausanias, and the François Vase which we can still see. Neither the concentric scheme nor that of parallel bands can so far be exemplified in Mykenaeen work; but while the latter is familiar in archaic art at least, it is doubtful if any parallel to the former has a really Hellenic origin. The nearest example perhaps is the circular votive shield figured in Perrot and Chipiez (*Hist. de l'Art* vii. 131) and found in Crete, where there are two rings, the inner one of galloping antelopes, the outer one of bulls. The silver bowl from Amathus quoted by Helbig (*H. E.* Pl. i.) is of Phoenician workmanship, like that from Nineveh (Pl. ii.); and we may reasonably suspect the same of the Cretan. In other words this treatment is distinctly oriental.

(8) As we have then some *a priori* ground for thinking the arrangement in horizontal lines on a cylindrical surface more probable in a Greek work of art, we may go on to point out that such an assumption at once removes the two serious alternative difficulties connected with the abundance of detail in the two scenes of the City at War and the City at Peace. These would have the same space as all the rest; the artist would devote his best efforts, the poet his most abundant description, to the upper rows which were nearest the line of sight. Moreover, the curved top of the shield (well seen in the Besieged City, App. B fig. 10 on the right) forms a suitable space for the representation of Earth and Heaven, Sun, Moon and Stars, which are more suitably placed at the top than in the centre, under the feet of men and women. The appended diagram (fig. 5) shews how such a shield may have been arranged. It loses

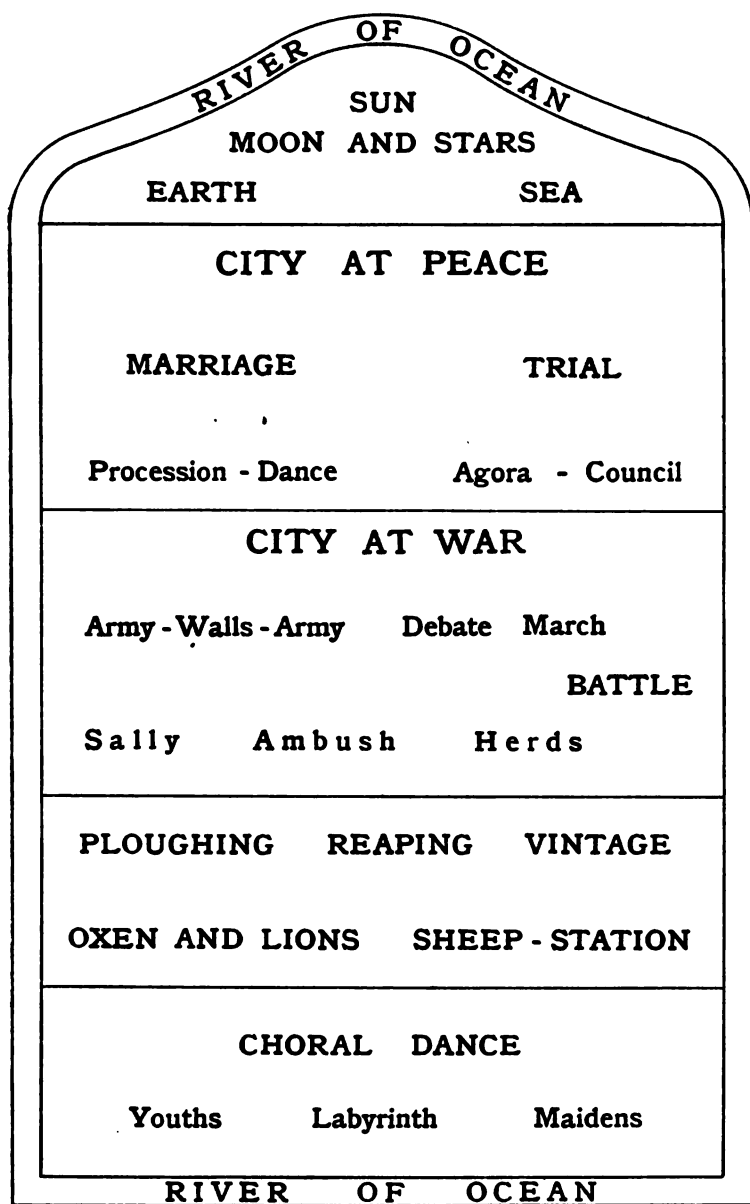


FIG. 5

something in perfect symmetry; but in other ways it seems more consonant with the principles of early art. It will of course be understood that the cylindrical shape is flattened out for the purposes of the diagram.

(9) Recent discoveries have thrown a flood of light upon the technic of the shield. We are told that Hephaistos fused bronze, tin, gold and silver (474-75) and later on we hear of kyanos (564), the blue glass paste which is often found among Mykenaeen remains (see on A 24). The account leads us to expect just such a result as we find in the famous dagger-blades from Mykene (App. B, fig. 8). "The whole picture is formed by various metals inlaid on a thin bronze plate. This plate was then let into the blade. . . The colours are apportioned as follows:—the lions and the parts of the men shewn as naked are inlaid in gold, the trousers and the shields in silver, while all accessories, such as shield-straps and devices, and the patterns of clothes, are given in a black substance. The ground is coated with a dark enamel, on which the figures detach themselves admirably" (Schuchh. pp. 230-31). On another blade "three lions . . are completely inlaid in gold, but their manes are rendered by a somewhat redder gold, and the lines on their legs and flanks by a lighter gold . . the lions were first worked in relief on the bronze plate, which was inserted in the blade, and this relief was afterwards covered with the thin gold leaf." It will be seen that if we wish to identify the Mykenaeen and Homeric materials we have a "dark enamel" and a "black substance" corresponding to *κακίτερος* and *κύανος*. That the enamel or glaze is *κακίτερος* we may fairly conclude from Ψ 561 (εὐρῆκα) *χάλκεον, ὧι περί χεῦμα φαινοῦ κακίτεροιο ἀμφιδιδίμνται*, which implies the use of some compound of tin (?) for a glaze. We are of course familiar with the use of this metal to cover copper—metallurgists must say if there is any known means of employing it as a transparent glaze to heighten the colour of the metal beneath. Whether the remaining "black substance" is the Homeric *κύανος* we may leave an open question.¹

(10) With this correspondence to guide us, we may fairly assume for the pictures on the shield the eminently free and naturalistic treatment which we find in the best Mykenaeen work—in the dagger-blades, in the siege-fragment, and notably in the Vaphio cups. We no longer have to go to Assyria or Phoenicia with their stiff conventionalism; everything points to a developed and untrammelled style of art.

(11) The imagery of the shield is as remarkable for its omissions as for what it gives. It presents us with a brief abstract of the activities of human life, both social and industrial. But it has been pointed out that there is a noteworthy absence of any allusions to sea-faring, which played so large a part in the life of Ionia. Here it is in harmony with the Mykenaeen art; the remains which we know, though like the shield they supply us with remarkable pictures of war, hunting, and pastoral pursuits, very rarely give us any glimpse of a ship—a fact which is the

¹ Of generally available descriptions of the daggers the best is that in Perrot and Chipiez *Histoire de l'Art* vol. vi.; in the slovenly English translation *Art*

in Primitive Greece, it will be found in vol. ii. 223 ff., with the excellent reproduction in colour.

more remarkable because the "common objects of the shore" are favourite types of decoration on certain classes of Mykenaeen vases.

(12) It is still more remarkable that, with the single passing mention of Ares and Athene in 516, and perhaps of the vague personifications of 535, there is throughout a complete absence of any representation of myth or religion. Here again we have a remarkable coincidence with the Mykenaeen remains, in which no representation of worship or mythology can be identified with any certainty. This characteristic becomes the more striking when we compare the 'Shield of Herakles,' an early imitation attributed to Hesiod. Here mythology has already attained the prominent place which it held even in the earliest period of 'archaic' Greece in all comparable works of art.

(13) It is thus impossible to assign the 'Shield,' as some have done, to the latest part of the Homeric period. It is at least much older than the Hesiodic Shield, and comes from an age when Mykenaeen art-works still held their ground as ideals, and fashion had not changed to the different conceptions which we label as peculiarly 'Hellenic.' It does not follow of course that the episode belongs to the prime of the Mykenaeen epoch—the poet may well have had in mind the work of artists older than himself. And various signs seem to point to the conclusion that he was thinking of, and imperfectly interpreting, some actual example—perhaps some ancient and famous shield—which was familiar to him, and even to some of his hearers. But such a deduction can of course be only of the vaguest. It is evident in many points that the poet allows himself to be carried away beyond the limits of the plastic art, and it is often impossible to say where description passes into pure imagination. We can at most say that in one or two places difficulties can be best explained by the supposition that the poet is endeavouring to weld into a whole scenes which were before his eyes, adjacent but independent.

(14) It is curious that the whole episode should have been suspected in ancient times. Aristonikos on 483 says Ζηνόδοτος ᾤετῆκεν ἀπὸ τοῦτου τοῦ στίχου τὰ λοιπά, ἀρκεσθεὶς τῇ κεφαλαιώδει προεκείῃ. "Ὅμηρος δὲ οὐκ ἂν προετραγώδιζε τὰ κατὰ τὰς φύσας, εἰ μὴ καὶ τὴν τῆς ποικιλίας κατασκευὴν ἔμελλε διατίθεσθαι. Zenodotos' judgment appears therefore to have been based on aesthetic grounds alone—he probably thought the account of the Shield disproportionately long. It may suffice to say that it is work such as this which makes the laws of art; the Shield justifies itself against all criticism. And it must be added that the linguistic evidence does not in any way bear out the theory of late origin. There are many curious and unique expressions, but none which would lead us to refer the language to any period later than the prime of Epic poetry.

(15) Though the main divisions of the decoration are clearly marked, there is considerable difficulty when we try to form an idea of the groups in detail. The two cities, one at peace and one at war, are contrasted in bold lines. The City at Peace is broken up into two main scenes, the Wedding and the Trial, and each of these again falls, though less distinctly, into two subordinate divisions—the former into the Procession (491-93) and the Dance (494-96): the latter into the

dispute in the Agora (496-502) and the debate of the Elders (503-08). To the details of the Trial we shall return presently. It has been suggested that the Marriage Procession should end at the bridegroom's house, and that the women who stand "marvelling at the doors" are his family, ready to welcome home the bride.

(16) The City at War (509-40) is far more obscure. We can, however, trace two main scenes, in one of which two armies are besieging a city, in the other a general fight is going on in the open country. The two, however, are brought into connexion by 530-32 in a very confusing way. It would seem that we must imagine a city, represented as in App. B, fig. 10, with the women on the walls, and on either side a besieging army—the two armies on either side conventionally representing one army all round. The division, however, suggests to the poet two allied armies of besiegers, divided in opinion, as well as in place. It is obvious that he forgets for a moment the limitations of art when he puts into the mouth of the besiegers the actual subject of debate, though the choice is evidently that common in all sieges of the time (see X 118 ff.). While they are discussing the terms to be offered to the city, the besieged (513), far from thinking of surrender, are planning a counterstroke—a sally to cut off a convoy of cattle belonging to the besiegers. Accordingly in front of the city, and conventionally invisible to the two armies, a line of men are issuing, with two leaders at their head, of greater stature than the rest. This difference in size is the conventional sign by which Egyptian art distinguishes royal personages from their followers; it is likely enough that the poet had in mind a picture where this was meant, and that the reference of the greater size to divine origin is only an interpretation of his own.

(17) We next come to the ambush, where a party of men are watching for the herds. The general description gives the idea rather of a border-raid than of a part of the siege, to which the peaceful and unsuspecting approach of the herdsmen is little suited. It seems highly probable that the poet is here introducing his recollection of such a scene without much troubling about its connexion with the siege. But the references in 531-32 clearly shew that as things stand the herds must belong to the besiegers, whose debate as to terms is rudely interrupted by the attack on the convoy; they come to the rescue, and a general engagement results.

(18) The arrangement of this part becomes more intelligible if we assume that it is a horizontal belt, distributed mainly in two lines, one above the other. On the upper line, beginning from the left, we may imagine a group of men, archers and slingers like those in App. B, fig. 10, shooting at the walls of the town, represented, as in the same figure, with the women on the battlements. To the right of the town follows a similar group of assailants, attacking from the other side. After them stands a group of full-armed warriors, not attacking, but apparently in debate. These occupy about the middle point. After these again follows another group of warriors marching off to battle towards the right. The remainder—the right—of the belt is occupied by a fight, with dead and wounded men, again as in fig. 10.

(19) The lower line is occupied at the left by a band of warriors marching to the right, and headed by two leaders of great stature, with two scouts in front. About the middle of the belt are some reeds, the conventional representation of a river-bed; on the other side of the reeds are sheep and oxen marching from right to left; behind them two herdsmen with pipes. Here we have reached the point under the fight on the upper line. The battle covers both lines, extending from top to bottom of the belt, so that it can be interpreted as part of the attack on the herds. Such a scheme is quite consistent with what we know of Mykenaeen art; it is mainly decorative, and we see how a poet might endeavour to combine into a continuous story scenes which to the original artist had no internal connexion.

(20) There follow five scenes of rural life—ploughing (541–49), reaping (550–60), vintage (561–72), lions attacking herds (573–86), and a sheep-station (587–89). The first three naturally suggest Spring, Summer and Autumn, while the fourth, which is appropriate to any time of year, might be taken to stand for Winter. But the Homeric year is not sharply divided into four equal seasons (see on E 5); and we have the little section about the sheep (587–89) which, though so scantily treated, seems to be put on an equal footing with the previous four by the introductory *ἐν δὲ*. If we take the verbs into account, *ἐρίσσει* (541, 550, 561) marks off the three first, *ποιμαίνει* (573, 587) the two last. This makes it difficult to class them under any principle of symmetry, but suggests that we may again have two lines in one belt; the first containing three scenes, which represent the chief activities of the main seasons, Spring, early Summer (*εἰς πόρ*) and late Summer (*διδόσκει*); the lower shewing the herding of cattle and sheep, which goes on all the year. We must not, however, forget the possibility that the sheep-station is a later addition. If we leave it out of account, the other scenes may be divided symmetrically between two lines. For the way in which the cattle and lions will have been represented we may refer to the Vaphio cups, to the lion-hunt on the dagger (App. B, fig. 8) and to the favourite pictures of lions attacking, e.g. Schuchh. figs. 177 (p. 196), 261 (p. 260), 266 (p. 264). For the Ploughing, Reaping, and Vintage scenes we are unfortunately left to our unaided imagination.

(21) The chief difficulty in the interpretation of the last scene, the Choral Dance (590–606) is the sense to be put on the word *χορός*. Does it mean *dancing-place*, or the *dance* itself? We must, I now think, decide in favour of the former. This is the prevalent use of the word in H. (compare *θ* 260, *μ* 4, 318, and the epithets *εὐρύχορος* etc.), though the other is found in *θ* 248, etc. and many passages are ambiguous. There is no question that according to Knosian tradition what Daidalos made for Ariadne was not a marble relief of a dance, as Pausanias would have it (ix. 40. 2), but a dancing-place representing the famous labyrinth. This is the common blazon of the city on the coins of Knosos, and its connexion with the dance has been proved by Benndorf¹ from a curious Etruscan vase of very early local work found at Tragliatella. The

¹ In an article *Ueber das Alter des Reichel Ueber Homerische Waffen*¹ pp. 133–139.

essential part of the roughly inscribed design is here reproduced, together with the labyrinth from a Knosian coin (figs. 6, 7).

(22) Besides the two riders shewn in the figure, there are also seven warriors advancing with a dance-step. The maze on the right, which



FIG. 6

is absolutely identical with the Knosian labyrinth, bears the inscription TRUIA, which shews that the reference is to the Roman *Troiae lusus*, or *Troiae decursus*, best known from Virgil's description (*Aen.* v. 580–602), where the Cretan labyrinth is taken for comparison of the evolutions of the riders. The complicated curves of the labyrinth seem to have been marked on the dancing-floor in order to guide the dancers in their mazy windings—possibly there may have been low walls, such as are still formed of turfs or stones in Northern Europe, where the labyrinth figure is still used for children's games, and, still more strangely, retains

in Norway and Gotland the name of Trojeborg or Tröburg. To complete the chain of evidence for Greece, we find in Plutarch (*Theseus* xxi.) ἐκ δὲ τῆς Κρήτης ἀποπλέων (ὁ Θησεύς) εἰς Δῆλον . . . ἐχόρευε μετὰ τῶν ἡϊθέων χορείαν. ἂν ἔτι νῦν ἐπιτελεῖν Δηλίους λέγουσι, μίμημα τῶν ἐν τῷ Λαβυρίνθῳ περιόδων καὶ διεσόδων. ἐν τινὶ ρυθμῷ περιελίσεαι καὶ ἀνελίσεαι ἔχοντι γιγνομένην.¹ We need have no hesitation therefore in supposing that the Epic poet conceived the χορός on the shield as a figure of the labyrinth placed, as the Etruscan artist



FIG. 7

placed it, beside the lines of dancers, to indicate the floor on which they follow out the circling movements described in 599–606.

(23) We now recur to the question of the Trial scene in 497–508, perhaps the most difficult in the Shield. There are three main questions on which the rest depend. 1. What is the debate before the people in the Agora (497–500)? Is it whether blood-money has been paid, or whether it should be accepted? 2. What is the function of the Ἰστῶρ

¹ For further references see Frazer *Paus.* v. 205.

(501) and his relation to the *réponte* of 502-07? 3. What is the meaning of the two talents of gold in 507-08?

(24) 1. It is obvious that the scene gains enormously in importance if it deals not with a mere question of fact, whether a sum of money has been paid or no, but with the question whether the community shall decide that the kin of a slain man must accept the blood-price instead of prosecuting the blood-feud, or forcing the man-slayer into exile. In this case we have represented a most interesting stage in early law-making. We can trace in pre-historic times the stage in which the family of the slain drive out the slayer, followed by that in which they can if they please accept a money compensation—both are in fact represented in Homer (cf. I 632 ff.). In historic Greece we find that homicide is a crime, not merely an offence against the family. It seems absolutely necessary to assume an intermediate stage in which the community asserted a right to say in every case whether the next of kin should, for reasons of public policy, accept compensation; and this missing link is apparently brought before us here.

(25) Linguistically this interpretation is undoubtedly tenable. According to the ordinary Homeric use, *εὔχετο ἀποδοῦναι* means *claimed to pay*—as in common phrases like ε 450 *ἰκέτης . . εὔχουμαι εἶναι* *I claim the rights of a suppliant*, υἱὸς Λυκάονος *εὔχεται εἶναι* E 246, and many similar passages where the verb exactly answers to our *claim* (*clamare* = *pro-claim*), the original sense being of course *to declare*. The aor. infin. is certainly admissible in this sense, as after verbs of expecting, swearing, etc. (see note on Γ 28). It is necessary to insist on this as J. H. Lipsius¹ has stated that the words can only mean *declared that he had paid*, and that if this sense be not admitted we must have the fut. infin. *declared that he would pay*. This would not suit any interpretation of the passage. And the only places where *εὔχουμαι* is used with fut. infin. in H. are Δ 101 (119), ρ 50 (59) in both instances of a vow to the gods. Of course *εὔχετο ἀποδοῦναι* can equally mean, as commonly taken, *declared that he had paid* (see λ 261 *εὔχετο . . λαοῦσαι*); this suits the present explanation equally, for it may well be taken in connexion with *δήλωσι πρᾶνσκων*. He brings with him the proper blood-price, and “displays it to the folk,” claiming that he has thus made a legal tender and thereby discharged his debt.² So far there is nothing to decide whether the dispute is as to the receipt of the money or as to the right to insist on its acceptance. But when we come to *ἀναινέτο* the same can hardly be said. If the case is one of fact, then *ἀναινέτο* must mean *denied*. But the regular Homeric sense of the verb is *refuse*. In two places only is it possible to translate it *deny*, I 116, ξ 149; and in both of these it is used absolutely, not of denying a fact, but of repudiating an idea. The use of *μυθεῖν* for *οὔδειν* leads even more strongly to the same conclusion.³ We must conclude then that linguistic

¹ *Leipziger Studien* xii. 227, in an article which appears to me so superficial that I should not have thought it worth mention had I not found it quoted with approval by others.

² See J. H. S. viii. 127, where the question is discussed more fully. I do not recall anything there said.

³ See *M. and T.* § 685, *H. G.* § 381.

evidence, though not entirely decisive, is much in favour of the question being one of claim to pay, not of the fact of payment having been made; though at the same time the inferences drawn as to the development of criminal law remain purely hypothetical.

(26) 2. The sense of the word ἵτωρ is settled by Ψ 486, where it means a *referee* or *daysman*, one who knows the facts of the case. It seems likely that the reference is here a legal formality; the matter is placed in the hands of a judge, who on inquiry decides that the matter is one which interests the community at large, and must therefore be decided not by an individual, but by the council of elders. So in the *Eumenides*, where the case is similar, Orestes claims (235 ff.) that, having performed the required rites, he has discharged his debt (εὐχεται πάντ' ἀποδοῦναι). The Chorus, as prosecutor, ἀναινέται μὴδὲν ἑλέσθαι, refuses any expiation (299 ff.). Athene appears, and both sides agree to "take an issue" (πείραρ ἑλέσθαι) and refer it to her. On hearing from the statement that the case is one of murder she says

τὸ πρᾶγμα μείζων εἴ τις οἶται τόδε 470
βροτὸς δικάζειν· οὐδὲ μὴν ἐμοὶ ἑμῷ
φόνου διαιρεῖν ὀχυμνήτου δίκας.

κρίνασα δ' ἄστων τῶν ἐμῶν τὰ βέλτατα 487
ἔγω, διαιρεῖν τοῦτο πρᾶγμ' ἐπὶ τῷ μῶς,
ὅρκον πορόντας μὴδὲν ἔκδικον φράσαι.

We may take it as certain that this represents the oldest known procedure of Athens, and that all cases of murder came before the Areopagus by reference from a judge who had first inquired into the case. The decision of murder cases seems in Greece to have always rested with the people themselves, acting through their council or some other representative body, not with a single judge.¹

(27) The word πείραρ ἑλέσθαι seems exactly to correspond to our "take an issue," πείραρ being used in the abstract sense of *end*, *consummation*, the αἰτίας τέλος of the corresponding passage in the *Eumenides* (434). Allen,² however, proposes to take it in the literal sense of *rope-end*. He supposes that the litigants symbolically take the two ends of a rope to typify a contest, comparing the *manum conserere* of the Romans. But this is needlessly ingenious.

(28) 3. The two talents which lie in front of the judges have been interpreted to mean (a) the blood-price of the man slain; (b) a deposit in the nature of 'costs,' one talent being paid into court by each party; in either of which cases the recipient is to be that one of the two litigants ὃς δίκην ἰεύντατα εἴποι, *who should most successfully plead his cause*; (c) a fee to be given to the judge *who should give the most righteous judgment*. Of these alternatives the last alone now appears to me to be tenable. The first is excluded, because two talents is a sum far below the price of

¹ See J. W. Headlam in *J. H. S.* xiii. p. 69.

² *Harvard Studies in Class. Philology* iv.

a man; and both because **ῥέοντατα** and similar phrases are used only of the decision of a judge, not of the skill of a pleader. On the first point, the value of the talent, reference may be made to Ridgeway's papers in *J. P.* x. 30, *J. H. S.* viii. 133 ff. In Ψ 262-70 two talents form only the fourth prize, and are evidently far below the value of the woman who formed part of the first. Similar conclusions follow from δ 129, θ 393, Ω 232. So the Sicilian gold talent was equal to only six Attic drachmae.

(29) The use of **ῥέον** and its cognates is sufficiently proved by the following passages, which all refer to the nature of a decision, not of a plea; Ψ 580 **ῥέοντα γὰρ ἔσται**, *Hymn. Cer.* 152 **ῥέοντα δίκην**, *Hes. Opp.* 36 **διακρινώμεθα νέκος ῥέοντα δίκην**. The same is shewn by the converse use of **κολίης**, see Π 387 with the passages there quoted. Similar evidence is given by Pindar *P.* iv. 153 **ἰππότηας εὖθυνα λαοῖς δίκας**, Solon 4. 37 **εὖθυνα δὲ δίκας κολίης**, Herod. i. 96 **ῥέον τε καὶ δίκαιος** etc. The phrase **δίκην εἰπεῖν** does not recur in H., but there can be no doubt that it may mean *pronounce justice*, cf. **δίκας εἶποντο** λ 570. It occurs rarely in later Attic in the sense of *pleading* (Xen. *Mem.* iv. 8. 1, Aristoph. *Equ.* 347 **εἰ που δικίδιον εἶπας εὖ**) but this is the sort of phrase in which it is most dangerous to argue from Attic to Homeric. Further it may be added that by Homeric usage **μετὰ τοῖσιν** does not mean (plead) *before them*; it must be taken with **ὅς**, *who among them*, sc. the judges. Lipsius's recklessly confident statement to the contrary is amply refuted by H. Sidgwick in *C. R.* viii. 2.

(30) It appears then that the two talents are deposited, one by each suitor, to be given as a fee or reward to the judge whose decision meets with general approval—signified no doubt by acclamation. Sir H. Maine (*Ancient Law* 375-77) has ingeniously compared with this the Roman *Legis Actio Sacramenti* where a sum of money called *sacramentum* was deposited by each litigant under the form of a wager on the justice of his cause; the loser's stake going to the *praetor* as a reward for his trouble and loss of time in deciding. Ridgeway (*J. P.* xvii. 111), has explained in the same way *Hymn. Merc.* 324, where Apollo and Hermes go before Zeus for a decision about the stolen oxen: **καίτοι γὰρ ἀμφότεροι δίκης κατέκατο τάλαντα**, *for there (in Zeus' court) their justice-talents were deposited*; i.e. they had claimed jurisdiction by paying in their fees. This is at least as likely as the more obvious *there the scales of justice were laid up for both*.

(31) It is difficult in the whole of the Trial Scene to guess what the poet saw, or conceived, as actually depicted, and what he has added from his own imagination. The dispute between two men in the Agora, with the shouting crowds behind, we can well figure. But what makes the poet say that it was about a manslaying? Are we to conceive the dead body as lying between the two? Or does the poet put life into a mere dispute by making it turn on a burning question of his own day? And the two litigants before the judges we can reproduce; but it is not so easy to suppose that the desire to take an issue before a daysman was pictorially described, or that the two little wedges of gold lying in the midst were really an important feature in the picture; still less can we

imagined with Reichel¹ that they were so prominent as to mislead the reader to a wrong interpretation of their meaning. The safer conclusion seems to be that all the legal significance is the poet's own addition to the pictures of wrangle and judgment, and that therefore it was in all its details a living reality of his own day.

¹ *Hom. Waffen*² 158-160. Reichel's treatment of the decoration of the Shield strikes me throughout as unsatisfactory.

APPENDIX K

X 202-04

πῶς δὲ καὶ Ἔκτωρ κῆρας ὑπαέφευεν θανάτοιο.
εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
ἔττυθεν, ὃς οἱ ἐπῶρε μένος λαιψιμρά τε γούνα;

(1) *How could Hector have outrun impending death, but that Apollo for the last time came to meet him close at hand, and gave refreshment to his strength and speed to his knees?* This, the usual explanation of this difficult passage, now appears to me quite correct. The main objections to it are that Hector did not escape death, and that we ought to have ὑπαέφευεν instead of the aor. But the poet stops for a moment to consider not the future but the past. The first stage of the catastrophe has ended; there is a marked pause in the narrative. Hector has as a matter of fact escaped Achilles in the chase—the very field where the πῶδας ὥκύς would have expected most easily to surpass him. This is discreditable to Achilles if not explained—the Greek poet must save the honour of the Greek hero. He might have used the descriptive imperf., but the aor. is quite in place as resuming the pursuit in a single momentary view (*M. and T.* §§ 56-57).

(2) “Escaped so far” is in a sense implied; however familiar the story may be to the hearers, the narrator is bound to pretend that they do not know what is coming, and to make a pause of suspense, while they think “has Hector actually got away?” He thus heightens the effect of the succeeding catastrophe (see Platt in *J. P.* xix. 48, Agar *J. P.* xxv. 312). But a feeling that the form of the sentence (πῶς καὶ virtually = οὐ καὶ), the unreal apodosis, implies that the final escape did take place, has led to various conjectures and alternative explanations.

(3) Fäsi and Hentze put a comma after γούνα, thus taking 205, λαοῖσιν δ' ἀνένευε καρῆσσι δῖος Ἀχιλλεύς, with the preceding εἰ μὴ. But Homeric usage forbids this; 205 must be added independently, whether as a further explanation of Hector's having escaped so long, or simply as a fresh step in the narrative. Düntzer suggests τῶς for πῶς in 202, “thus Hector would have escaped had not Apollo, who had helped his running, now withdrawn his aid,” the last idea being given by the emphasis on πύματόν τε καὶ ὕστατον. But then

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the thought is materially weakened by the addition of *ἐπύθεον*, as this lays stress on the positive instead of the negative side of the god's action: otherwise it might be defended as another instance of the familiar idea of a success which "might have been" gained by valour even *ὑπὲρ μῆδρον*, but for divine interference. If we could assume 204 to be an interpolation from *Υ* 93, this explanation would be considerably strengthened.

(4) There is, however, a further alternative in the reading *ὑπεκέρπειν*, which is given by Syr., and, according to schol. A, was the reading of Ar. (though this is doubtful, see Ludwich ad loc.). Of this word two explanations have been given, (1) *postponed*, (2) *outrun*. The latter is supported by Hoffmann on the analogy of *γ* 496 *τοῖον γὰρ ὑπεκέρπειν ὠκέας Ἴηνοι* and *Ψ* 376 *ποδώκεας ἔκφερων Ἴηνοι*, where, however, the construction is essentially different. Compare also *ὑπεκέρπειν ἡμέρης ὁδῶν*, to keep a day's march ahead, Herod. iv. 125. For (1) there is no analogy at all, and the reading is probably only an ancient attempt to evade a difficulty which has always been felt.

(5) Another ingenious but I think untenable explanation has been offered by Bayfield. Regarding the lines as embodying the reflexion of an interpolator, he takes *οἱ* in 203 to refer to Achilles: "How could Hector have escaped, unless Apollo had done, what he did not do—confronted the other (Achilles) for the last time and to make an end—Apollo who had [as it was] stirred up his (Hector's) courage and made his limbs swift?" This is terribly involved with its change of meaning for *οἱ*. Such change is no doubt to be found in H. (see *Π* 801, *Σ* 33–35), but always in cases where the context leaves no doubt as to what is meant; we have no right to push the license to absolute unintelligibility. Moreover *ἀντίεσθαι* (for the accent see on *Ο* 698) is in itself a purely neutral word, *meet*; the idea of friendliness or hostility is imported solely from the context (compare *Π* 788 with *H* 22, *φ* 31); it cannot bear the whole weight of the idea "unless the god himself had beaten back Achilles." These objections seem fatal, even apart from the implication of the 'unreal' protasis *εἰ μὴ ἦντο*, that Apollo did meet Achilles—an implication which Bayfield denies, but which seems to me inseparable from the grammatical form in usage, whatever logic may assert.¹

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APPENDIX L

HOMERIC BURIAL RITES

(1) THE descriptions of the funerals of Patroklos and Hector in Ψ and Ω , and the two $\nu\acute{\epsilon}\kappa\rho\upsilon\iota\varsigma$ of the *Odyssey*, the visit of Odysseus to the under-world in λ and the descent of the shades of the Suitors in ω , provide most of the material for a discussion of the Homeric view of life after death. Many ingenious attempts have been made to draw from them a consistent scheme of belief, but none have been completely successful. The problem is further complicated when we attempt a comparison of Homeric burials with such practices as we can deduce from the numerous and important graves of early Greece, Mykenaeen and later.

(2) E. Rohde, in his brilliant essay *Psyche*, has drawn a sharp distinction between two conceptions of the departed soul, leading to very different ways of treating the corpse. One idea is that the soul after death can still return to its old home and haunt the living; it still longs for human sustenance, and is capable of doing vague but terrible harm; it must therefore be appeased with gifts of food, raiment, and other things needed in life. Hence sacrifices to the dead, ancestor and spirit worship, and hence also mummification, partial or complete, to the end that the old tenement may still be available for its former owner. This conception we may call the ghost-faith.

(3) The other idea is that the spirit can be altogether banished from earth, and shut up, a helpless and harmless 'shade,' in Hades. This leads to burning of the body, in order to cut off the more completely all communication between the living and the dead. When this is done no further interference need be dreaded; there is therefore no further offering of gifts to the dead, nor any form of spirit worship. To this belief we may give the name of the shade-faith.

(4) This distinction is attractive, and probably founded on truth. In practice, however, it is mainly theoretical, at least for Greece. Whenever we can test it by literary evidence, we find a constant interaction of the two conceptions. Men are never so inconsistent as in their beliefs about the other world.¹ Generally speaking the first is the most primitive

¹ Unthinking people in England appear generally to believe at the same time that the souls of the pious dead pass at once to heaven, and that they

will not be admitted there till the general Resurrection. Both views can of course be supported from Scripture.

and wide-spread belief;¹ as including ancestor-worship, it is probably the most prevalent faith on the face of the globe. The second is on the whole the outcome of civilization and reflexion; it makes way as man discovers natural causes for the vague terrors which the savage puts down to the work of ghosts. Hence the second belief has, in Europe at least, been commonly taught by systematic theology, while the former has remained a superstition ingrained in the mind of the people at large, and often manifested in rites and practices too popular to be suppressed by the recognized authority of religion.

(5) It is to an illogical blending of such different conceptions that the difficulty of harmonizing the Homeric statements appears to be due. We must indeed always keep in mind that 'Homeric' covers the usage of a long period—in all probability some two or three centuries at least; and that inconsistencies may well arise here, as in every case where we speak of the culture of the 'Homeric' age, from changes, both intellectual and physical, within that long lapse of time. But in the region now under discussion the inconsistency seems to permeate all parts of the poems, and the arguments which have been alleged to shew a material advance from the older to the newest portions are far from convincing.²

(6) The Epic is of course pervaded by the 'shade-faith.' The spirits of the departed are *εἰδωλα καυόντων, ἀμειννῆς κάρηνα*, and can do no harm to the living, at least when once they have received the 'propitiation of fire.' There is no ancestor-worship, no chthonian cult. *Aïdes* who rules among the dead is a mere nonentity to the world above him, and his subjects are still less matters of interest. *Teiresias* alone, by a special privilege, retains something of his power *οἶω παπυόεσσι· τοὶ δὲ αἰαὶ ἀτρεοῦσιν* (κ 495).

(7) And yet, definite and consistent though this view of death appears to be, we find attached to it observances which can hardly be anything but survivals of the ghost-faith. The body is burnt, yet we have echoes from a time when mummification was practised. This is suggested by the word *ταρχύειν*, which is wholly inappropriate to cremation (see note on H 85). The pots of honey placed by *Achilles* on *Patroklos'* pyre have been ingeniously explained by *Helbig* as symbolizing the use of honey for mummifying. And the means which *Athene* uses to preserve *Patroklos'* corpse in T 38-39 seem clearly to indicate a knowledge of the instillation of drugs through the nostrils, so characteristic of the Egyptian embalmer. It may be too that the fat in which his body is wrapped in Ψ 169-70 was originally a preservative; though here there is the possible alternative that it was meant for food. But the care to cover up the whole body, so distinctly insisted on, seems to point rather to the former.

(8) The ghost-faith required that the departed should be equipped

¹ But it must not be forgotten that cremation is found before as well as after the Mykenaeen period.

² *Helbig* in particular attempts to distinguish the older 'Aiolic' from the newer and more sceptical 'Ionic' faith. To the former he assigns the

burial of *Patroklos* in Ψ, to the latter that of *Hektor* in Ω. But the contrast he seeks to establish seems to me visionary. The materials on which we have to form a judgment are all late; the oldest parts of the poems tell us nothing.

evidence, though not entirely decisive, is much in favour of the question being one of claim to pay, not of the fact of payment having been made; though at the same time the inferences drawn as to the development of criminal law remain purely hypothetical.

(26) 2. The sense of the word **ἵκτωρ** is settled by Ψ 486, where it means a *referee* or *daysman*, one who knows the facts of the case. It seems likely that the reference is here a legal formality; the matter is placed in the hands of a judge, who on inquiry decides that the matter is one which interests the community at large, and must therefore be decided not by an individual, but by the council of elders. So in the *Eumenides*, where the case is similar, Orestes claims (235 ff.) that, having performed the required rites, he has discharged his debt (**εὐχεται πάντ' ἀποδοῦναι**). The Chorus, as prosecutor, **ἀναιίνεται μὴδὲν ἑλέσθαι**, refuses any expiation (299 ff.). Athene appears, and both sides agree to "take an issue" (**νεῖραρ ἑλέσθαι**) and refer it to her. On hearing from the statement that the case is one of murder she says

τὸ πρᾶγμα μείζον εἴ τις οἴεται τόδε 470
βροτὸς δικάζειν· οὐδὲ μὴν ἑμοὶ ὁμῶς
φόνου διαίρειν ὀχυμνήστου δίκας.

κρίνασα δ' ἀκτῶν τῶν ἑμῶν τὰ βέλτατα 487
ἦεω, διαίρειν τοῦτο πρᾶγμ' ἐπὶτύμως,
ὄρκον πορόντας μὴδὲν ἑκδικῶν φράσων.

We may take it as certain that this represents the oldest known procedure of Athens, and that all cases of murder came before the Areopagus by reference from a judge who had first inquired into the case. The decision of murder cases seems in Greece to have always rested with the people themselves, acting through their council or some other representative body, not with a single judge.¹

(27) The word **νεῖραρ ἑλέσθαι** seems exactly to correspond to our "take an issue," **νεῖραρ** being used in the abstract sense of *end, consummation*, the **αἰτίας τέλος** of the corresponding passage in the *Eumenides* (434). Allen,² however, proposes to take it in the literal sense of *rope-end*. He supposes that the litigants symbolically take the two ends of a rope to typify a contest, comparing the *manum conserere* of the Romans. But this is needlessly ingenious.

(28) 3. The two talents which lie in front of the judges have been interpreted to mean (a) the blood-price of the man slain; (b) a deposit in the nature of 'costs,' one talent being paid into court by each party; in either of which cases the recipient is to be that one of the two litigants **ὅς δίκην ἰούντατα εἴποι**, *who should most successfully plead his cause*; (c) a fee to be given to the judge *who should give the most righteous judgment*. Of these alternatives the last alone now appears to me to be tenable. The first is excluded, because two talents is a sum far below the price of

¹ See J. W. Headlam in *J. H. S.* xiii. p. 69.

² *Harvard Studies in Class. Philology* iv.

a man; and both because *λούματα* and similar phrases are used only of the decision of a judge, not of the skill of a pleader. On the first point, the value of the talent, reference may be made to Ridgeway's papers in *J. P.* x. 30, *J. H. S.* viii. 133 ff. In Ψ 262-70 two talents form only the fourth prize, and are evidently far below the value of the woman who formed part of the first. Similar conclusions follow from δ 129, θ 393, Ω 232. So the Sicilian gold talent was equal to only six Attic drachmae.

(29) The use of *λόυς* and its cognates is sufficiently proved by the following passages, which all refer to the nature of a decision, not of a plea; Ψ 580 *λοῖα γὰρ ἔσται*, *Hymn. Cer.* 152 *λοῖνιαι δίκνιαι*, *Hes. Opp.* 36 *διακρινώμεθα νῆκος λοῖνιαι δίκνιαι*. The same is shewn by the converse use of *κολίης*, see II 387 with the passages there quoted. Similar evidence is given by Pindar *P.* iv. 153 *ἰνπῶταις εὐεῦνε λαοῖς δίκας*, Solon 4. 37 *εὐεῦναι δὲ δίκας κολίης*, Herod. i. 96 *λόυς τε καὶ δίκαιος* etc. The phrase *δίκην εἰπεῖν* does not recur in H., but there can be no doubt that it may mean *pronounce justice*, cf. *δίκας εἴροντο* λ 570. It occurs rarely in later Attic in the sense of *pleading* (*Xen. Mem.* iv. 8. 1, *Aristoph. Equ.* 347 *εἴ που δικίδιον εἶπας αὖ*) but this is the sort of phrase in which it is most dangerous to argue from Attic to Homeric. Further it may be added that by Homeric usage *μετὰ τοῖσιν* does not mean (plead) *before them*; it must be taken with *δε*, who *among them*, sc. the judges. Lipsius's recklessly confident statement to the contrary is amply refuted by H. Sidgwick in *C. R.* viii. 2.

(30) It appears then that the two talents are deposited, one by each suitor, to be given as a fee or reward to the judge whose decision meets with general approval—signified no doubt by acclamation. Sir H. Maine (*Ancient Law* 375-77) has ingeniously compared with this the Roman *Legis Actio Sacramenti* where a sum of money called *sacramentum* was deposited by each litigant under the form of a wager on the justice of his cause; the loser's stake going to the *praetor* as a reward for his trouble and loss of time in deciding. Ridgeway (*J. P.* xvii. 111), has explained in the same way *Hymn. Merc.* 324, where Apollo and Hermes go before Zeus for a decision about the stolen oxen: *καίτοι γὰρ ἀμφοτέροισι δίκης κατέκατο τάλαντα*, for there (in Zeus' court) *their justice-talents were deposited*; i.e. they had claimed jurisdiction by paying in their fees. This is at least as likely as the more obvious *there the scales of justice were laid up for both*.

(31) It is difficult in the whole of the Trial Scene to guess what the poet saw, or conceived, as actually depicted, and what he has added from his own imagination. The dispute between two men in the Agora, with the shouting crowds behind, we can well figure. But what makes the poet say that it was about a manslaying? Are we to conceive the dead body as lying between the two? Or does the poet put life into a mere dispute by making it turn on a burning question of his own day? And the two litigants before the judges we can reproduce; but it is not so easy to suppose that the desire to take an issue before a daysman was pictorially described, or that the two little wedges of gold lying in the midst were really an important feature in the picture; still less can we

imagine with Reichel¹ that they were so prominent as to mislead the poet into a wrong interpretation of their meaning. The safer conclusion seems to be that all the legal significance is the poet's own addition to the pictures of wrangle and judgment, and that therefore it was in all its details a living reality of his own day.

¹ *Hom. Waffen*² 158-160. Reichel's treatment of the decoration of the Shield strikes me throughout as unsatisfactory.

APPENDIX K

X 202-04

πῶς δέ κεν Ἑκτωρ κήρας ὑπαέφουεν θανάτιο.
εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦνται Ἀπόλλων
ἐγύθει, ὅς οἱ ἐπῶρε μένος λαιψιμρά τε γούνα;

(1) *How could Hector have outrun impending death, but that Apollo for the last time came to meet him close at hand, and gave refreshment to his strength and speed to his knees?* This, the usual explanation of this difficult passage, now appears to me quite correct. The main objections to it are that Hector did not escape death, and that we ought to have ὑπαέφουεν instead of the aqr. But the poet stops for a moment to consider not the future but the past. The first stage of the catastrophe has ended; there is a marked pause in the narrative. Hector has as a matter of fact escaped Achilles in the chase—the very field where the πόδας ὠκύς would have expected most easily to surpass him. This is discreditable to Achilles if not explained—the Greek poet must save the honour of the Greek hero. He might have used the descriptive imperf., but the aor. is quite in place as resuming the pursuit in a single momentary view (*M. and T.* §§ 56-57).

(2) “Escaped *so far*” is in a sense implied; however familiar the story may be to the hearers, the narrator is bound to pretend that they do not know what is coming, and to make a pause of suspense, while they think “has Hector actually got away?” He thus heightens the effect of the succeeding catastrophe (see Platt in *J. P.* xix. 48, Agar *J. P.* xxv. 312). But a feeling that the form of the sentence (πῶς κεν virtually = οὐ κεν), the *unreal* apodosis, implies that the final escape did take place, has led to various conjectures and alternative explanations.

(3) Fäsi and Hentze put a comma after γούνα, thus taking 205, λαοῖσιν δ' ἀνέκυσσε καρῆσσι θεός Ἀχιλλεύς, with the preceding εἰ μὴ. But Homeric usage forbids this; 205 must be added independently, whether as a further explanation of Hector's having escaped so long, or simply as a fresh step in the narrative. Düntzer suggests τῶς for πῶς in 202, “thus Hector would have escaped had not Apollo, who had helped his running, now withdrawn his aid,” the last idea being given by the emphasis on πύματόν τε καὶ ὕστατον. But then

the thought is materially weakened by the addition of ἄνυσεν, as this lays stress on the positive instead of the negative side of the god's action; otherwise it might be defended as another instance of the familiar idea of a success which "might have been" gained by valour even ὑπὲρ μῆδρον, but for divine interference. If we could assume 204 to be an interpolation from Υ 93, this explanation would be considerably strengthened.

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(1) THE descriptions of the funerals of Patroklos and Hector in Ψ and Ω , and the two $\mu\acute{\epsilon}\kappa\rho\alpha\iota$ of the *Odyssey*, the visit of Odysseus to the under-world in λ and the descent of the shades of the Suitors in ω , provide most of the material for a discussion of the Homeric view of life after death. Many ingenious attempts have been made to draw from them a consistent scheme of belief, but none have been completely successful. The problem is further complicated when we attempt a comparison of Homeric burials with such practices as we can deduce from the numerous and important graves of early Greece, Mykenaeon and later.

(2) E. Rohde, in his brilliant essay *Psyche*, has drawn a sharp distinction between two conceptions of the departed soul, leading to very different ways of treating the corpse. One idea is that the soul after death can still return to its old home and haunt the living; it still longs for human sustenance, and is capable of doing vague but terrible harm; it must therefore be appeased with gifts of food, raiment, and other things needed in life. Hence sacrifices to the dead, ancestor and spirit worship, and hence also mummification, partial or complete, to the end that the old tenement may still be available for its former owner. This conception we may call the ghost-faith.

(3) The other idea is that the spirit can be altogether banished from earth, and shut up, a helpless and harmless 'shade,' in Hades. This leads to burning of the body, in order to cut off the more completely all communication between the living and the dead. When this is done no further interference need be dreaded; there is therefore no further offering of gifts to the dead, nor any form of spirit worship. To this belief we may give the name of the shade-faith.

(4) This distinction is attractive, and probably founded on truth. In practice, however, it is mainly theoretical, at least for Greece. Whenever we can test it by literary evidence, we find a constant interaction of the two conceptions. Men are never so inconsistent as in their beliefs about the other world.¹ Generally speaking the first is the most primitive

¹ Unthinking people in England appear generally to believe at the same time that the souls of the pious dead pass at once to heaven, and that they

will not be admitted there till the general Resurrection. Both views can of course be supported from Scripture.

and wide-spread belief;¹ as including ancestor-worship, it is probably the most prevalent faith on the face of the globe. The second is on the whole the outcome of civilization and reflexion; it makes way as man discovers natural causes for the vague terrors which the savage puts down to the work of ghosts. Hence the second belief has, in Europe at least, been commonly taught by systematic theology, while the former has remained a superstition ingrained in the mind of the people at large, and often manifested in rites and practices too popular to be suppressed by the recognized authority of religion.

(5) It is to an illogical blending of such different conceptions that the difficulty of harmonizing the Homeric statements appears to be due. We must indeed always keep in mind that 'Homeric' covers the usage of a long period—in all probability some two or three centuries at least; and that inconsistencies may well arise here, as in every case where we speak of the culture of the 'Homeric' age, from changes, both intellectual and physical, within that long lapse of time. But in the region now under discussion the inconsistency seems to permeate all parts of the poems, and the arguments which have been alleged to shew a material advance from the older to the newest portions are far from convincing.²

(6) The Epic is of course pervaded by the 'shade-faith.' The spirits of the departed are *εἴδωλα καμόντων, ἀμνηνὰ κάρηνα*, and can do no harm to the living, at least when once they have received the 'propitiation of fire.' There is no ancestor-worship, no chthonian cult. Aides who rules among the dead is a mere nonentity to the world above him, and his subjects are still less matters of interest. Teiresias alone, by a special privilege, retains something of his power *οἶω πεπνυμένος· τοῖ δὲ κτεῖαι ἀτρεοῦσιν* (κ 495).

(7) And yet, definite and consistent though this view of death appears to be, we find attached to it observances which can hardly be anything but survivals of the ghost-faith. The body is burnt, yet we have echoes from a time when mummification was practised. This is suggested by the word *ταρχεύειν*, which is wholly inappropriate to cremation (see note on H 85). The pots of honey placed by Achilles on Patroklos' pyre have been ingeniously explained by Helbig as symbolizing the use of honey for mummifying. And the means which Athene uses to preserve Patroklos' corpse in T 38-39 seem clearly to indicate a knowledge of the instillation of drugs through the nostrils, so characteristic of the Egyptian embalmer. It may be too that the fat in which his body is wrapped in Ψ 169-70 was originally a preservative; though here there is the possible alternative that it was meant for food. But the care to cover up the whole body, so distinctly insisted on, seems to point rather to the former.

(8) The ghost-faith required that the departed should be equipped

¹ But it must not be forgotten that cremation is found before as well as after the Mykenaeen period.

² Helbig in particular attempts to distinguish the older 'Aiolic' from the newer and more sceptical 'Ionic' faith. To the former he assigns the

burial of Patroklos in Ψ, to the latter that of Hector in Ω. But the contrast he seeks to establish seems to me visionary. The materials on which we have to form a judgment are all late; the oldest parts of the poems tell us nothing.

with all that he required while yet alive—slaves, arms, treasures, raiment and food. For the shade this was all useless. Yet Achilles gives Patroklos slain captives, horses, dogs for company, and the flesh of sheep and oxen for food (Ψ 166–77), and promises him a share of the raiment and treasure paid by Priam for Hector's body (Ω 592–95). So too Andromache will burn garments in Hector's honour, though they will be of no use to him while he lies unburied—if they could be burned with him, he would have profited from them (X 510–14). And the ceremony with which Odysseus approaches the shades in λ —the blood poured into the trench, whence the feeble dead will suck strength if they are permitted to drink it—is simply the familiar rite of the sacrificial blood poured into the ground to feed the objects of ghost-worship. The $\kappa\omicron\tau\upsilon\lambda\acute{\eta}\rho\upsilon\tau\omicron\nu\alpha\ \alpha\iota\mu\alpha$ of Ψ 34, flowing "around the corpse," can hardly mean less than this blood, caught in cups and poured on the ground beside the body, that the ghost might thus partake of the funeral feast.

(9) The famous passage in Ψ (57–107) describing the appearance of Patroklos' wraith to Achilles stands by itself, not only for its truth and pathos, but for the difficulty of reconciling it with the rest of the poems. The idea that the spirit "wanders up and down in the broad-gated house of Hades" (74) till the burning allows it to "pass the gates of Hades" (71) is obviously self-contradictory, with the inconsistency which always arises when a new dogma comes in conflict with a deep-rooted older faith. It contradicts too the 'Nekyia' in λ ; for when Odysseus descends to Hades, the first spirit which meets him (λ 51–80) is that of the yet unburied Elpenor, not excluded from the rest like Patroklos (Ψ 72) but in their midst—praying for burial in order not that he may pass the gates but that he may not have to return to plague Odysseus (λ 73) as Hector threatens to plague Achilles (X 358). So too in the 'second Nekyia' in ω the spirits of the unburied suitors go down to Hades "twittering like bats," but are at once received among the departed, and converse with them like living men.

(10) It is in fact difficult not to believe that the author of the passage in Ψ deliberately aimed at inculcating a dogma which was not generally accepted by his contemporaries. The exclamation of Achilles, $\tilde{\eta}\ \rho\acute{\alpha}\ \tau\iota\ \acute{\epsilon}\sigma\tau\iota\ \kappa\alpha\iota\ \epsilon\iota\mu\ \acute{\Lambda}\tau\delta\alpha\omicron\ \delta\acute{\alpha}\mu\omicron\iota\alpha\ \psi\upsilon\chi\eta\ \kappa\alpha\iota\ \epsilon\iota\delta\omega\lambda\omicron\nu$, the cry of sudden personal conviction in a matter which has hitherto been lazily accepted as an orthodox dogma, is as true psychologically as it is poetically beautiful. But it has a further dogmatic purpose, as is shewn by the next clause, $\acute{\alpha}\tau\alpha\rho\ \phi\rho\acute{\epsilon}\nu\epsilon\varsigma\ \omicron\upsilon\kappa\ \acute{\epsilon}\nu\iota\ \pi\acute{\alpha}\nu\tau\alpha\iota\alpha$. The adherents of ghost-worship of course declared that the shade-faith was a denial of immortality altogether, so empty of life were the shades. The poet takes the opportunity of stating his own belief on the matter, laying down positively the following theses (α) that the shades do live on; (β) that they have no $\phi\rho\acute{\epsilon}\nu\epsilon\varsigma$; (γ) that they will never return when once they have entered Hades; (δ) that burning, instead of being disrespectful to the dead, is their own first wish, for that between death and burning there is an intermediate stage of banishment both from Hades and from earth.

(11) Two of these propositions are not only stated but exemplified,

and deserve full consideration. (a) *The shades live on.* Patroklos' shade is "passing like himself," so like that it deceives Achilles; but when he tries to embrace it he finds that it is but an εἶδωλον, an intangible wraith. Yet it lives on, for it keeps emotions and affections, and above all the memory of past life is preserved intact.

(12) (b) *The shades have no φρένες, no intelligence.* They know nothing of what goes on since they have left the earth, and therefore they can neither devise nor execute good or ill for the living. The shade of Patroklos shews this by the opening words of reproach (Ψ 69-71), which display complete ignorance of all that has been and is being done in his honour. It does not even know its own powerlessness, for it asks Achilles (75) to "give his hand," which, as the sequel shews (100), is useless. This of course is a cardinal point of the faith, and entirely agrees with the conception of the *Odyssey*, where Teiresias alone is excepted from the common lot, τοῦ τε φρένες ἔμπεδοί εἰσι· τῷ καὶ τεύνηώτι κῆον πόρε Περσεφόνηα οἴωι πεπνυθεῖαι· τοὶ δὲ κταίᾳ ἄψουσιν (κ 493-95).

(13) The thesis has naturally caused difficulties from early days. A scholion, probably Didymean, says ἐμφρόνως καὶ συνετῶς πάντα διαλέκται ὁ Πάτροκλος· ἐνέεσται οὖν ἐκ τῆς Ὀδυσσεΐας ὁ στίχος (104)· ἐκεῖ γὰρ τὰς ψυχὰς εἶδωλα κινῶν. φρονήσεως ἀμύτοχα. ὑπέεστο. Ἡ φρένας λέγει οὐ τὸ διανοητικόν, ἀλλὰ μέρος τι τῶν ἐντὸς σώματος, ὡς καὶ ἀλλαχοῦ· "ἐν τε φρένες ἡπαρ ἔχουσι" (ι 301) καὶ πάλιν "ἐνθ' ἔρα τε φρένες ἔρχεται" (Π 481). ἔστιν οὖν ἀπὸ μέρους τὸ ὅλον σῶμα. οὕτως Ἀριστοφάνης ὁ γραμματικὸς. In answer to this it has already been pointed out that Patroklos has not talked ἐμφρόνως καὶ συνετῶς, for he has lost his hold of realities. And of course no one will think of translating "they have no *midriffs*" meaning *bodies*. Recent critics have endeavoured to use such words as "principle of life"; but this is no nearer the constant Homeric use; φρένες does mean τὸ διανοητικόν, and the clause must be translated on this basis. It will be noticed that it is inserted parenthetically, merely for the sake of laying down a proposition; the γάρ in 105 does not refer to it at all, but confirms the principal clause ἦ ῥά τι ἔστι . . εἶδωλον.

(14) The two remaining propositions (c) and (d) can from the nature of the case only be stated dogmatically. Evidently (d) is the newest contribution. It is an attempt to mediate between the old faith and the new—to make out that there is something to be done for the dead by gifts, but only for a time. The intermediate stage, when the ghost can still reappear to the living, is one to be got over as soon as possible, for the sake of the dead man himself; but while it lasts it does to some extent justify the old practices founded on the belief that the living could still help the dead by gifts and rites. It leads the poet to some inconsistency in language, but his view is on the whole a reasonable one. Whether it was ever widely accepted in Greece we are hardly able to say; but the later combination of funeral gifts with burning of the body, of which archaic tombs supply abundant evidence, seems to point to something of the sort. But the old faith always survived. Aischylos

directly contradicts our poet's *φρένες οὐκ ἔτι πάμπαν* when he says (*Cho.* 323)

τέκνον, φρόνημα τοῦ
θανόντος οὐ δαμάζει
πυρὸς μαλερὰ γνάθος.

and there is of course no doubt that the ghost-faith was the most popular in Athens.

(15) On the whole then this review leads us to much the same conclusion as that which we have reached upon other grounds—that the Homeric civilization is based upon the Mykenaeon, but represents a stage of later development. We know from the evidence of Mykene that the inhabitants of the city at its prime were spirit-worshippers, practising sepulture and partial mummification. When we next have good evidence, in the post-Mykenaeon 'Dipylon' period, we find sepulture and cremation practised side by side. In the interval therefore two beliefs had come into conflict. It seems that the Homeric poems mark this intermediate point, and it is likely enough that they may have contributed much to the solution of it.

APPENDIX M

THE HARNESSING OF THE CHARIOT

(1) THE principal passage to be explained is Ω 266-74

ἐκ μὲν ἄμασαν ἄσσαν ἐύτροχον ἡμιονεῖην
καλὴν πρωτοπαγέα, παίρινα δὲ θῆσαν ἐπ' αὐτῆς,
καθ' δ' ἀπὸ πασσαλόφι ζυγὸν ἦραον ἡμιόναιον
πύξινον ὀμφαλόν, εὖ οἰήκεσσιν ἀρηρός.
ἐκ δ' ἔφερον ζυγόδεσμον ἄμα ζυγῶι ἐννεάπηχυ.
καὶ τὸ μὲν εὖ κατέθηκαν ἐυπέστωι ἐπὶ βύμῳι,
πέζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστωρι βάλλον,
τρίς δ' ἐκάτερον ἔθησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
ἐταίης κατέθησαν, ὕπὸ γλῶχίῃα δ' ἔκαμψαν.

It will be noticed that this refers to the harnessing of a wagon; it is not certain that the gear of a war-chariot would be entirely the same.

(2) The appended cuts (8-10) will shew with some modifications the explanation which I proposed in *J. H. S.* v. 185 (1884). It is based upon the drawings of black-figured vases, which are of course of post-Homeric date¹; and agrees on the whole with that given by Helbig (*H. E.* 147 ff.). The main points are as follows: the pole was curved sharply upwards at the end, running up to an almost vertical point (πέζῃ). In the actual bend (πέζῃ ἐπὶ πρώτῃ) the yoke was laid across the pole. Attached to the yoke was a ring (κρίκος); through this a peg (ἔστωρ) was passed and fastened into a hole in the pole. The ζυγόδεσμον, a rope nine cubits long, was then used to bind something with three turns to the ὀμφαλός, the long ends which remained after this being carried back to the car itself, where they were fastened to an upright post which rose from the front of the breastwork. This post and the rope from it to the end of the pole are constantly depicted in archaic vase-paintings, and we may well identify the rope with the ζυγόδεσμον. The chief difficulties then remaining are these: (1) what was the ὀμφαλός? (2) what is the object to ἔθησαν? (3) what is the meaning of ἐταίης? (1) Helbig holds that the ὀμφαλός was a boss on the yoke itself, as indeed is shewn by the epithet ὀμφαλόν above, which served as the point of attachment to the ring. (2) He takes ζυγόδεσμον as the object which was tied on to the ὀμφαλός. This is not a very natural interpretation of the words.

¹ See the chariot from the François Vase, fig. 19, p. 628.

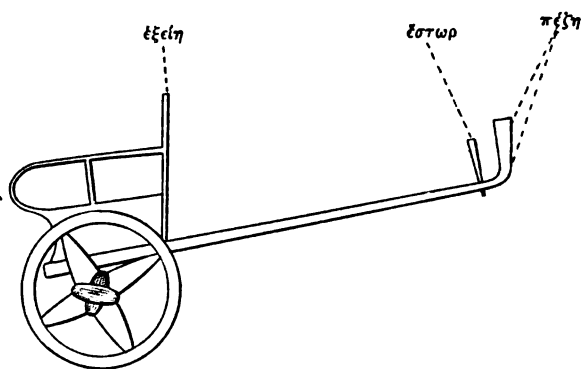


FIG. 8

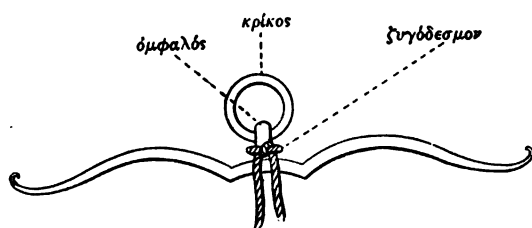


FIG. 9

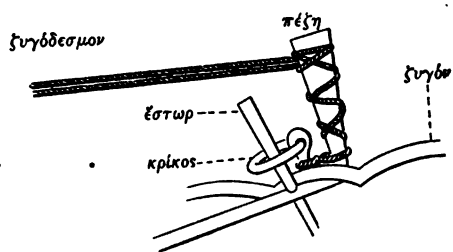


FIG. 10

It seems to me more likely that we have to supply **πέζην** with **ἔδεσαν**; they bound the upright end of the pole to the **διφαλός** of the yoke with three turns each way—the **ζυγόδεσμον** being permanently attached at its middle point to the yoke. The three turns bring us to the upper end of the **πέζην**, from which the ends of the **ζυγόδεσμον** are led back to the post on the car. (3) It then follows that **ἑκείνῃ κατέδεσαν** means *fastened to the post*; **ἑκείνῃ** being either the gen. of a subst. **ἑκείν**, “the holder,” so called because it was a support by which the charioteer could hold, or else a corruption of a similar word, changed, when its meaning was forgotten, into the familiar adverb. Schulze *Q. E.* p. 292 adopts this hypothesis, and would write **ἑκείνῃ**, comparing **ἐπὶ ἀπὸ τοῦ ἑπεσσαι· δαυλίας** Soph. *fr.* 4 (Hesych.). As to the meaning of **ὑπὸ γλώχηνα δ' ἔκασψαν** it is hardly possible to make a guess. It is generally taken to mean “they turned down the end” of the **ζυγόδεσμον** under the knot, so as to hold it tight. According to the hypothesis given this is hardly likely, as the **ζυγόδεσμον** would have two ends. **γλώχῃς** appears to recur only of the barb of an arrow in the epithets **πανυγλώχινες**, etc. (Θ 297 note), and in Soph. *Tr.* 681, and rarely in late Greek.

The meaning of **οἷηκες** too remains doubtful; they are generally explained as *guides* for the reins, rings through which they ran. Helbig (p. 155) thinks they may be hooks to which the breast-straps (**λέπαθνα**) are attached.

(3) A different view of the whole passage has recently been published by W. Reichel *Das Joch des homerischen Wagens*, in *Jahreshefte des öst. arch. Instituts* ii. (1899), 137 ff. He takes the **οἷηκες** to be *handles*, and refers the word to the ends of the yoke, turned up to serve as a convenient means for lifting it. His explanation of the passage will be clear from the appended cut (11), where *a* is the **βυμός**; *b*, **ζυγόν**; *c*,

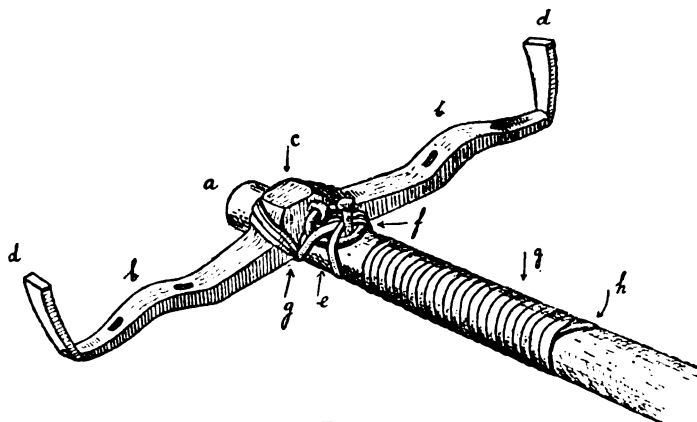


FIG. 11

διφαλός; *dd*, **οἷηκες**; *e*, **κρίκος**; *f*, **ἔστωρ**; *g*, **ζυγόδεσμον**, which after three turns round the **διφαλός** is wound about the pole. He assumes that of the two ends of the **ζυγόδεσμον** one is kept shorter than the

other, and is completely wound over, so that only one tongue, that of the longer end, remains to be tucked under at *h*. The skill with which this end was tucked in formed the secret of the 'Gordian knot' of which οὐτε τέλος οὐτε ἀρχὴ ἐφαίνετο. Alexander undid it, according to Aristobulos, by taking out the ἔκτωρ, and slipping yoke and knot together over the end of the pole.

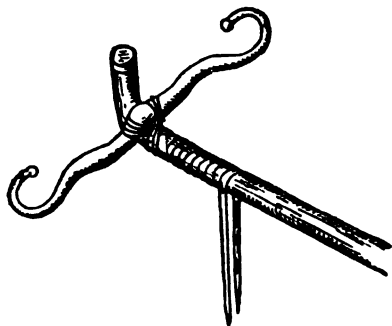


FIG. 12

was important, he holds that the place of the ἔκτωρ was taken by the turned-up pole—the πῆξ of fig. 8. This is illustrated by fig. 12.

(5) The ring which is constantly represented in vase-paintings (*b* in figs. 15, 16, 19) is not the κρίκος, nor a metal ring at all, but the end view of a circular pad wrapped round the yoke to save it from chafing the horses' necks; while the peg or pegs (*dd*), which appear to pass through it, represent the οἴηκες or handles of the yoke as before. Figs. 13 to 16 illustrate this. It would be natural to identify this pad

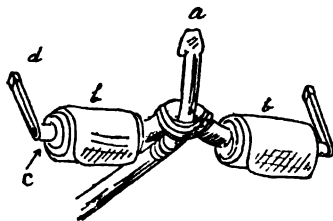


FIG. 13

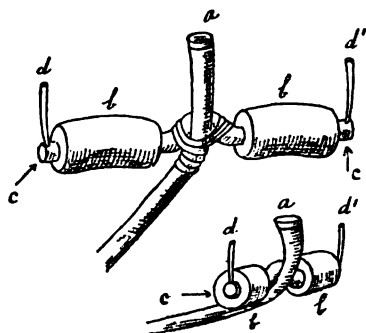


FIG. 14

with the ζεύγλι or yoke-cushion, twice mentioned in the same way (P 440, T 406) χαίτη ζεύγλις ἐκτερινοῦσα παρὰ ζυγόν. But Reichel objects to this that the mane could not be said ἐκτερινεῖν from a cushion which lay so far back, and clear of actual contact with it. He therefore turns to Assyrian and Egyptian chariots, where we find a broad cloth covering the mane, and assumes that this was in use in pre-historic Greece, though not in the historic period (figs. 17, 18). This however, besides being archaeologically doubtful, is hypercritical from a

literary point of view. The yoke with its cushion lies near enough to the mane to authorise the poetical fancy that the mane is "streaming out of it" when the horse droops its head; if this is not admissible, it is



FIG. 15

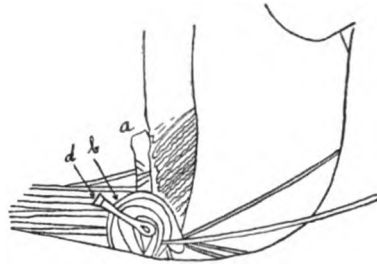


FIG. 16

hard to see how the poet is permitted to say that the mane falls *παρὰ ζυγόν*—a question which Reichel does not touch.

(6) The *λέπαδνον* is undoubtedly the breast-strap against which the horse pulled—*e* in fig. 19. The girth proper, known in classical times

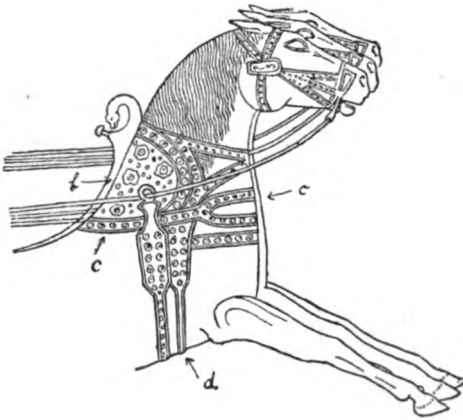


FIG. 17

as the *μαχαλιστήρ* (*f* in fig. 19), is not separately named in Homer, though it is always shewn in the drawings, and can hardly have been unknown. It is probable enough that the plur. *λέπαδνα* (E 730, T 393—the singular does not occur in Homer) includes both these important straps under a single name. Reichel thinks that *ζεῦγλῃ* stands for the

whole of the harnessing gear, viz. "mane-cloth," *λέπαθων* and *μαχαλιστήρ*. This is of course a mere matter of opinion.

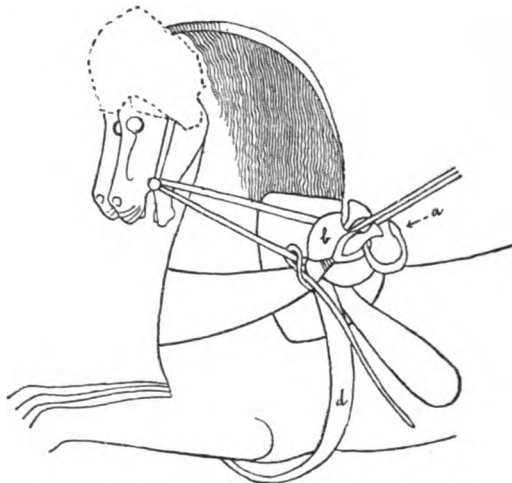


FIG. 18

(7) Since the preceding pages were written, Reichel's article on the Homeric yoke has been reprinted with the second edition of *Ueber*

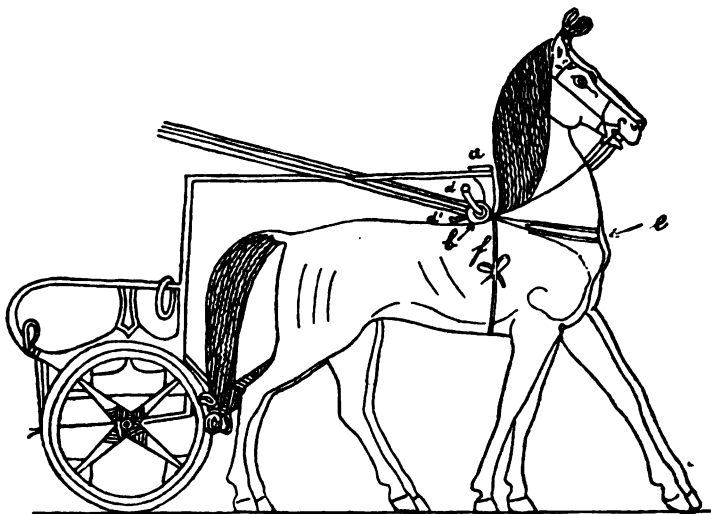


FIG. 19

homerische Waffen—an edition which the author's early and lamented death on Dec. 18, 1901 has deprived of completeness. The essay on the

yoke has been expanded into one on the war-chariot; but Reichel's views on the construction of the car seem to me so destitute of foundation, whether in the testimony of the poems, the representations in art, or the probabilities of the case, that I refrain from discussing them. There is, however, no substantial alteration in his account of the yoke, which I therefore leave to the reader without further comment.

(8) A word, however, must be said on the additions to the larger section on Homeric armour. Several interesting pages are devoted to the use of boars' tusks for the protection of helmets, as is indicated in K 263 ff. It is well known that worked tusks were found in large numbers by Schliemann at Mykene—sixty of them in Grave iv.¹ It has often been conjectured that they came from helmets; Reichel points out that the well-known ivory head here given (fig. 20) bears a helmet made of them. We see in the alternate rows the use of right and left tusks, placed *ἔνεα καὶ ἔνεα*, as the author of K says. The account of a genuine Mykenaeen helmet in so late a book must however be regarded as another instance of the archaistic and archaeological tendency so notable in K.

(9) A new explanation of the silver bowl with the 'siege' scene (vol. i. p. 572) is ingenious and probable enough to be worth mentioning. Reichel sees in the figure at the extreme bottom a helmsman with the steering oar in his hand, and in the triangular marks along the edge to the left the conical helmets of oarsmen; while the irregular curved line at the feet of the slingers represents the upper edge of a bank. The scene then is a hostile landing from ships, which the townsmen issue from their walls to repel; we are at once reminded of the simile in Σ 207 ff. It is tantalizing to think how much another half inch of the bowl might have taught us.

(10) With regard to one of his main points Reichel contemplated an important change of ground. He had felt the force of the objections urged from all sides against his treatment of the word *εἶρη* in certain passages which cannot be regarded as mechanical interpolations—see vol. i. p. 578. He admits that his attempt to make it mean simply *piece of armour* is untenable. He regards the thin gold plates found on the breasts of the skeletons at Mykene as possibly the funereal representatives of metal plates sewn on to the chiton, and thus forming a 'prae-Ionic' corslet. At this point unfortunately his ms. breaks off, and it is impossible to say what conclusions he would have drawn from this important admission. That something of the sort was necessary is clear, as I indicated in vol. i. There seems to be no sign, however, that he was prepared to withdraw from the equally untenable view that the Epos with all its culture is to be regarded as a unity rather than as the



FIG. 20

¹ Tsountas-Manatt p. 196; Schuchhardt p. 267.

successive deposit of many generations, during which armour, like the other marks of civilization, was continually changing and developing. This is undoubtedly the chief blot upon his work. He has shewn once and for all that the 'Homeric' culture is based upon the Mykenaeen, but has shut his eyes to the subtle and omnipresent traces of successive modernization which the text has undergone.

(11) Robert, in his *Studien zur Ilias*, has endeavoured, starting from Reichel's conclusions, to use them as a test for the analysis of the *Iliad*. He finds that the portions of the *Iliad* where the armour is purely Mykenaeen are identical with those which can, on Fick's principles, be restored to the ancient 'Aiolic' dialect; while the round shield and bronze panoply of the Ionian warrior go with the 'fixed' forms of the Ionic dialect. But this parallelism has to be established by such wholesale and arbitrary alterations of the text that the book itself amply refutes the theory which it sets out to prove; and we are once more reduced to the conclusion that early and late elements are combined in Homer with a complexity which it is beyond our power to unravel in detail. We must content ourselves with the general statement that on the whole those parts of the *Iliad* which on general grounds seem to be early have on the whole kept more faithfully to the Mykenaeen tradition. Beyond this it seems hopeless to go.

APPENDIX N

THE FOURTH FOOT OF THE HEXAMETER AND 'WERNICKE'S LAW'

(1) THE fourth foot of the hexameter is governed by a number of subtle rhythmical laws, discovered in modern times by observation solely, and never mentioned, so far as I am aware, by the ancient metrists. They were, however, certainly recognized in practice. In Homer they are rules admitting of exceptions more or less rare; after him they are more and more carefully observed, till they become rigid laws by the time of Nonnos, who developed artificial smoothness of versification with amazing skill, but fell into a lusciousness of rhythm which soon palls upon the tongue.

Of these rules the best known is probably that against the trochaic caesura in the dactylic fourth foot. For this, and for the conditions under which it applies, reference may be made to *Monro (H. G. § 367. 2)* and *van Leeuwen (Ench. pp. 18-22)*.

(2) The fourth foot is spondaic in only about one line out of four. This prevalence of dactyls is, however, not peculiar to this place. According to Professor Clapp (*Homer's Iliad Books 19-24, Boston, 1899, p. 428*) in the last six books of the *Iliad*, "the dactyl prevails

| | |
|-----------------------------------|------------|
| in the first foot in the ratio of | 65 to 35 |
| „ second „ | 61 to 39 |
| „ third „ | 85 to 15 |
| „ fourth „ | 72 to 28 " |

(in the fifth foot there are in these books 181 spondees in 3754 lines, or just below 5 per cent). Of spondaic fourth feet, so far as I have counted, about one-half have caesura, and of the rest a majority are formed by words which run over into the fifth foot. In the whole *Iliad* (15,762 lines) I find only 933 where a fourth foot without caesura ends with a word.

(3) It is necessary to state the principles on which this enumeration has been made. The text used is the Clarendon Homer (*Homeri Opera et Reliquiae*, recensuit D. B. Monro, Oxon, ii. 1896). This edition always reads Πατρόκλεις for the vulgate Πατρόκλις, thus reducing the number of spondaic fourth feet by nine. The treatment of *ναίς* is irregular. The word occurs in this place twenty-six times, in twenty-four of which the

resolved form is possible: but the text has *παῖς* twenty times, and *παῖς* six.

Enclitics have been counted as part of the preceding word, proclitic prepositions as part of the following, when it is the case governed by them. So too *λέων ὧς* and even *οὗτος δ' ὧς* seem rhythmically inseparable, and have been counted as single words. Prepositions following their case are grouped with it, unless followed by their verb, when they have been regarded as compounded (e.g. *μάχης ἐκνοστήσαντι*, not *μάχης ἐκ νοστήσαντι*). If all these word-groups are to be separated, the total number of 933 will have to be reduced to 890.¹ With these exceptions a monosyllable at the end of the foot has been regarded as following caesura, not as preceding diaeresis. There are, however, a certain number of doubtful cases where there is a distinct break in sense at the end of the foot. In a large majority of these the monosyllable in question is either *παῖς* or *ἦν*, followed by an initial vowel. We can of course read *παῖς* at once; the inference is strong that we should also read *ἦν*. The only exceptions which I find are the following:

- H 44 τῶν δ' Ἑλένος, Πριάμοιο φίλος παῖς, σύνετο θυμῶι.
 A 239 ἔλκ' ἐπὶ οἱ μεμαῶς ὧς τε λῖς, ἐκ δ' ἄρα χαῖρός.
 N 284 τοῦ δ' ἀγαθοῦ οὔτ' ἄρ' τρέπεται χρώς, οὔτε τι λῖν (cf.
 N 279).
 799 κυρτὰ φαληριώοντα, πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα.
 P 733 σταίνασαν, τῶν δὲ τράπετο χρώς, οὔδ' τις ἔλιν.
 Φ 216 εἴ τοι Τρώας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι.
 Ω 706 χαίρετ', ἐπεὶ μέγα χάριμα πόλει τ' ἦν παντί τε δῆμοι.

In the first and two last of these the pause is very slight, if any. N 284 and P 733 might be regarded as supporting the nom. *χρώς* which Ar. read in N 191. It may be noticed that this form can always be substituted for *χρώς* except in Ω 414 and three times in *Od.*

(4) The word forming the foot (leaving monosyllables out of sight) may take any one of the following forms:

- A: — — —
 οὐλομένην, ἠ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε.
 B: — — —
 τιμὴν ἀρνύμενοι Μενελάωι κοί τε, κυνῶπα.
 C: — —
 κλυοί μευ, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας.
 D: — — —
 ὧς τῶν πᾶς ἀγορὴν κινήσῃ· τοὶ δ' ἀλαλητῶι.

Of these forms I find the following instances in the *Iliad*: of A 559, B 160, C 182, D 32, in all 933, or about one in every seventeen lines. If the word-groups spoken of in the preceding paragraph are to be broken up, the distribution of these forms would be materially altered.

¹ On the other hand we shall have to add lines ending like *λέσιντας τε τρίποδας τε*, where the fifth foot begins with an

enclitic. The number of these is not large, but I have not counted them.

Such common phrases, for instance, as ἀφ' ἵππων, ἀπ' ὤμων, here classed with A, would be transferred to C.

(5) The rareness of form D has long been observed; reference may particularly be made to Platt's excellent papers in *J. P.* xviii. 120 ff., 150 ff., where the spondaic fourth foot receives an interesting discussion. My list of molossi in this place is as follows:

B 149, 522, Δ 342, 391, 515, E [163], 482, [620], Z 188, [H 12], Θ 120, I 11, 555, Λ 83, [130], [844], M 316, N 713, Π [13], 455, 645, 647, 673, 683, [749], Σ 400, T 412, Υ 245, 296, [461], X 331, [Ω 469].

Of the bracketed passages H 12 is given only for 'conscience' sake, because Monro reads εὐχάλκου: εὐχάλκου is obviously right. The remainder are not true molossi, but are formed by a preposition followed by its case (ἐκ ἵππων etc.). But that Monro reads Πατρόκλεες for Πατρόκλας, there would be nine more to add (A 337, Λ 823, Π 7, 49, 126, 584, 707, 754, 839). Even including these, there are only thirty-two cases of true molossus in the *Iliad*.¹ If we exclude them, and read analogically Πατροκλέε' for Πατροκλῆ' in X 331, the number is reduced to twenty-two.² Four of these are the repetition of a single phrase, Λυκίης εὐρείης (Z 188, Π 455, 673, 683), to which is mainly due the preponderance of examples in Π.

(6) Ludwig (*Ar.* ii. 244) has attempted to explain this as an instance of a more general rule, viz. that a molossus must always have the ictus on the first and third syllables, and hence can never end a foot. This, however, is a merely apparent generalization. A molossus ending with the third foot is practically forbidden by the caesura—with the fifth by the rule that a spondaic line must not end with a disyllable. In the second foot molossi are found—their rarity is sufficiently explained by the obviously disagreeable rhythm; the instances are οὐδ' ἔρρηξαν χαλκόν (Γ 348, H 259, P 44), σὺν κειμήσιον νηυσί (Δ 181 κειμήσιον?), ὥς Αἰνείας οὐμός (N 494), ἐν δ' ὥταλὰς πλῆσαν (Σ 351 ὀταλὰς?).³ But in the last place a molossus is found with considerable frequency, considering the rarity of spondaic lines. There are for instance eleven cases of it in Λ, and ten in Ω. ἄνωρωπος alone, with its cases, which is never found before the bucolic diaeresis, occurs at the end of the line no less than forty times in the *Iliad* and thirty-nine in the *Odyssey*. It is clear therefore that the avoidance of it before the diaeresis has to do with the general rhythm of the line, not with the accentuation of the molossus as such.

(7) The rule of the molossus must in fact be treated in close relation to the general avoidance of a spondee ending with the fourth foot. This rhythm is at best but little more common than a spondee in the fifth foot; if we always write -έων for -ειν, wherever possible, and -οο for

¹ Platt says thirty-one, but includes three cases (N 692, Π 716, Ω 696), where the molossus is followed by an enclitic, which I conceive makes all the difference; on the other hand he has overlooked B 149, 522, Θ 120, Λ 83. I dare not hope that my own list is complete.

² By reading κικλησκέμεν in I 11 and

the gen. in -οο for -οι in Θ 120, II 647, T 412, we are left with eighteen only. An application of the same principle to the *Odyssey* according to Platt abolishes all but three cases of the molossus (ε 62, ο 248, φ 15).

³ Van L. *Ench.* p. 24: in φ 123 read εὐκδομῶς, not εὐκδομωσ.

the gen. **-ου** it is actually rarer; and this avoidance is more marked when we contrast it with the marked tendency to end the foot with a word if it is dactylic—the bucolic rhythm proper. But the avoidance evidently applies in very different degrees to the four forms A, B, C and D (§ 4); and it must be confessed that to our ears it is difficult to discern any reason for the preference shewn to A, which is much greater than can be accounted for by the liking for a trochaic caesura in the fourth foot. We can hardly do more than record the facts. Among them must be noted the general preponderance in this place of genitives and adjectives; and the continual recurrence of particular words. For instance, out of the 559 cases of A, no less than seventy-two are due to **Ἀχαιοῖν**, but only four to **Ἀχαιοί**, and three to **Ἀχαιοῖς**, while **Ἀχαιοῦς** occurs only at the end of a line. **προσθύδα** recurs seventeen times here, and the twelve-fold repetition of **μυλαίμαι νῆες ἔποντο** in the Catalogue gives that part of B a prominent place in the enumeration. Proper names are rare here; **Ἀχιλλεύς**, though he comes ten times in the second foot, an apparently less suitable place, is represented in the fourth only by his epithet **ποδάρκης** (twenty-one times). In the *Odyssey* **Ὀδυσσεύς** ends the second foot twelve times, the fourth foot never, the sixth foot over 230 times.

(8) In form B the preference for particular words is even more marked. Of the 160 cases mentioned above, forty-one are groups—prepositions with their cases. Of the remaining 119, more than half are due to three words:

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|----------------------------------|----|
| μεγαθύμου (-ωι, -οι, -ων) | 37 |
| πολεμίζων | 14 |
| Μενελάου (-ωι) | 10 |

πολεμίζων is always followed by a vowel, and can, therefore be written **πολεμίζωμεν**—often with ms. authority. In form C Platt has already called attention to the preponderance of a few words—**ἵππων** (-ους) 22, **ἀνδρῶν** 12, **αὐτοῦ** 18, **ἄλλος** (-ον, -ων, -ους, -οις) 17, **ἔμφω** 8. Reference may be made to his interesting papers for a discussion of the means by which the number of spondees may be reduced.

(9) There is a further rule regarding this place in the line, commonly known as 'Wernicke's Law,' as it was stated in his edition of *Tryphiodoros* (1819); but it was known before his time, as it appears in Gerhard's *Lectiones Apollonianæ* (1816). Hilberg's discussion in *Das Princip der Silbenwägung* (1879) is often referred to in this connexion, but appears to me to have obscured rather than elucidated the facts. The law was recently the subject of an interesting controversy in the *Classical Review*, x. 431, xi. 28, 151. It may be stated as follows:

"When a spondaic fourth foot without caesura ends with a word, the last syllable must be long by nature, not lengthened by position."

In this form the rule appears to be absolute for the late Epic poets. For Homer, however, it requires certain modifications, as will presently appear.

(10) The rule at first sight appears quite irrational. It is true that a certain weakness is introduced into the line by position-lengthening of a

short syllable in thesis. But it is certain that this consideration alone is not enough to explain the rule. A count of the first feet in rather over 1000 lines (A 1-B 486) shews that 133 are formed of a single disyllabic word; in 100 of them the second syllable is long by nature, in thirty-three it is lengthened by position. This would lead us to expect that of the 933 spondaic fourth feet with which we are dealing, about 233 would shew lengthening by position; as a matter of fact we shall see that (excluding monosyllables) only about twenty shew it. There is therefore some special influence at work at this particular point of the line. What this may have been it is very hard to say; but I suggest one consideration which will explain many, if not all, of the restrictions; namely, that *the fourth foot should not sound like the end of a line*.

(11) The hexameter, with its rigid division in the middle of the third foot, naturally demands elasticity in its subordinate pauses. One of these naturally comes at the end of the fourth foot, half way from the main caesura to the end of the line. It is a pause which undoubtedly sounds pleasant to us, but it involves the danger of a *false close*, a rhythm unpleasantly repeated in the next two feet, and involving a certain sense of disappointment to the ear. So long as the foot contains an unbroken dactyl, this danger is obviously avoided—hence the marked preference for the dactyl before the diaeresis. But if there is a pause in the trochaic caesura, the offence is aggravated; for prominence is given to the trochee which is the special characteristic of the sixth foot. Hence the trochaic caesura is generally forbidden. But it is allowed freely after such word-groups as ἐνεί κε, for by no possibility can ἐνεί κε sound like the end of a line. Similarly with the great frequency of adjectives in this place. On this Platt (*J. P.* xviii. 121) remarks “I cannot remember any similar phenomenon in any other kind of poetry known to me; the termination of the Latin pentameter alone makes any approximation to it, and then the facts are just the other way about, and besides we can see good reason for them.” Precisely! The very reasons which make an adjective unsuitable for the end of a line qualify it for a place which ought to be unlike the end of a line.

(12) When the fourth foot ends with a spondee, the echo of the sixth foot is necessarily present. But if the rhythm is rare, it loses nearly all its offence—the danger lies in the frequent repetition which makes the ear watch for it. It is the same with rime, which is admitted at intervals so rare that it is dismissed as a mere accident. If rime occurred irregularly every six or eight lines it would be intolerable—the hearer would be distracted by the watch for it. So we can easily understand how he would be annoyed by the frequent repetition of such lines as ἄλλ’ ἰοὶ νόῦν κατὰ λαὸν Ἀχαιῶν, μὴδ’ ἔτ’ ἔρῳα—he would lose sense of his place in the line, and would be reduced to counting the feet, as we are with blank verse badly recited.

(13) It is a pause in the sense which makes the difficulty—the ear will not boggle at the check when the mind is carrying it over the obstacle into the fifth foot. An elided vowel will help; and still more a following enclitic. But when these are absent, and a pause comes here, even the slightest, the tendency to check must not be favoured by the

remotest suggestion of the peculiarity of the sixth foot—that it may be a trochee. Hence the origin of Wernicke's law—the spondaic fourth foot must be an unmistakeable spondee in itself, without any assistance from the other side of the pause—its second syllable must be long by nature.

(14) We can now discuss in order a list, which I have done my best to make complete, of the lines in the *Iliad* where a short vowel occurs in the second half of the spondaic fourth foot ending with a word. Those which can properly be regarded as exceptions to the usual practice—we can hardly say in Homer, “contraventions of the rule”—are numbered consecutively. None of them occur in the first group—

- Γ 254 **μαγίχοντ' ἀμφὶ γυναικί.**
 Ε 275 **ἐλαύνοντ' ὠκέας ἵππους.**
 Ζ 284 **κατελέοντ' Ἀῖδος εἰσω.**
 Ν 799 **πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπὶ ἄλλα.**
 Χ 389 **καταλήθοντ' εἰν Ἀῖδαο.**
 Ω 201 **φρένας οἴχονε' ἥϊς τὸ πάρος περ.**

Here the position is formed within the word itself, and the elision carries us over the pause. None of these spondees can possibly sound like the end of a line. To this group belong also the cases where the foot ends with an elided enclitic:

- Β 842 **Πύλαιός τ' ὄζος Ἄρμος.**
 Θ 412 **Διὸς δέ σφ' ἐννεπε μῦθον.**
 Α 83 **ὀλλύντας τ' ὀλλυμένους τε.**
 115 **ἀπαλὸν τέ σφ' ἦτορ ἀπινύρα.**

And we can hardly exclude an elided δέ from the same category:

- Ο 189 **ἕκαστος δ' ἔμμορε τιμᾶς.**

Perhaps we must on the same grounds excuse

- Μ 55 **ὑπερσεν δὲ σκολόπεσσι,**

regarding the δέ as so closely connected with the preceding word as to abolish entirely the pause at the end of the foot. But the lengthening in thesis by **ν ἐφέλκ.** is rare, and must be regarded as a weakness in itself, especially in view of the fact that **ὑπερσεν** is almost exclusively used at the end of a line. We shall also have to include here

- Ξ 484 **τῷ καὶ τίς τ' εὐχεται ἀνῆρ**

if we accept the reading **τίς τ'** (Monro's conjecture) for **κέ τις** or **τέ τις** of MSS.

(15) A group which causes some difficulty is that in which the second half of the fourth foot is formed by a monosyllabic preposition following its case. The connexion of the Homeric preposition with its case on the one hand and the verb on the other (tmesis) is so loose that we can generally admit a pause in the middle of the foot instead of at the end; evidently this should be done in

- Π 252 **μάχης ἔκ ἀπονέεσθαι,**
 Ρ 207 **μάχης ἔκ νοστήσαντι,**

where many editors rightly read **ἐξαπονέεσθαι, ἐκνοστήσαντι.**

But it is more doubtful in

- Π 13 Φοῖνε ἐκ ἔκλυες οἶος.
Ω 617 οἰῶν ἐκ κῆδεα πέσσαι.
743 λεχέων ἐκ χειρας δρέσας.

And there seems to be no palliation for

Ο 59 Ἑκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων (1),

where the verb precedes as well as the case. This must therefore be reckoned as an exception. So too with the monosyllabic enclitics which stand here :

- Τ 348 ἵνα μὴ μιν λυιδὸς ἵκηται (2),
Χ 494 κοτύλῃν τις τυτθὸν ἐπέσχε (3),
Ω 557 ἐπεὶ με πρῶτον ἔασας (4).

'Wernicke's Law' is commonly so stated as to allow monosyllables here without restriction ; but where they are followed by a distinct break in the sense I see no rational grounds for treating them as privileged. With regard to (1) it may be pointed out that this is the only case in the *Iliad* where ἐκ follows its government (of course compound phrases like δώματ' ἐς αἰγίοχοιο Διός A 222 are different). We have, however, ἴλιον εἰς αἶμα' ἔποντο, Ν 717, cf. λ 372, ο 541, ω 117, and we should no doubt remove all cause of offence by reading μάχην εἰς here.¹ Perhaps (4) is the least pardonable exception in the *Iliad*, the whole of the position coming from the other side of the pause, and being very weak into the bargain. Such a lengthening is rare in any thesis—the cases are collected in Hartel *Hom. Studien* i. p. 85. The only other instances in the fourth are in the phrases τὸ κρίνουσιν A 106, τὸ πρίν E 54, Π 208 (omitted by Hartel), τὸ πρόσωψ Ψ 583, λ 629, τὰ πρῶτα α 257, which rhythmically are treated as single words ; and ἐπεὶ σε πρῶτ' ἰκέτευα ρ 573, which is a parallel to (4), and like it must be regarded as very faulty.

(16) The other exceptions to the rule can be arranged in two groups, according to the syntactical connexion of the words between which the diaeresis comes. The first group consists of substantives and adjectives in agreement ; here scarcely any pause can be said to exist, and the exception is hardly more than apparent. The cases are

- Β 522 πὰρ ποταμὸν Κηφισὸν δῖον ἔναϊον (5),
Λ 189 τὸν δ' ἄλλον λαὸν ἀνώχωω (6),
204 τὸν δ' ἄλλον λαὸν ἀνώχει (7),
796 ἄμα δ' ἄλλος λαὸς ἐπέσχω (8),
Π 38 ἄμα δ' ἄλλον λαὸν ὅπασσων (9),
Φ 126 μελαιναν φρίχ' ὑπάττει (10).

(5) offends also against the rule of the molossus ; Κηφισοῦ Bentley, which if written Κηφισό cures all. ἄλλος λαός in (6), . . . (9) seems to have been felt almost as a single word. (10) has other difficulties of its own, metrical and grammatical. We have the variant μελαίνῃ φρίχ' (ι) at our disposal.

¹ So also with γ 137 τῷ δὲ καλεσσομένῳ ἀγορῇ ἐς πάντας Ἀχαιοῖς.

(17) The remaining cases have no special palliation; but in none is there such a break in the verse as would enable us to place even a comma there.

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| E 734 | { | πάπλον μὲν κατέχευεν ἑανὸν πατρός ἐπ' οὔδαι | (11), |
| Θ 385 | | | |
| H 337 | | ποτὶ δ' αὐτὸν δαίνομεν ὦκα | (12), |
| 436 | | ποτὶ δ' αὐτὸν τεῖχος ἔδωκεν | (13), |
| K 389 | | ἦ ε' αὐτὸν οὐμὸς ἀνήκεν; | (14), |
| Σ 400 | | χάλκεον δαίδαλα πόλλα | (15), |

(15) like (5) breaks the rule of the molossus, but cannot be altered. (12) and (13) form practically only one case; we could of course write αὐτῶι.

(18) This list purposely excludes the formula βοώπις πότνια Ἥρη, which occurs fourteen times. Here the ι has retained its original length (*H. G.* § 116. 3), as is conclusively proved by βλοσυρώπις ἑστεφάνωτο Λ 36, where the ι must be long, Wernicke or no. We ought therefore to write βοῶπις. But γλαυκῶπις, not being preserved under the glass case of a single traditional formula, has succumbed to the analogy of the more common stems in -ιδ-, and shortened the vowel. βλοσυρώπις in a late passage must be regarded as an artificial archaism, but is none the less convincing on that account. Compare also βοῦν ἦνιν εὐρυμέτωπον K 292, with note there.

(19) The statement of Wernicke's law for Homer seems then to be as follows: lengthening of a short vowel in the second syllable of a spondaic fourth foot by position due to a consonant in the succeeding word is never found where the foot ends with a marked break in the sense; it is extremely rare when the foot ends with a word at all, unless in the case of a monosyllable connected with the following rather than the preceding words; and it is hardly ever found where the words preceding and following the diaeresis do not form integral parts of a syntactical unit. The only exception in the *Iliad* to the last clause seems to be (11), where the words πατρός ἐπ' οὔδαι are not essential to the syntax; perhaps we should add (12) and (13). The practical result is that we must not read παρέσταν οἶνον ἀγούσαι in H 467, and that Bentley's Τιταρησὼν (B 751) and Αἰτωλῶν (E 706) introduce a license which is far less usual than a violation of the digamma. The same may be said of all the conjectural 'emendations' proposed by van L. in *Ench.* p. 99 note 1, and Agar in *C. R.* xi. 29-31.

(20) A word must be said on a similar and almost equally rare phenomenon—a long final vowel or diphthong left unshortened before hiatus in the same place. The instances in the *Iliad* seem to be these:

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| B 262 | τά τ' αἰδῶ ἀμφικαλύπτα, |
| Θ 120 | Θηβαίου Ἥνιοπα, |
| Λ 554 | τάς τε τρεῖ ἐκκύματός περ, |
| Ο 23 | ἀπὸ βηλοῦ, ὄφρ' ἂν ἵκηται, |
| Π 226 | ἀπ' αὐτοῦ αἶθερα οἶνον, |
| Ψ 441 | ἄτερ ὄρκου οἴκη δαέλον, |

all of which can be corrected by resolving the diphthongs (αἰδῶα,

Θηβαίω, τρέει, βηλόω, αὐτόω, ὄρκοω) and a few where there is no obvious remedy—

- Δ 410 ὁμοίην ἔθεο τιμῇ,
 E 215 φαίνωσι ἐν πυρὶ εἶναι.
 484 Ἀχαιοὶ ἢ κεν ἄγοιεν,
 Φ 111 ἢ δαίην ἢ μέσσην ἥμαρ,
 Ω 641 πασάμην καὶ αἵθερα οἶνον.

These should not be attributed, as is done in my note on E 484, to the effect of the bucolic diaeresis; this does not exist at all in Ω 641, and is practically insensible in Δ 410, E 215.¹ And we have seen that the whole effect of the diaeresis after a spondee is in entire contrast with the real 'bucolic' rhythm where the fourth foot is dactylic. We can therefore only leave these cases as particularly harsh examples of *hiatus illicitus*. There are about the same number at the end of the second foot; see A 505, Δ 412, Λ 484, O 16, Φ 536, X 199 (van L. *Ench.* p. 75).

¹ The same objection applies of course to Ahrens's suggestion mentioned on Γ 227.

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